N. WANLEY

WONDERS OF THE LITTLE WORLD

LONDON
1678



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THE

WONDERS

OF THE

Little World:

Or, a General

HISTORY of MAN.

IN

Six BOOKS.

WHEREIN

By many thousands of **Examples** is shewed what MAN hath been

FROM THE

First Ages of the World to these Times.

In respect of his

Body, *Senses*, *Passions*, *Affections*: His *Virtues* and *Perfections*, his *Vices* and *Defects*, his *Quality*, *Vocation* and *Profession*; and many other particulars not reducible to any of the former Heads.

Collected from the Writings of the most approved Historians, Philosophers, Physicians, Philologists and others.

By **Nath. Wanley**, M. A. and Vicar of *Trinity* Parish in the City of *Coventry*.

Quicquid agunt Homines Votum, Timor, Ira, Voluptas,
Gaudia, Discursus, nostri est farrago libelli. Juvenal. Satyr. 1.

Conamur tenues grandia. Hor. lib. 1. ode. 6.

LONDON,

Printed for *T. Basset*, at the *George* in *Fleet-street*: *R. Chesswel*, at the *Rose* and *Crown* in St. *Pauls* Church-yard: *J. Wright*, at the *Crown* on *Ludgate-hill*; And *T. Sawbridge*, at the three Flowers *de Luce* in *Little Britain*. 1678.

HISTORY of MAN

IN

Six BOOKS.

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

TO THE

HONOURABLE

Sir Harbottle Grimstone

KNIGHT and BARONET,

MASTER of the ROLLS.

SIR,

THose who have done good offices for other men, may forget them if they please; and by how much the less they insist upon them, the greater certainly is their Generosity: But he who hath been on the receiving hand, or any way assisted by the Goodness of another, is bound to preserve the obligations he is under, in everlasting remembrance. Besides, if when opportunity favours him, he do not some way express his Gratitude, and shew at least his willingness to be thankful, he betrays a baseness utterly unworthy of a second Benefactor. Sir, many years ago it was my happiness to have you my Friend; and then I had frequent experience of a Steadiness and Constancy, a Humility and Integrity, which I have met with but in few of those persons that are of a quality like unto that of yours. You were pleased to do for me more than ever you had made me the promise of, and much more than a man of my slender merit might reasonably expect from you, or any other. These things I have many times delightfully considered of; and since I am not

likely to render you any other compensation or return, I was willing to make you this Address, wherein I might give some publick testimony how sensibly I find my self affected with the memory of your manifold kindness towards me: a great addition to which will be the acceptance of this mean Present which I here lay at your Feet; and then cease to give you a further trouble from

Honourable Sir,

Coventrey: June 17. 1677.

Your most Obliged

Humble Servant

NATH. WANLEY.

THE

THE PREFACE TO THE READER.

Lib. 4. *c.* 1. *p.* 179, 180. 181.

THE first thoughts I had about the Entrance upon such a Design as the History of Man, were occasioned by some passages I met with in my Lord *Verulam*'s Book of the *Advancement of Learning*; where I found him saying, That *Touching the matter of Man's Prerogatives, it is a Point that may well be set down amongst Deficients.* He adds, *I suppose it would much conduce to the Magnanimity and Honour of Man, if a Collection were made of the Ultimities (as the Schools speak) or Summities (as* Pindar*) of Humane Nature, principally out of the faithful Reports of History; that is, what is the last and highest pitch, to which Man's Nature, of it self, hath ever reached, in all the Perfections both of Body and Mind. It is evident* (goes he on) *what we mean; namely, that the Wonders of Humane Nature, and Virtues as well of Mind as of Body, should be collected into a Volume, which might serve as a Calender of Humane Triumphs. For a Work of this nature, we approve the Purpose and Design of* Valerius Maximus *and* C. Plinius; *but it could be wished they had used more choice and diligence.*

When I had read thus far, I considered what had been done already in this matter by the two forenamed Writers; and in the issue, was well satisfied that they had not performed so much herein, but that there was yet Field-room enough left for any such as had the leisure and inclination to exercise themselves further upon this Subject.

As for my self, I was sufficiently sensible that I lay under too many Discouragements to adventure upon a Work of this nature. For whereas it requires variety of Books, great Judgment, vast Reading, and a full Freedom and Leisure to attend upon it: In respect of all these, I knew my own Poverty; and thereupon that I had no reason to intermeddle in an Affair, wherein I could expect to meet with little or no success.

But whereas my first intentions were to make some such little Collections and References in this kind, as might some way be serviceable to my self only; I know not how by degrees I found I had enlarged far beyond my own purposes; and then was perswaded by some such persons as I have reason to esteem, that this Collection, such as it now is, might not be unuseful nor unacceptable to some sorts of Men, in case I should make it publick, as I have now done.

I must confess, that in the whole of this Book there is little of my own,

beſides the Method, and way of its Compoſure, and therefore if ſome of theſe Examples which I have ſet down may ſeem utterly incredible, or at beſt but improbable, let it be remembred that I am not the Inventor, but Reciter; not the Framer, but only the Collector of them; wherein too, I have uſually laid the Child at the Father's own Door; or however, have cited thoſe Authors from whence I received the report and the intelligence thereof.

I impoſe nothing upon any Man's belief, but leave every Reader at his full liberty for the degree of his Faith in theſe matters. And if I have cited more than one or two Writers for this or that Example, it is not of mere vanity, but for ſome ſuch reaſons as theſe; ſometimes I have aſſiſted my ſelf with ſome Circumſtances from one, which were not to be met with in the other Author. Or it may be, it was partly to ſhew that I am not the only Man, who have thought fit to gather up ſuch trifles, as ſome (it may be) will be ready to call ſome of theſe I have here concerned my ſelf with.

The Marginal Citations are made to the very Pages for the purpoſe, that ſuch as have any of thoſe Editions which I followed, may immediately turn to what they deſire to peruſe. And for others whoſe Editions are different, they have at leaſt the Book, Chapter and Section for their Guide, to further them in their ſpeedy finding of what they look for.

If any man find fault that the ſeveral Heads I treat of are not ſo orderly placed and diſpoſed as they might have been, I ſhall ſay, it is not unlikely; but withal, it may be conſidered, that a Book of this Volume is too much to write over often; and that the exactneſs (as the matter now is) would not anſwer the labour, nor quit the coſt.

To as many as ſhall ſeem diſpleaſed that I have ſo far concerned the Feminine Gender in the Hiſtory of Man, as to fetch many of my *Examples* from thence, my reply is; That under the notion of Man both Sexes are comprehended: So that a Hiſtory of Man (according to my intention) is no other than the Hiſtory of Mankind; not to ſay that there are divers Perfections and Vertues (ſuch as Beauty, Modeſty, Chaſtity, *&c.*) whereunto the weaker Sex may pretend ſo ſtrong a Title, that it would ſeem highly injurious as well as envious and over-partial, to conceal thoſe things which ſo eminently conduce to the honour of it.

I ſhall no longer detain my Reader, after I have remembred him that the ſcarcity of Books, and want of ſuch Converſation as would have been very neceſſary for me in a buſineſs of this nature, is the reaſon why I have not reached either my own deſires, or given that ſatisfaction to thoſe of others which I could have wiſhed. All I can pretend to have done, is ſomewhat to have marked out the way for ſome other of greater Abilities and more Leiſure to reſtore and poliſh this part of Learning, which is ſo worthy of any Man's pains; and wherein (when it is well performed) there will be found ſuch a conſiderable meaſure both of pleaſure and profit.

THE

THE CONTENTS

The First Book.

Pag.

Chap. 1. *Of such Infants as have been heard to cry while they were in the Womb of their Mothers.* 1

Chap. 2. *Of such as have carried their dead Children in their Wombs for some Years.* 2

Chap. 3. *Of such Women whose Children have been petrified, and turned to Stone in their Wombs; and the like found in dead Bodies, or some parts of them.* 3

Chap. 4. *Of such Persons as have made their Entrance into the World in a different manner from the rest of Mankind.* 4

Chap. 5. *Of what Monsters some Women have been delivered, and of Preternatural Births.* 5

Chap. 6. *Of the Birth-day, and what hath befallen some Men thereon: Also of such other days as were observed fortunate or otherwise to several Persons.* 8

Chap. 7, *Of the Signatures, and Natural Marks upon the Bodies of some Men.* 9

Chap. 8. *Of the strange Constitution, and marvellous Properties of some Humane Bodies.* 10

Chap. 9. *Of Natural Antipathies in some Men to Flowers, Fruits, Flesh, Physick, and divers other things.* 11

Chap. 10. *Of the marvellous Recompence of Nature in some Persons,* 14

Chap. 11. *Of the Head and Skull, and the unusual Structure of them in some Men.* 16

Chap. 12. *Of the Hair of the Head, how worn; and other Particularities about it.* 18

Chap. 13. *Of the Beard, and how worn by some Persons and Nations.* 19

Chap. 14. *Of the Teeth, with their different Number and Scituation in some.* 20

Chap. 15. *Of the Tongue, Voice and manner of Speech in several Persons.* 21

Chap. 16. *Of the Eye, its shape, and the strange livelineſs and vigor of it in some.* 23

Chap. 17. *Of the Face and Visage, and admirable Beauty placed therein, both in Men and Women.* 24

Chap. 18. *Of the Majesty and Gravity in the Countenance and Behaviour of some Persons.* 26

Chap. 19. *Of the signal Deformity, and very mean Personage of some great Persons, and others.* 29

Chap. 20. *Of the great Resemblance and Likeneſs of some Men in Face, Features, &c. to others.* 30

Chap. 21. *Of the Heart; and in what manner it hath been found in some Bodies.* 32

Chap. 22. *Of Gyants, and such as have exceeded the common proportion in Stature and Height.* 34

Chap. 23. *Of Pigmeys and Dwarfs, and Men much below the common height.* 36

Chap. 24. *Of the mighty Force and Strength of some Persons.* 37

Chap. 25. *Of the marvellous Fruitfulneſs of some; and what number of their Descendants they have lived to see: Also, of Superfœtation.* 40

Chap. 26. *Of the strange Agility and Nimbleneſs of some, and their wonderful Feats.* 42

Chap. 27. *Of the extraordinary Swiftneſs and Footmanship of some Men.* 44

Chap. 28. *Of Men of Expedition in their Journeys, and quick dispatch in other Affairs.* 45

Chap. 29. *Of the Fatneſs and Unwieldineſs of some Men, and the lightneſs of the Bodies of others.* 46

Chap. 30. *Of the Longævity and length of Life in some Persons.* 47

Chap. 31. *Of the memorable Old Age of some, and such as have not found such sensible Decays therein as others.* 49

Chap. 32. *Of some such Persons as have renewed their Age, and grown young again.* 51

Chap. 33. *Of such Persons as have changed their Sex.* 52

Chap. 34. *Of the strange rigor in Punish-*

Pag.

ments used by several Persons and Nations. 54

Chap. 35. *Of the unusual Diseases wherewith some have been seized, and when and where some of them began.* 56

Chap. 36. *Of the different and unusual ways some Men have come to their Deaths.* 59

Chap. 37. *Of the dead Bodies of some great Persons, which not without difficulty found their Graves: And of others not permitted to rest there.* 62

Chap. 38. *Of entombed Bodies, how found at the opening of their Monuments: And of the parcel Resurrection near* Gran Cairo. 64

Chap. 39. *Of such Persons as have returned to Life after they have been believed to be dead.* 86

Chap. 40. *Of such who after Death have concerned themselves with the Affairs of their Friends.* 88

Chap. 41. *Of the strange ways by which Murthers have been discovered.* 89

The SECOND BOOK.

CHap. 1. *Of the Imagination or Phantasie, and the force of it in some Persons when depraved by Melancholy or otherwise.* 94

Chap. 2. *Of the Comprehensiveness and Fidelity of the Memories of some Men.* 96

Chap. 3. *Of the Sight, and the vigor of that Sense in some, and how depraved in others.* 99

Chap. 4. *Of the Sense in hearing, and the quickness and dulness of it in divers Men.* 100

Chap. 5. *Of the Sense of Feeling; the delicacy of it in some, and its Abolition in others: Also, what Vertue hath been found in the Touch of some Persons.* 101

Chap. 6. *Of the Sense of Tasting, how exquisite in some, and utterly lost in others.* 103

Chap. 7. *Of the Sense of Smelling; the Curiosity of it in some, and how hurt or lost in others.* 104

Chap. 8. *Of the Passion of Love, and the effects of it in divers Persons.* 105

Chap. 9. *Of the extreme Hatred of some Persons towards others.* 107

Chap. 10. *Of Fear, and the strange effects of it: Also, of Panick Fears.* 108

Chap. 11. *Of the Passion of Anger, and the strange effects of it in some Men.* 110

Chap. 12. *Of such as have been seised with an extraordinary joy, and what hath followed thereupon.* 113

Pag.

Chap. 13. *Of the Passion of Grief, and how it hath acted upon some men.* 115

Chap. 14. *Of Desire, and what have been the wishes of some men for themselves or upon their enemies.* 116

Chap. 15. *Of Hope, how great some men have entertained, and how some have been disappointed in theirs.* 118

Chap. 16. *Of the Scoffing and Scornful disposition of some men, and how they have been rewarded.* 119

Chap. 17. *Of the envious Nature and Disposition of some men.* 120

Chap. 18. *Of Modesty, and the Shame-faced Nature of some men and women.* 122

Chap. 19. *Of Impudence, and the shameless Behaviour of divers persons.* 124

Chap. 20. *Of Jealousie, and how strangely some have been affected with it.* 125

Chap. 21. *Of the Commiseration, Pity, and Compassion of some men to others in time of their Adversity.* 127

Chap. 22. *Of the deep Dissimulation and Hypocrisie of some men.* 128

The THIRD BOOK.

CHap. 1. *Of the early appearance of Virtue, Learning, Greatness of Spirit, and Subtlety in some Young Persons.* 130

Chap. 2. *Of such as having been extream Wild, and Prodigal, or Debauched in their Youth, have afterwards proved excellent Persons.* 132

Chap. 3. *Of Punctual Observations in Matters of Religion, and the great regard some men have had to it.* 134

Chap. 4. *Of the Veracity of some Persons, and their great Love to Truth, and hatred of Flattery and Falshood.* 137

Chap. 5. *Of such as have been great Lovers and Promoters of Peace.* 139

Chap. 6. *Of the signal Love that some men have shewed to their Country.* 140

Chap. 7. *Of the singular Love of some Husbands to their Wives.* 142

Chap. 8. *Of the singular Love of some Wives to their Husbands.* 144

Chap. 9. *Of the Indulgence and great Love of some Parents to their Children.* 147

Chap. 10. *Of the Reverence and Piety of some Children to their Parents.* 149

Chap. 11. *Of the singular Love of some Brethren to each other.* 152

Chap. 12. *Of the singular Love of some Servants to their Masters.* 154

Chap. 13. *Of the Faithfulness of some men to their Engagement, and Trust reposed in them.*

Pag.
them. 157
Chap. 14. *Of the exact Obedience which some have yielded to their Superiours.* 159
Chap. 15. *Of the Generosity of some Persons, and the Noble Actions by them performed,* 161
Chap. 16. *Of the Frugality and Thriftiness of some men in their Apparel, Furniture, and other things.* 164
Chap. 17. *Of the Hospitality of some men, and their free Entertainment of Strangers.* 165
Chap. 18. *Of the blameless and innocent Life of some Persons.* 167
Chap. 19. *Of the choicest Instances of the most intire Friendship.* 168
Chap. 20. *Of the Grateful Disposition of some Persons, and what returns they have made of Benefits received.* 171
Chap. 21. *Of the Meekness, Humanity, Clemency, and Mercy of some men.* 174
Chap. 22. *Of the light and gentle Revenges some have taken upon others.* 177
Chap 23. *Of the Sobriety and Temperance of some men in their Meat and Drink, and other things.* 179
Chap. 24. *Of the Affability and Humility of divers Great Persons.* 181
Chap. 25. *Of Counsel and the Wisdom of some men therein.* 182
Chap. 26. *Of the Subtilty and Prudence of some men in the Investigation and discovery of things, and their Determinations about them.* 184
Chap. 27. *Of the Liberal and Bountiful Disposition of divers Great Persons.* 186
Chap. 28. *Of the Pious Works and Charitable Gifts of some men.* 189
Chap. 28. *Of such as were Lovers of Justice, and Impartial Administrators of it.* 192
Chap. 30. *Of such Persons as were Illustrious for their singular Chastity, both Men and Women.* 195
Chap. 31. *Of Patience, and what power some men have had over their Passions.* 199
Chap. 32. *Of such as have well deported themselves in their Adversity, or been improved thereby.* 200
Chap. 33. *Of the willingness of some men to forgive Injuries received.* 201
Chap. 34. *Of such as have patiently taken free Speeches, and Reprehensions from their Inferiors.* 203
Chap. 35. *Of the incredible strength of Mind wherewith some Persons have supported themselves in the midst of Torments, and other Hardship.* 205
Chap. 36. *Of the Fortitude and Personal Valour of some famous Men.* 207
Chap. 37. *Of the fearless Boldness of some Men, and their desperate Resolutions.* 210
Pag.
Chap. 38. *Of the immoveable Constancy of some Persons.* 213
Chap. 39. *Of the great Confidence of some Men in themselves.* 214
Chap. 40. *Of the great reverence shewed to Learning and Learned Men.* 216
Chap. 41. *Of the exceeding intentness of some Men upon their Meditations and Studies.* 218
Chap. 42. *Of such Persons as were of choice Learning, and singular Skill in the Tongues.*
Chap. 43. *Of the first Authors of divers famous Inventions.* 222
Chap. 44. *Of the admirable Works of some curious Artists.* 224
Chap. 45. *Of the Industry and Pains of some Men, and their hatred of Idleness.* 229
Chap. 46. *Of the Dexterity of some men in the instruction of several Creatures.* 230
Chap. 47. *Of the Taciturnity and Secrecy of some men intrusted with privacies.* 232
Chap. 48. *Of such who in their raised Fortunes have been mindful of their low beginnings.* 233
Chap. 49. *Of such as have despised Riches, and of the laudable poverty of some illustrious persons.* 234
Chap. 50. *Of such Persons as have preferred Death before the loss of their Liberty: and what some have endured in the preservation of it.* 237
Chap. 51. *Of such as in highest Fortunes have been mindful of humane frailty.* 238
Chap. 52. *Of such as were of unusual Fortune and Felicity.* 239
Chap. 53. *Of the Gallantry wherewith some Persons have received death, or the message of it.* 241

The FOURTH BOOK.

CHap. 1. *Of Atheists, and such as have made no account of Religion, with their Sacrilegious actions, and the punishments thereof.* 361
Chap. 2. *Of such as were exceeding hopeful in youth, but afterwards improved to the worse.* 363
Chap. 3. *Of the rigorous Severity of some Parents to their Children, and how unnatural others have shewed themselves towards them.* 364
Chap. 4. *Of the degenerate Sons of illustrious Parents.* 366
Chap. 5. *Of undutiful and unnatural Children to their Parents.* 368
Chap. 6. *Of the Affectation of divine Honours, and the desire of some men to be reputed*

Pag.

puted Gods. 370
Chap. 7. *Of unnatural Husbands to their Wives.* 372
Chap. 8. *Of such Wives as were unnatural to their Husbands, or evil deported towards them.* 373
Chap. 9. *Of the deep hatred some have conceived against their own Brethren, and the unnatural actions of Brothers and Sisters.* 374
Chap. 10. *Of the Barbarous and Savage Cruelty of some men.* 376
Chap. 11. *Of the bitter Revenges that some men have taken upon their enemies.* 379
Chap. 12. *Of the great and grievous oppressions and unmercifulness of some men, and their punishments.* 382
Chap. 13. *Of the bloody and cruel Massacres in several places, and their occasions.* 384
Chap. 13. *Of the excessive Prodigality of some Persons.* 385
Chap. 14. *Of the Prodigious Luxury of some men in their Feasting.* 387
Chap. 15. *Of the Voraciousness of some great Eaters, and the Swallowers of Stones,* &c. 390
Chap. 16. *Of great Drinkers, and what great quantities they have swallowed.* 391
Chap. 17. *Of Drunkenness, and what hath befallen some men in theirs.* 393
Chap. 18. *Of the Luxury and Expence of some Persons in Apparel, and their Variety therein, and in their other Furniture.* 395
Chap. 19. *Of Gaming, and some mens Expensiveness therein, together with the woful and dreadful Consequences of it.* 397
Chap. 20. *Of the oversights of some Persons of great Abilities, and their Imprudence in their Speeches or affairs.* 398
Chap. 21. *Of the Dangerous and Destructive Curiosity of some men.* 400
Chap. 22. *Of the Ignorance of the Ancients and others.* 401
Chap. 23. *Of the Slothfulness and Idleness of some men.* 403
Chap. 24. *Of the blockish Dulness and Stupidity of some Persons.* 404
Chap. 25. *Of the Treacherous and Infirm Memories of some men, and what injuries have been done thereunto through Age, Diseases, or other Accidents.* 406
Chap. 26. *Of the Absurd and strange Follies of divers men.* 407
Chap. 27. *Of such as have been at vast expences about unprofitable attempts, and wherefrom they have been enforced to desist, or whereof they have had small or no benefit.* 409
Chap. 28. *Of false Accusers, and how the Accused have been acquitted.* 410.
Chap. 29. *Of Perjured Persons, and how they have been punished.* 412

Pag.

Chap. 30. *Of the Inconstancy of some men in their nature and disposition.* 414
Chap. 31. *Of the Covetous and Greedy Disposition of some men.* 416
Chap. 32. *Of the Tributes and Taxes some Princes have Imposed upon their Subjects.* 418
Chap. 33. *Of Cheats, and the extraordinary boldness of some in their Thefts.* 420
Chap. 34. *Of Persons of base Birth who assumed the names of illustrious persons.* 424
Chap. 35. *Of the huge Ambition of some men, and their Thirst after Soveraignty.* 425
Chap. 36. *Of the great desire of glory in some Noble and other Ignoble Persons.* 429
Chap. 37. *Of the intollerable Pride and haughtiness of some Persons.* 426
Chap. 38. *Of the Insolence of some men in Prosperity, and their abject Baseness in Adversity.* 431
Chap. 39. *Of the vain-glorious Boasting of some men.* 433
Chap. 40. *Of the unadvised Rashness and Temerity of some Persons.* 443
Chap. 41. *Of such Persons as were discontented in their happiest Fortunes.* 434
Chap. 42. *Of Litigious Persons, and bloody Quarrels upon slight occasions.* 436
Chap. 43. *Of such as have been too fearful of Death, and over desirous of Life.* 437
Chap. 44. *Of the gross Flatteries of some men.* 404
Chap. 45. *Of such as have been found guilty of that which they have reprehended or disliked in others.* 441
Chap. 46. *Of such Persons as could not endure to be told of their Faults.* 442
Chap. 47. *Of the base Ingratitude of some unworthy Persons.* 444
Chap. 48. *Of the Perfidiousness and Treachery of some men, and their just Rewards.* 447
Chap. 49. *Of Voluptuous and Effeminate Persons.* 451
Chap. 50. *Of the Libidinous and unchaste Life of some Persons, and what Tragedies have been occasioned by Adulteries.* 452
Chap. 51. *Of the Incestuous Loves and Marriages of some men.* 453
Chap. 52. *Of such as have been warned of their approaching Death, who yet were not able to avoid it.* 455
Chap. 53. *Of such as have unwittingly, or unwarily procured and hastned their own Death and Downfal.* 458
Chap. 54. *Men of unusual Misfortunes in their Affairs, Persons, or Families.* 459
Chap. 55. *Of the Loquacity of some men, their inability to retain intrusted Secrets, and the Punishment thereof.* 461

The

The FIFTH BOOK.

Pag.

CHap. 1. *The Succession of the Roman and Western Emperors.* 463
Chap. 2. *Of the Eastern, Greek, and Turkish Emperors.* 469
Chap. 3. *Of the Bishops and Popes in* Rome, *and their Succession.* 493
Chap. 4. *Of such men as have been the Framers and Composers of Bodies of Laws for divers Nations and Countries.* 482
Chap. 5. *Of Embassadors, what their Negotiations, and after what manner they have behaved themselves therein.* 484
Chap. 6. *Of such as were eminent Seamen, or Discoverers of Lands, or Passages by Sea formerly unknown.* 486
Chap. 7. *Of the Eloquence of some men, and the wonderful power of perswasion that hath been in their Speeches and Orations.* 488
Chap. 8. *Of the most Famous Greek and Latin Historians.* 489
Chap. 9. *Of the most Famous and Ancient Greek and Latine Poets.* 492
Chap. 10. *Of Musick, the strange efficacy of it, and the most famous Musicians.* 496
Chap. 11. *Of such as by sight of the Face could judge of the Inclinations, Manners, and Fortunes of the Person.* 497
Chap. 12. *Of the Painters in former Times, and the Principal Pieces of the best Artists.* 491
Chap. 13. *Of the most eminent Artists for making of Statues and Images in Clay, Marble, Ivory, Brass, &c.* 493
Chap. 14. *Of the most applauded Acters upon Theaters, and the Name, Riches and Favour of Great Persons, they have thereby attained unto.* 494
Chap. 15. *Of men notably practised in Swimming; and how long some have continued under water.* 504
Chap. 16. *Of the most famous Philosophers, Academicks, Stoicks, Cynicks, Epicureans, and others.* 505
Chap. 17. *Of the most Famous Printers in several Places.* 510
Chap. 18. *Of such men as were of unusual Dexterity in shooting with the Bow, or otherwise.* 510
Chap. 19. *Of the Hereticks of former Ages, and the Heresies maintained by them.* 511
Chap. 20. *Of the most Famous Magicians, Witches, and Wizards, and their mutual Contests; their Diabolical Illusions, and Miserable Ends.* 515
Chap. 21. *Of the Primitive Fathers and Doctors of the Church.* 518

The SIXTH BOOK.

CHap. 1. *Of Dreams, and what have been revealed to some Persons therein.* 545
Chap. 2. *Of such Presages as have been to divers Persons and Places, of their good and evil Fortune, also of Presages by men to themselves or others, by casual Words or Actions.* 549
Chap. 3. *Of the Famous Predictions of some men, and how the Event has been conformable thereunto.* 554
Chap. 4. *Of several Illustrious Persons abused and deceived by Predictions of Astrologers, and the equivocal Responses of Oracles.* 558
Chap. 5. *Of the Magnificent Buildings, sumptuous and admirable Works of the Ancients, and those of later Times.* 561
Chap. 6. *Of the Libraries in the World, their Founders and Number of Books contained in them.* 564
Chap. 7. *Of such Persons, who being of mean and low Birth, have yet attained to great Dignity and considerable Fortunes.* 566
Chap. 8. *Of Wonderful and sudden Changes in the Fortunes and Conditions of many Illustrious Persons.* 569
Chap. 9. *Of such as have left Places of highest Honour and Employment for a private and retired condition.* 575
Chap. 10. *Of Persons advanced to Honour through their own Subtlety, some Accident, or for some slight occasion.* 577
Chaap. 11. *Of sundry Customs that were in use and force with different Nations and People.* 580
Chap. 12. *Of the several things that the several Persons and Nations have set apart and worshipped as their Gods.* 584
Chap. 13. *Of the manner of Food which hath been, or is yet in use amongst divers Nations and People, or Persons addicted to some Idolatrous Sect.* 588
Chap. 14. *Of some Persons that have abstained from all manner of Food for many years together.* 589
Chap. 15. *Of such as refused all Drink, or to taste of any liquid thing; or else found no need thereof.* 591
Chap. 16. *Of such men as used to walk, and perform other strange things in their sleep.*

Pag.

ſleep. 592

Chap. 17. *Of the long ſleeps of ſome, and of others that have been able to ſubſiſt for Months and Years without it or were difficultly brought to it.* 594

Chap. 18. *Of ſuch as have fallen into Trances and Ecſtaſies, and their manner of Behaviour therein.* 595

Chap. 19. *Of extraordinary things in the Bodies, Fortunes, Death, of divers perſons.* &c. 598

Chap. 20. *Of matters of Importance, and high Deſigns, either promoted or made to miſcarry by ſmall matters or ſtrange accidents.* 600

Chap. 21. *Of ſuch as have framed themſelves to an Imitation of their Superiours or others, with the force of Example in divers things.* 601

Chap. 22. *Of the Authority of ſome perſons amongſt their Soldiers and Countreymen, and Seditions appeaſed by them divers ways.* 603

Chap. 23. *Of ſuch Princes and Perſons as have been fortunate in the finding of hid Treaſures, and others that were deluded in the like expectation.* 604

Chap. 24. *Of the Election and Inauguration of Princes in ſeveral places and Nations.* 605

Chap. 25. *Of the Games and Plays of ſundry Nations, by whom they were inſtituted and when.* 607

Chap. 26. *Of ſuch Perſons as have made their Appeals to God in caſe of Injury and Injuſtice from man, and what hath followed thereupon.* 608

Chap. 27. *Of the apparition of Demons and Spectres, and with what courage ſome have endured the ſight of them.* 611

Chep. 28. *Of the Imprecations of ſome men upon themſelves or others, and how they have accordingly come upon them.* 614

Chap. 29. *Of the Error and Miſtakes of ſome men, and what hath fallen out thereupon.* 615

Pag.

Chap. 30. *Of Retaliation, and of ſuch as have ſuffered by their own devices.* 620

Chap. 31. *Of ſuch perſons as have been extremely beloved by ſeveral Creatures, as Beaſts, Birds, Fiſhes, Serpents,* &c. 622

Chap. 32. *Of the extraordinary honours done to ſome great perſons in their life-time, or at their death.* 624

Chap. 33. *Of the ſtrange and different ways whereby ſome perſons have been ſaved from death.* 626

Chap. 34. *Of ſuch perſons as have taken Poyſon, and quantities of other dangerous things without damage thereby.* 629

Chap. 35. *Of ſuch as have been happily cured of divers very dangerous Diſeaſes and Wounds,* &c. 630

Chap. 36. *Of Stratagems in War for the amuſing and defeating of the Enemy, and taking of Cities,* &c. 633

Chap. 37. *Of the ſecret ways of Diſpatch, and the delivery of Meſſages by Letters, Cyphers, and other ways.* 637

Chap. 38. *Of the ſad Condition and deplorable Diſtreſſes of ſome men, by Sea and Land.* 638

Chap. 39. *Of Conſcience, the Force and Effects of it in ſome men.* 643

Chap. 40. *Of Baniſhment, and the ſorts and manner of it amongſt the Ancients,* &c. 645

Chap. 41. *Of the wiſe Speeches, Sayings, and Replies of ſeveral Perſons.* 646

Chap. 52. *Of ſuch perſons as were the firſt Leaders in divers things.* 647

Chap. 43. *Of the witty Speeches or Replies ſuddenly made by ſome perſons.* 659

Chap. 44. *Of Recreations ſome men have delighted in or addicted themſelves unto at leiſure hours, or that they have been immoderate in the uſe of.* 651

Chap. 45. *Of ſuch People and Nations as have been ſcourged and afflicted by ſmall and contemptible things, or by Beaſts, Birds, Inſects and the like.* 652

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Guil. Jane. *R. P. D.* Hen. *Epiſc.* Lond. *a Sacris Dom.*

THE WONDERS

Of the little

WORLD:

Or, a General and Complete

HISTORY of MAN.

BOOK I.

CHAP. I.

Of such Infants as have been heard to cry while they were in the Womb of their Mothers.

THAT which Mr. *Beaumont* wrote in his Elegy upon the Lady *Rutland* may very well be pronounc'd upon every of the Sons and Daughters of Men.

But thou had'ſt e're thou cam'ſt to uſe of tears;
Sorrow laid up againſt thou cam'ſt to years.

So true is that of the ſacred Oracle: *Man is born to trouble.* It ſeems trouble is his proper Inheritance, and that as ſoon as he enters into Life, he is of Age ſufficient to enter upon the troubles of it alſo. Yet as if this were ſomewhat with the lateſt, there are ſome who ſeem even to anticipate their birth-right: and as if the World was not wide enough to afford them their full meaſure of ſorrow: they begin their lamentations in the Womb. Or whether it is that provident Nature would have them to practiſe there in the dark, what they ſhall afterwards ſeldome want occaſion for ſo long as they enjoy the light. The Hiſtories of ſuch little Priſoners as have been heard to cry in their cloſe Apartments, take as followeth.

1. A poor Woman in *Holland* being great with child and near unto the time of her delivery: the child in her Womb (for the ſpace of fifteen days before that of her Travail) was heard almoſt continually to cry and lament; many worthy perſons went daily to hear ſo great a novelty, and have teſtified upon their own knowledge the unqueſtionable verity of it. *Hiſt. of the Netherlands pag. 91.* *Clark's mir. cap. 104. p. 497.*

2. When I was of late at *Argentina* with my Brother, saith *Leonardus Doldius*, it was credibly reported that the Wife of a Taylor in that Neighbour hood together with divers others, did hear the child cry in her Womb, some days before the time of her Travail. He adds to this the History of another in *Rotenburgh*.

Barthol. Hist. Anatomic. Cent. 1. *Hist.* 1. *page* 1. 2.

3. In our Town saith he *Anno* 1596. *November* 12. which was the forty second day before the Birth, the Parents heard the cry of their Daughter in the Womb once, and the day following twice; the Mother died in Travail, the Daughter is yet alive.

Sennert. pract. Med. lib. 4. *part.* 2 § 5. *cap.* 8. *p.* 359.

4. *Anno* 1632. In the Town of *Wittenberg*, on the Calends of *March* there was a Woman who had been big with child more then eleven Months: This Woman together with her Husband have sometimes heard the child cry, before she was deliver'd of it; which she was afterwards very happily.

Barthol. Hist. Anat. Cent. 1. *Hist.* 1. *p.* 2. *Sennert. prax. l.* 4. *par.* 2. § 5. *c.* 8. *p.* 359. 360.

5. I my self together with the Learned *Salmasius* will be witnesses of such like cryings in the Womb: I liv'd 1640. in *Belgia*, when it was commonly affirmed of a Woman near *Vessalia*, who then had gone three years entire, big with a child, that that child of hers was heard so to cry, by many persons worthy of credit.

Barth. Hist. Anat. Cent. 1. *Hist.* 1. *p.* 3. *Salmas. respons. ad Beverov. de calculo p.* 198.

6. A noble Person at *Leyden* used to tell of her Brother's Wife, that lying in Bed with her Husband near her time; she heard the child cry in her Womb, amaz'd with which she awakened her Husband; who put his head within the cloaths and listening, did also hear the same: the Woman was so affrighted, that few days after she fell in Travail.

Barth. Hist. Anat. Cent. 1. *Hist.* 1. *p.* 3.

7. *Anno* 1648. There was a Woman the Wife of a Seaman near to the Church of *Holmiana*, who had been big for eight Months, she was of a good habit of body, and not old: this Woman upon the Eve of *Christmas*-day; upon the Calends of the year following, and in *Epiphany*, all those several times heard the child that was in her Womb, who cry'd with that noise that it was heard by the Neighbours. They throng'd together in great numbers to hear so unusual a crying, both such as knew the Woman, and such as knew her not. The Magistrates in the mean time caused the Woman to be carefully watch'd, that afterwards the birth of that cryer might be the more certain. Divers spent their judgement before hand of what shap'd Monster she should be delivered: but at last the Woman was safely brought to bed of a perfect Female child: who with her Mother are both alive at this day. Let no Man question the truth of this History; for I who am not wont to rely upon rumour; can for certain affirm that I have heard this relation from the Mother her self.

Barth. Hist. Anat. Cent. 1. *Hist.* 1. *p.* 4. 5.

8. Dr. *Walter Needham* an eminent and learned Physician; discoursing about the Air that is contain'd in the membranes of the Womb: as a proof thereof relates the story of a child that was heard to cry while as yet in the belly of its Mother. A long time saith he, I could scarce believe, that there were any such kind of cryings: till I was inform'd of that which I now set down, by a noble Lady in *Cheshire*: As this Honourable person sat after Meat in the dining room, with her Husband, their Domestick Chaplain, and divers others: she was sensible of an extraordinary stirring in her belly: which so lift up her clothes, that it was easily discernible to those that were present (she was then with child; and it was the seventh Month from the time wherein she had conceived) upon the sudden there was a voice heard; but whence it should come, they were not able to conjecture; not suspecting any thing of the *Embryo* in her Womb. Soon after they perceiv'd the belly and garments of the Lady, to have a second and notable commotion; and withal heard a cry, as if it had proceeded from thence. While they were amaz'd at what had pass'd; and were discoursing together of this prodigy: All that had before happened, did a third time so manifestly appear, that (being now become the more attentive) they doubted not, but that the cry came from her Womb: the Girl that was so loquacious in the Womb of her Mother, doth yet live, and is likely enough so to continue. I cannot doubt of the truth of so eminent a story, receiving the confirmation of it, from so credible persons; nor was I willing longer to conceal the thing it self; seeing it is of such moment in the controversie aforesaid.

Needh. disquisit. Anat. cap. 3. *p.* 84.

9. *Anno* 1233. In *Rathstadt* a Town in the *Noric Alpes*, was born a child whose crying was heard fourteen days before the birth of it.

Schenck. observat. l. 1. *p.* 13. *obs.* 1.

10. *Martinus Weinrichius* writes thus: even in our times saith he, and in this our City of *Bressa*, an Infant was heard to cry, three days before it came into the light: and he observes that the Man so born, was miserable in respect of his fortune and Diseases he was seiz'd with; even to the day of his death.

Weinrich. de Monstris c. 26. *p.* 62. *Sennert. pract. Med. l.* 4. *part* 2. § 5. *cap.* 8. *p.* 359.

CHAP. II.

Of such as have carried their dead Children in their Womb for some years.

SO unwilling are Parents (for the most part) to survive the funerals of their Children: that some have thought it a very desireable thing to have their dying eyes clos'd by the hands of such as have issued from them. It was the wish of *Penelope* that the performance of this last Office for her self and her *Ulysses*, might be reserv'd to their dear *Telemachus*, according to that of *Ovid*.

Ille meos oculos comprimat ille tuos. *Ovid Epist. l.* 1. *Ep.* 21.

By him let my Eyes closed be,
And may he do the same for thee.

We cannot then but pity those unhappy Mothers, whose Children have not only died before them, but within them: in whom the punishment of *Mezentius* may seem to have been reviv'd in such a coupling of the living with the dead: and who (with a fatal disappointment of their hopes) are sensible their expired Infants have found their untimely Coffins in the midst of their own Bowels. The transcribed Histories of some such disconsolate Creatures you have here underwritten.

1. *Catherine* the Wife of *Michael de Menne*, a poor Countrey-man; for twelve years together carried a dead Child, or rather the Skeleton of one in her Womb. A monstrous and miraculous thing, and which yet is manifest to the touch, saith *Ægidius*

Schenck. observ. lib. 4. *p.* 575. *obs.* 8. *Donat. Hist. Med. Mir. lib.* 2. *c.* 22. *p.* 240.

Ægidius de Herthoze. I my ſelf ſaith he, and many other, both Men and Illuſtrious Women are witneſſes hereof; it is enough to name the excellent *Henricus Cornelius Mathiſius*; who heretofore was domeſtick Phyſician to the Emperour *Charles* the Fifth, he when he had handled the Woman beforeſaid both ſtanding and lying, and by touch had eaſily diſtinguiſhed all the bones of the dead Infant, in a great amazement cry'd out, nothing is impoſſible to God and Nature. She conceiv'd of this child in *March*, *Anno* 1549. who deſires to ſee this Hiſtory more at large may have it from *Schenckius* in the place forecited.

Schenck. obſerv. lib. 4. p. 577. obſ. 9.

2. In the Town of *Sindelfingen*, there lives a Woman of thirty years or thereabouts, who ſix or ſeven weeks before her expected delivery, by reaſon of a ſlip upon the Ice, hit her back againſt a wall; and from that time never afterwards felt her child ſhe went with to ſtir. The bigneſs of her belly was the ſame; only a little after her fall it did ſomewhat encreaſe and after fell again; but ſhe brought not forth her dead child; nor from that time forth was ſhe ſenſible of the ordinary purgation of Women. She had her fall, *Anno* 1590. After which notwithſtanding ſhe conceived twice or thrice, and was as often delivered of living Children: But after her delivery, her uſual bigneſs continueth: ſo that ſhe verily believes the dead child is yet in her Womb.

Zuing. Theatr. vol. 2. lib. 4. p. 357 col. 2. Donat. Hiſt. Med. Mir. lib. 2. c. 22. p. 239.

3. *Anno Dom.* 1545. at *Vienna* in *Auſtria*, *Margarita Carlinia*, the Wife of *Georgius Volzerus*, being big with child, and in Travail; in her labour pains, was ſenſible that ſomewhat ſeem'd to crack within her, and from thenceforward never felt her child to ſtir: but for the intire ſpace of four year afterwards, ſhe was afflicted with vehement pains; ſo that at the laſt ſhe was given over by the Phyſicians: After which Nature endeavouring an evacuation: cauſed an Ulcer about her Navel, which diſcharg'd it ſelf of an abundance of matter, and ſo cloſed it ſelf again; till at length, *Anno* 1549. upon the collection of new matter, there appeared the bone of the childs elbow in the very orifice of the Ulcer, together with a marvellous weakneſs of the Woman: In this deſperate Diſeaſe there was recourſe had to a deſperate remedy, which was inciſion; her belly was opened by the advice of *Mathias Cornax* the Emperour's Phyſician, and by the operation of the chief Chirurgions there, a maſculine child half putrid was drawn out thence piece-meal: the wound was afterwards ſo happily cured; that the Woman attained to ſo entire health; as that it was hoped ſhe might conceive again: *Alexander Benedictus* ſaith ſhe did, and dy'd in Travail of her next child.

Zacut. Luſit. praxis Medic. admirand. lib. 2. obſ. 157. p. 276.

4. *Zacutus Luſitanus* hath ſet down the Hiſtory of a Woman of mean fortune, and ſixteen years of Age, who being with child, and the time of her Travail come, could not be delivered by reaſon of the narrowneſs of her Womb, the Chirurgions adviſed ſection, which they ſaid was ordinary in ſuch caſes, but ſhe refuſed it; the dead child therefore putrefied in her Womb: after three years the ſmaller bones of it came from her; and ſo by little and little for ten years together, there came forth pieces of corrupted fleſh, and fragments of the skull: at laſt in the twelfth year there iſſued out piece-meal the greater bones: her belly fell; and after ſome years ſhe conceived again, and was happily delivered of a living boy.

Donat. Hiſt. Med. Mir. lib. 2. c. 22. p. 241.

5. *Marcellus Donatus* relates a Hiſtory, for the truth of which he cites the teſtimony of *Hippolitus Geniſortus* a Chirurgion, and *Joſephus Araneus* a Phyſician, and it was thus: *Paula* the Wife of Mr. *Naſo* an Inn-keeper in the ſtreet of *Port Merlane* in *Mantua*, having carried a dead child of five Months Age, much longer in her Womb: by a continued collection of ſanious matter in her Womb, not without a Fever, ſhe at laſt was exceedingly waſted and conſumed. At which time, by way of ſiege, ſhe voided certain little bones which gave her a great deal of pain: theſe ſhe gather'd, cleanſed and ſhew'd them to *Geniſortus*, who ſoon diſcover'd them to be the bones of a young child; when this was related to me I could not believe till ſuch time as I asked the Woman her ſelf, who confirm'd the truth of it by an Oath, and ſhew'd me divers of the bones, which ſhe kept amongſt Roſe leaves: nor did ſhe ceaſe voiding them in this manner for months and years, till ſhe was this way quit of very many of them: certainly a moſt wonderful operation of Nature this was, and that ſhe ſometimes works in this manner is eaſily prov'd by other Hiſtories.

CHAP. III.

Of ſuch Women whoſe Children have been petrified and turn'd to Stone in their Wombs, and the like found in dead bodies, or ſome parts of them.

WHen *Cato* had ſeen *Cæſar* victorious, though at that time the Invader of the Common-wealth: and the great *Pompey* overcome and overwhelm'd, who as the Guardian of his endanger'd Countrey had undertaken her protection: when he ſaw on the one ſide ſucceſsful villany, and on the other afflicted virtue: he is ſaid to have cry'd out in a deep aſtoniſhment: well, there is much of obſcurity in divine † matters. As God Almighty hath the ways of his providence in the deep; ſo Nature his hand-maid hath many of her paths in the dark; and by ſecret ways of operation brings to paſs things ſo ſtrange and uncouth to humane reaſon and expectation: that even ſuch as have been long of her Privy Counſel have ſtood at gaze at, and made open confeſſion of their ignorance by their admiration. I take that for a Fable which *Ovid* tells befel *Niobe* through exceſs of grief for the Death of her Children.

† *Lipſ. de conſtant. lib. 2. c. 15. p. 172.*

Stiff grew ſhe by theſe ills; no gentle Air
Doth longer move the ſoft curles of her Hair;
Her pale Checks have no blood; her once bright Eyes
Are fix'd, and ſet, in liveleſs Statue wiſe;
Her Tongue within her hardned mouth upſeal'd;
Her Veins did ceaſe to move; her Neck congeal'd;
Her Arms all motionleſs; her foot can't go,
And all her Bowels into hard Stone grow.

Ovid Met. l. 6. p. 101.

And yet there have been ſome Women, who in themſelves have experienced but too much of the verity of this laſt Verſe: ſuch was

Sennert. prax. Med. lib. 4. par. 2. § 4. c. 7. p. 312.

1. *Columba Chatry*, a Woman of *Sens* in *Burgundy*; ſhe was Wife to *Ludovicus Chatry*, this

Schenk. obſ. lib. 4. obſ. 21. p. 587. Barth. Cent. 2. Hiſt. 100. p. 76. Roſſe. Arcan. Microcoſm. lib. 3. cap. 3. p. 76. Addit. ad Donat. per Greg. Horſt. lib. 7. cap. 2. p. 659. Johnſ. Nat. Hiſt. Cent. 16. cap. 5. p. 334.

Woman by the report of Monſieur *John Alibaux* an eminent Phyſician (and who alſo was preſent at the diſſection of her) went twenty eight years with a dead child in her Womb: when ſhe was dead and her belly opened, there was found a Stone; having all the limbs and exact proportion of a child of nine months old. The ſliny matter of the childs body (ſaith one upon this occaſion) having an aptitude by the extraordinary heat of the matrix to be hardned, might retain the ſame lineaments which it had before. This child was thus found *Anno Dom.* 1582. *Sennertus* confeſſes this accident ſo rare, that it was the only inſtance in its kind that he ever met with (at leaſt to his remembrance) in the whole Hiſtory of Phyſick.

Kornman. de Mir. Mort. par. 3. c. 34. p. 117.

2. Becauſe I foreſee I am not like to meet with many more ſuch inſtances as that I but now mention'd; I ſhall therefore ſet down under this head a Hiſtory which is very near unto it: It was communicated by *Claudius* a *Sancto Mauritio* in one of his Letters and thus related by *Gregorius Horſtius*.

Addit. ad Donat. per Greg. Horſt. lib. 7. cap. 2. p. 663.

On the 25. of *January* in this preſent year; there fell out a marvellous thing to us. In the diſſection of a Woman of about thirty ſeven years of Age, we found her Womb all turn'd to ſtone of the weight of ſeven pound: her Liver upon the one lobe of it had a cartilaginous Coat or Tunicle about it: her Spleen was globular; her Bladder ſtony: and ſhe had a *Peritonæum* ſo very hard that ſcarce could it be cut with a knife: the view of all which occaſioned our wonder, which way the Spirits ſhould be convey'd throughout the whole Body; and by what means it came to paſs that this Woman liv'd ſo long, and that too, without any manifeſt ſign of ſickneſs all her life time, as far as could be obſerv'd.

Ad. Donat. lib. 7. per Horſt. cap. 2. p. 664.

3. I can for certain affirm thus much, ſaith *Heurnius*, that I have ſeen at *Padua* the breaſt of a Woman which was alſo turn'd into ſtone: and that was done by this means: as ſhe lay dead, that breaſt of hers, lay cover'd in the Water of a certain Spring there.

Zacch. qu. Medico-legal. lib. 4. tit. 1. qu. 10. p. 235.

4. *Pompilius Placentinus* gives us the Hiſtory of a Venetian Woman, who being done to death by a poiſon'd Apple, when dead ſhe grew ſo ſtiff and congealed, that ſhe ſeem'd to be transform'd into a Statue of Stone, nor could they cut open her belly by knife or Sword.

Kornman de Mir. Mort. par. 3. cap. 36. p. 18.

5. Not far from *Tybur* which is a City of the *Sabines*, runs the River *Anien*, on the Sands of which are found Almonds, the ſeeds of Fennel, and Aniſe, and divers other things that are turned into Stone; whereof I my ſelf was an eye-witneſs, when ſome years agone I travel'd that way. A while ſince there was found the body of a Man that was kill'd and caſt into this River *Anien*; he lay cloſe at the root of a Tree that grew upon the Bank-ſide, and the Carkaſs having there reſted a conſiderable time unputrefied, when it was found and taken up it was turned into ſtone. *Titus Celſus* a Patritian of *Rome*, told this unto *Jacobus Boiſſardus* affirming that he himſelf had ſeen it. This River ariſes from cold Sulphureous veins, derived from Subterranean metals, and by a kind of natural virtue, it conſolidates, and agglutinates all kind of bodies, ſuch as ſticks and leaves; and paſſing over more ſolid bodies, it by degrees wraps them about with a ſtony bark.

CHAP. IV.

Of ſuch perſons as have made their entrance into the World in a different manner from the reſt of mankind.

Mille modis morimur, uno tantum naſcimur (ſaith *Tully*) we die a thouſand ways but we are born but one. But certainly as there is a marvellous diverſity of accidents through which Man arrives to his laſt end: So alſo curious Nature hath in a various manner ſported her ſelf in the birth of ſome. And howſoever ſhe brings moſt of us into the World as it were in a common Road: yet hath ſhe alſo her by-paths; and ever and anon ſingles out ſome whom ſhe will have to be her *Heteroclites* and ſo many exceptions from the general rule.

Plin. Nat. Hiſt. lib. 7. c. 16. p. 164. Solin. cap. 4. p. 181.

1. *Zoroaſtres* was the only Man that ever we could hear of that laughed the ſame day wherein he was born; his brain alſo did ſo evidently pant and beat, that it would bear up their hands that laid them upon his head. An evident preſage (ſaith *Pliny*) of the great Learning which he afterwards attained unto.

Zuing. Theatr. Vol. 2. lib. 5. pag. 414 col. 1.

2. *M. Tullius Cicero*, is ſaid to have been brought into the World by his Mother *Helvia* (upon the third of the Nones of *January*) without any of thoſe pains that are uſual in child-bearing.

Plut. parel. p. in Cicerone. Solin. c. 4. p. 180.

3. Such as were born into the World with their feet forward, the Latines were wont to call *Agrippæ*, and *Agripina* (ſaith *Pliny*) hath left in writing, that her Son *Nero* the late Emperour (who all the time of his Reign was a very enemy to mankind) was born with his feet forwards.

Plin. Nat. Hiſt. lib. 7. c. 8. p. 160. Zuing. Theatr. vol. 2. l. 1. p. 270. col. 2.

4. Some children are born into the World with Teeth, as *M. Curius*, who thereupon was ſirnamed *Dentatus*; and *Cn. Papyrius Carbo*: both of them great Men, and right honourable Perſonages. In Women it was look'd upon as of ill preſage; eſpecially in the days of the Kings of *Rome*; for when *Valeria* was born toothed; the Soothſayers (being conſulted) anſwered, that look into what City ſhe was carried to Nurſe; ſhe ſhould be the cauſe of the ruine and ſubverſion of it. Whereupon ſhe was conveyed to *Sueſſa Pomeria*, a City at that time moſt flouriſhing in Wealth and Riches; and it proved moſt true in the end, for that City was utterly deſtroyed.

Plin. Nat. Hiſt. lib. 7. c. 16. p. 164. Solin. c. 4. p. 181.

5. Some are cut out of their Mothers Womb; ſuch was *Scipio Affricanus* the former; ſo alſo the firſt of thoſe who had the ſirname of *Cæſar*: thus (ſaith *Schenckius*) was that *Manilius* born, who entred *Carthage* with an Army; and ſo (ſaith *Heylen*) was that *Mackduffe* Earl of *Fife*, who ſlew *Mackbeth* the uſurping King of *Scotland*: and ſo *Edward* the Sixth of *England*.

Plin. Nat. Hiſt. lib. 7. c. 9. p. 160. Schenck. obſ. Med. lib. 4. obſ. 15. p. 580. Heyl. Coſm. p. 336. Baker. chr. p.

6. *Anno* 959. *Buchardus* Earl of *Lintzgow*, *Buchorn*, and *Monfort*, a perſon of great bounty to the Poor; choſen Abbot of *Sangal*; and confirmed therein by *Otho* the Great was vulgarly call'd unborn; becauſe he was cut out of his Mothers Womb.

Schenck. obſ. Med. lib. 4. obſ. 15. pag. 580. Zuin. Theat. vol. 2. lib. 1. p. 270. col. 2

7. *Gebhardus* the Son of *Otho* Earl of *Bregentz*; was cut out of his Mothers Womb, and was conſecrated Biſhop of *Conſtantia*, *Anno* 1001.

Schenck. obſ. p. 580. Zuin. Theat. vol. 2. l. 1. p. 270. col. 2.

8. I ſaw, ſaith *Horatius Augenius*, a poor Woman of a fleſhy and good habit of body, who for nine

Schenck.obs. p.580. Sennert. prax. Med. l.4. part.2. §6. cap.8. p.419.

nine months had an exulceration of the Ventricle; and for twenty days space; vomited up again, all that she eat or drank, as soon as she had taken it, of this Disease she died; and dissecting her womb, we took out thence a living boy; who by my direction had the name of *Fortunatus* given him at his Baptism, and he is yet alive.

Schenck.obs. Med.p.580.

9. I my self saith *Cornelius Gemma*, have cut out of the Womb six living Children from six several persons.

Plin. Nat. Hist. lib.7. c.3.p.158. Zuin. Theat. vol.2.l.1.p. 270. col.1.

10. Amongst many strange examples appearing upon record in Chronicles; we read of a Child in *Saguntum* (that very year wherein it was forced and razed by *Hanibal*) which so soon as it was come forth of the Mothers Womb, presently returned into it again.

Camerar.horæ subcisiv. Cen.1.c.55. p.241. Schenck.obs. Med. lib.5. obs.1. pag. 674. Zuin.Theat. vol.2.l.1.p. 270. col.1.

11. *Johannes Dubravius* hath observ'd of *Lewis* the Second, King of *Hungary* and *Bohemia*, that there were four things wherein he was over hasty: That he became great in a very small time, that he had a beard too soon; that he had white hairs before he was past seventeen years of age, and that he was over forward in his birth; for he came into the World without any of that skin which is call'd *Epidermis*; which yet he soon after got: the Physicians lending their assistance to that which Nature had not time to finish, he died in the 21. of his Age, *Anno* 1526. *August* the 29.

Barth. Hist. Anat.Cen.2. Hist.8. p. 159.

12. When *Spinola* besieg'd the City of *Bergopsoma*; a Woman who was near her count, going out to draw water, was taken off in the middle by a Cannon-bullet, so that the lower part of her fell into the water; such as were by, and beheld that misfortune, ran to her, and saw there a child, moving it self in the bowels of the Mother: they drew it forth, and carried it into the Tents of *Don Cordua*, kept it with all care; being afterwards brought thence to *Antwerp*, the *Infanta Isabella* caused it to be baptiz'd, and gave it the name of *Albertus Ambrosius*, one of her Father's Captains.

Barth. Ibid. Cent.2.Hist. 8. p.157.

13. *Anno* 1647. *Jacobus Egh* in the City of *Sarda* in *Belgia*, had a Bull which he fed, tying him in a Close near his house; but provok'd by the boys, he brake his bonds and ran to the Cows, the Herdsman endeavoured with his staff to return him to his former place; the bull being incens'd with his blows ran upon him, and with his horns bore him to the ground; his Wife being now in the last month of her count, seeing the danger of her Husband, ran in to his assistance; the bull with his horns hoisted her up into the Air, the height of one story, and tore the belly of the woman: from the wound in her belly forthwith came the birth with its secundine; and was thrown at some distance upon a soft place; was carried home, diligently look'd after by a Midwife; and upon the first of *September* baptiz'd, had his Fathers name given him, and is yet alive; the Man liv'd 36. hours, the woman but 4. the bull was slain the day after by the command of the Magistrates.

Val.Max.l. 1.c.8.p.30. Zuin.Theat. vol.2.l.1.p. 270. col.1.

14. *Gorgias* a gallant Man of *Epirus*, slipt from the Womb in the Funerals of his Mother: and by his unexpected crying caused them to stand who carried the Bier, affording thereby a new spectacle to his Country, having his birth and cradle in the Coffin of his Parent: In one and the same moment a dead woman was deliver'd, and the other was carried to the Grave before he was born.

Zuing.Ibid. p.270. Senn.prax. Med. l.2. par.2. § 6. c.8. p. 419.

15. *Enecho Arista* the first King of *Navarr* being dead, *Garsias* his Son succeeded: who being one day in the Village of *Larumbe*; was surprized by some Moorish Robbers, assaulted, and slain; they wounded *Urracha* his Queen, in the Belly with a Lance: the Thieves put to flight; the Queen at the wound was deliver'd of a Son and died, the child to all Mens wonder was safe, and was nam'd *Sancius Garsia*; he was well educated by a noble person; prov'd a gallant Man; and succeeded his Father in the Kingdom, *Anno Domini*, 918.

Barth. Hist. Anat. Cent. 1. Hist.1.p. 6.7.

16. The Wife of *Simon Kneuter* of *Weissenburgh*, went with child to the ninth month, and then falling into Travail, her pains were such, as that they occasioned her death, and when the assistants donbted not but that the child was dead also in the Womb, they dispos'd of the Mother as is usual in the like occasion; but after some hours they heard a cry, they ran and found the Mother indeed dead, but deliver'd of a little Daughter that was in good health, and lay at her feet. *Salmuth* saith, he hath seen three several women, who being dead in Travail, were yet after death delivered of the Children they went with.

Id. cent.2. Hist. 99. p. 307.

CHAP. V.

Of what Monsters some Women have been delivered, and of praeternatural births.

IT is the constant design of provident Nature to produce that which is perfect and complete in it's kind: But though Man is the noblest part of her operation; and that she is busied about the framing of him, with singular curiosity and industry: yet are there sundry variations in her mintage, and some even humane medals, come out thence with different Errata's in their Impressions. The best of Archers do not always bore the white; the working brains of the ablest Politicians, have sometimes suffered an abortion; nor are we willing to bury their accidental misses, in the memory of their former skilful performances. If therefore Nature (through a penury, or superfluity of materials, or other causes) hath been so unfortunate as at sometimes to miscarry: her dexterity and Artifice, in the composition of many, ought to procure her a pardon for such oversights as she hath committed in a few. Besides there is oftentimes so much of ingenuity in her very disorders, and they are dispos'd with such a kind of happy unhappiness, that if her more perfect works beget in us much of delight; the other may affect us with equal wonder.

Rosse Arcan. Microcosm. l.3.c.7. § 7.p.89. Camerar. Hor. subcis. Cen.2.c.67. p.275. Johnst. Nat. Hist. Cent. 10. c.9.p. 334.

1. That is strange which is related by *Buchanan*; It had saith he beneath the Navel one body; but above it two distinct ones; when hurt beneath the Navel both bodies felt the pain; if above, that body only felt, that was hurt. These two would sometimes differ in opinions and quarrel; the one dying before the other, the surviving pin'd away by degrees. It liv'd 28. years, could speak divers Languages, and was by the King's command taught Musick. *Sandy's* on *Ovid Metam. lib.9.p.* 173.

Schenck.obs. Med.l.1. obs.1.p.7.

2. *Anno* 1538. There was one born who grew up to the stature of a Man, he was double as to the Head and Shoulders, in such manner as that one face stood opposite to the other; both were of a likeness, and resembled each other in the beard and eyes, both had the same appetite, and both

both hungred alike, the voice of both was almost the same, and both loved the same Wife.

3. I saw (saith *Bartholinus*) *Lazarus Colloredo* the *Genoan*, first at *Hafnia*, after at *Basil*, when he was then 28. years of Age; but in both places with amazement. This *Lazarus* had a little Brother growing out at his breast, who was in that posture born with him: If I mistake not, the bone called *Xyphoides* in both of them grew together, his left foot alone hung downwards, he had two arms, only three fingers upon each hand: some appearance there was of the secret parts; he moved his hands, ears, and lips, and had a little beating in the breast. This little Brother voided no excrements, but by the mouth, nose, and ears, and is nourish'd by that which the greater takes: he has distinct animal and vital parts from the greater; since he sleeps, sweats, and moves, when the other wakes, rests, and sweats not. Both receiv'd their Names at the Font, the greater that of *Lazarus*, and the other that of *Johannes Baptista*. The natural Bowels, as the Liver, Spleen, *&c.* are the same in both. *Johannes Baptista*, hath his eyes for the most part shut; his breath small, so that holding a Feather at his mouth, it scarce moves; but holding the hand there, we find a small and warm breath; his mouth is usually open, and always wet with spittle; his head is bigger then that of *Lazarus*, but deform'd; his hair hanging down while his face is in an upward posture. Both have beards, *Baptista*'s neglected, but that of *Lazarus* very neat. *Lazarus* is of a just stature, a decent body, courteous deportment, and gallantly attir'd; he covers the body of his Brother with his Cloak; nor could you think a Monster lay within, at your first discourse with him. He seemed always of a constant mind, unless that now and then he was solicitous as to his end, for he feared the death of his Brother; as presaging that when that came to pass he should also expire, with the stink and putrefaction of his body; and thereupon he took greater care of his Brother then of himself.

Barth. Hist. Anat. Cent. 1. Hist. 66. p. 103.

4. *Lemnius* tells of a Monster, that a certain Woman was deliver'd of (to which Woman he himself was Physician, and present at the sight) which at the appearing of the day fill'd all the Chamber with roaring and crying, running all about, to find some hole to creep into: but the Women at the length stifled and smother'd it with pillows.

Lemnius de Natur. Mir. lib. 1. cap. 8. p. 38.

Camer. hor. subciv. Cent. 1. cap. 54. p. 240.

5. *Johannes Naborowsky* a noble *Polonian*, and my great friend, told me at *Basil*, that he had seen in his Countrey, two little Fishes without scales, which were brought forth by a Woman, and as soon as they came out of her Womb, did swim in the Water as other Fish.

Barth. Hist. Anat. Cent. 1. Hist. 10. p. 20.

6. Not many years agoe, there liv'd a Woman of good quality at *Elsingorn*, who being satisfied in her count, prepared all things for child-birth; hired a Mid-wife, bought a Cradle, *&c.* but her big belly in the last month seemed to be much fallen, which yet (not to lessen the report that went of her) she kept up to the former height by the advantage of cloaths which she wore upon it. Her time of Travail being come, and the usual pains of labour going before; she was deliver'd of a creature, very like unto a dormouse of the greater size, which (to the amazement of the Women who were present) with marvellous celerity sought out, and found a hole in the Chamber into which it crept, and was never seen after. I will not render the credit of these Women suspected, seeing divers persons have made us Relations of very strange and monstrous births, from their own experience.

Barth. Hist. Anat. Cent. 1. Hist. 10. p. 19.

7. *Anno Dom.* 1639. our *Norway* afforded us, an unheard of example of a Woman, who having often before been deliver'd of humane births: and again big: after strong labour was delivered of two Eggs; one of them was broken, the other was sent to that excellent person Dr. *Olaüs Wormius*, the ornament of the University: in whose study it is reserv'd to be seen of as many as please. I am not ignorant that many will give no credit to this story, who either have not seen the Egg, or were not present when the Woman was deliver'd of it. In witness therefore of the truth of this matter: I shall cite the testimonies of Religious persons: and such as are worthy of credit: who by their Letters under their seals, have confirmed the truth of that which we have now related: I have thought fit to transcribe the Original it self: which in our own Tongue is preserved by the foresaid *Wormius*.

Barth. Hist. Anat. Cent. 1. Hist. 4. p. 10, 11, 12.

We whose Names are here under written, *Ericus Westergard*, *Rotalph Rakestad*, and *Thor Venes*, coadjutors of the Pastor in the Parish of *Niæs*: do certifie to all men. That *Anno* 1639. upon the *20th.* day of *May* (by the command of the Lord President in *Remerige*, the Lord *Paulus Tranius* Pastor in *Niæs*) we went to receive an account of the monstrous birth in *Sundby*; brought forth by an honest Woman, *Anna* the Daughter of *Amundus*; the Wife of *Gudbrandas Erlandsonius*, who already had been the Mother of eleven Children, the last of which she was delivered of upon *March* the *4th.* 1638. This *Anna* in the year 1639. upon the *7th* of *April*, began to grow ill: and being in great pains in her belly, she caused her Neighbours to be call'd in to her assistance; the same day about the Evening, in the presence of her Neighbours, she brought forth an Egg, in all respects like to that of an Hen, which being broken by the Women then present; *Anna Grim*, *Elen Rudstad*, *Gyro Rudstad*, and *Catharina Sundby*; they found that in the yolk and white it answer'd directly to a common Egg. Upon the eighteenth day of *April* about Noon in the presence of the same persons, she was deliver'd of another Egg; which in figure was nothing different from the former. The Mother reported this to us; the Women that assisted at her delivery confirmed the truth of it: as also that the pains of this birth had been more sharp to her than all the rest of her former. That this was the confession as well of the Mother as of them that were present: we do attest by our Seals in the presence of the Lord President, in the Parish of *Niæs* the day and year above said. The great *Wormius* looks upon this as a diabolical work; since by the artifice of the Devil, many other things are convey'd into, and formed in the bodies of Men and Women.

8. *Anne Tromperin* the Wife of a certain Porter in our Hospital, being about thirty years of Age was delivered of a Boy and two Serpents upon St. *John*'s day, *Anno* 1576. She told me upon her faith, that in the Summer before in an extreme hot day, she had drunk of a Spring, in the Grove call'd *Brudetholk*, a place within a quarter of a mile from *Basil*; where she suspected that she had drank of the sperm of Serpents: she afterwards grew so big, that she was fain to carry her belly in a swathing band: the child was so lean, as that he was scarce any thing but bones: the Serpents were

Sennert. pract. Med. l. 4. par. 2. § 4. cap. 10. p. 326.

were each of them an ell in length, and thick as the Arm of an Infant: both which alive as they were, were buried by the Midwife in the Church-yard of St. *Elizabeth*. This History is from the Relation of *Caspar Bauhinus*, in his Appendix to the book of *Franc. Rossetus de partu Cæsareo*.

Camer. hor. subciss. Cen.

9. The Concubine of Pope *Nicholas* the third was deliver'd of a Monster, which resembled a Bear; *Martin* the fourth in the first year of his Popedom entertain'd this Lady, and fearing lest she should bring forth other Bear-whelps, he caused all the Bears, which were painted or carv'd in the Pope's Palace, whilst the Lords of the Family of the *Ursini* bore sway in *Rome*, to be blotted out and remov'd; For this Pope was not ignorant how the shapes and pictures which are conceiv'd in a Womans imagination at the time of her conception, do remain imprinted for the most part in the body of that which is conceived.

Schenck. obs. Med. l. 4. obs. 1. p. 543.

10. *Margaret* Daughter to the Emperour *Maximilian* the first, told the Ambassadour of *Ferdinand* King of *Hungary*; that at *Tsertoghenbosch* a City in *Brabant*, in a procession upon a solemn Festival; some of the Citizens went disguised according to the custom of the place: (some in the habit of Angels, and others in the shape of Devils as they are painted) one of these Devils having play'd his gambols a great while; ran home to his House in his Devils attire, took his Wife, threw her upon a bed, saying that he would get a young Devil upon her. He was not much deceiv'd, for of that copulation, there was born a child, such as the wicked Spirit is painted, which at his coming into the World, began to run and skip up and down all over the Chamber.

Camer. hor. subcis. Cent.

Schenck. obs. Med. l. 4. obs. 1. p. 554.

11. *Anno Dom.* 1578. upon the 17. day of *January* at eight a clock in the afternoon, there was (at the little Town of *Quiero* amongst the *Subalpines*) an honest Matron who was then deliver'd of a child, which had upon its head five horns, opposite each to other, and like unto those of a Ram. Also from the upper part of his forehead there hung backward a very long piece of flesh that cover'd most part of his back, in form like a Woman's head-tire: about his neck there was a double row of flesh, like the Collar of an Horse: at the ends of his finger were claws like to those Tallons we see in Birds of prey: his knees were in the hinder part of the Leg. His right Leg and Foot were of a shining red colour: the rest of his body all swarthy. He is said to come into the World with a great cry, which so frighted the Midwife and the rest of the Women then present, that they ran immediately out of the house. When the Prince of the *Subalpines* was inform'd of this Monster: he commanded it should be brought to him, which accordingly was done, and 'tis strange to think what various judgements were then pass'd upon it by the Courtiers.

Zuin. Theat. Vol. 2. l. 2. p. 305. col. 2.

Paræus de Monstris. l. 24.

12. *Lesina* is the biggest Isle in all the *Adriatick* Sea, the Governour of which was a *Venetian*, who inviting me to dine with him, told at his Table the story of a marvellous mishapen monster born in the Island, asking if I would go thither to see it; proffering me the honour of his company: we went and the unnatural child being brought out to us, I was amaz'd to behold the deformity of Nature; for below the middle part there was but one body, and above the middle there were two living souls: each one separated from each other with several members, their heads being both of one bigness, but different in Physiognomy; the belly of the one joyn'd with the posterior part of the other, and their faces looked both one way, as if the one had carried the other on his back, and often (in our presence) he that was behind would lay his hands about the neck of the foremost. Their eyes were exceeding big, and their hands greater then an Infant of three times their Age, the excrements of both creatures issued forth at one place, and their Thighs and Legs were of a great growth not agreeable to their Age which was but six and thirty days. Their feet were proportionably made like to the foot of a Camel, round and cloven in the midst. They receiv'd their food with an insatiable desire, and continually mourn'd with a pitiful noise, when one slept the other waked, which was a strange disagreement in Nature, the Mother of them bought dearly that birth with the loss of her life, and as I was afterwards inform'd, these liv'd but a small time after we had seen them.

Lithgow's Travels par. 2. p. 52. 53.

13. *Ser. Fulvius Flaccus*, and *Q. Calphurnius Piso*, being Consuls, there was then in *Rome* a Maid Servant delivered of a child that had four feet, and as many hands, four eyes, four ears, and two members of virility.

P. Orosii Hist. l. 5. c. 6. p. 190.

14. At *Prague* (this Summer) upon the 18. day of *July*, there was born a boy, whose Liver, Intestines, Stomach and Spleen, with the greatest part of the Mesentery, hung out beyond the Navel, who liv'd but a few hours, the Mother being ask'd by *Gregorius Horstius* and Dr. *Major*, if she knew any thing that might occasion such a birth? answer'd with tears, that three months before her delivery she was compelled to hold a Calf while he was kill'd, and that standing by while he was opened, at the falling of the bowels she felt a commotion within her, unto which she imputed this accident.

Fabrit. obs. Chirurg. cen. 3. obs. 55. p. 239.

15. At *Cracovia* there was born of noble Parents a child that was terrible to behold, with flaming and shining eyes, the mouth and Nostrils were like to those of an Oxe; it had long horns, and a back hairy like a dogs. It had the Faces of Apes in the breast where the Teats should stand. It had Cats eyes under the Navel, fastned to the *Hypogastrium*, and they looked hideously and frightfully. It had the heads of Dogs upon both Elbows, and at the whirl-bones of each knee, looking forwards; it was splay footed, and splay handed, the Feet were like Swans feet, and it had a Tail turned upwards, that was crooked backwards, about half an ell long; It lived four hours from the birth of it; and near its death it spake thus; *Watch, for the Lord your God comes*: this was saith *Lycosthenes* in *Anno Dom.* 1543.

Lycosth. de prodigiis. p. 582. Johnst. Nat. Hist. class. 10. c. 5. p. 334.

16. In the year 1573. there was a Monster born at St. *Lawrence* in the *West Indies*, the narration whereof was brought to the Duke of *Medina Sidonia*; from very faithful hands. How that there was a child born there at that time, that besides the horrible deformity of its mouth, ears and nose; had two horns on the head, like those of young goats, long hair on the body, a fleshy girdle about his middle, double, from whence hung a piece of flesh like a purse, and a bell of flesh in his left hand, like those the Indians use when they dance; white boots of flesh on his legs, doubled down. In brief, the whole shape was horrid and diabolical; and conceived to proceed from some fright the Mother had taken, from the Antick Dances of the Indians, amongst whom the Devil himself does not fail to appear sometimes.

Dr. Henry More's Immort. of the Soul. l. 3. c. 7. p. 173.

At *Boston* in *New England*, *October* 17. 1637. Mrs.

Clark's Mir. c. 63. p. 249.

Mrs. Dyer was delivered of a Monſter which had no head, the face was on the breſt, the ears like Apes grew upon the ſhoulders, the eyes and mouth ſtood far out, the noſe hooking upward, the breſt and back full of prickles, the Navel and belly where the hips ſhould have been, inſtead of toes, it had on each foot three claws; upon the back it had two great holes like mouths, above the eyes it had four horns, and was of the Female Sex. The Father and Mother of it were great Familiſts.

CHAP. VI.

Of the Birth-day, and what hath befallen ſome Men thereon, alſo of ſuch other days as were obſerv'd fortunate or otherwiſe to ſeveral perſons.

Aul. Gell. Noct. Attic. l.19. c.9. p. 511. Tibul. l.1. Eleg.8. Horat.l.4. ode. 11.

THe Ancients us'd to celebrate the annual returns of their birth-day with feaſting, muſick, ſports, mutual preſents, and whatſoever elſe might ſerve to witneſs how deſirous they were, to entertain with higheſt ſolemnity the reviſits of that light wherein they had firſt beheld the World: And yet notwithſtanding all their courtſhips, it ſeems the Tragedian had truth on his ſide, when he ſaid,

——————Nulla dies
Mœrore caret, ſed nova fletus
Cauſa Miniſtrat.
Senec. Troad.

No day from ſadneſs ſo exempt appears
As not to miniſter new cauſe of tears.

Plin. Nat. Hiſt. l.7. c. 51.p.184. Schenck.obſ. Med. l. 6. obſ.1.p.721. Valer.Max. l.1.c.8.p.32 Schenck. obſerv. lib. 6. obſ.1.p.721 Epiph.Ferd. caſus Med. caſus 81.p. 259.

1. For *Antipater Sidonius* the Poet, throughout the whole ſpace of his life, every year for one only day; that is to ſay, the day whereon he was born, was ſeized with a Fever; and when he had liv'd to a great Age; by the certain return of his wonted Diſeaſe; he dy'd upon his birth-day.

2. *Johannes Architectus*, every year, at a ſet time, that is upon his birth-day, was taken with a Fever; which proceeding of putrid choler, keeping it's circle, never exceeded the fourteenth day, at laſt being ſpent with Age, and his wonted Fever aſſailing him, he was overcome by it, and yielded to Nature upon his birth-day.

Bak. Chron. p.360.

3. *Elizabeth* eldeſt Daughter of King *Edward* the Fourth, and eighteen years the Wife of King *Henry* the Seventh; dy'd in child-bed, in the Tower of *London*, the eleventh of *February*, the very day upon which ſhe was born.

Schenck.obſ. Med.l.6.obſ. 1.p.721.

4. I know a Man ſaith *Amatus Luſitanus*, who every year upon that day in which he firſt entred the World, is ſeiz'd with an evident fit of a Fever: all the reſt of the year, he enjoys very good health. *Thomas a Veiga* witneſſes that he hath obſerv'd the ſame in another; and alſo that he hath known a Man, who every year had a Fever for three days and no longer.

Alex. l.4.c. 20.fol.233.

5. *Alexander* the Great is ſaid to have been born upon the ſixth day of the Month *Targelion*, and alſo to have dy'd on the ſame, that is to ſay, on the ſixth of *February*. *Zuin.Theat. vol. 2. l.7. p.561.*

6. *Attalus* the King of *Pergamum*, and *Cn. Pompeius* the Great, both died upon their birth-days *Plut. in Camil.p.135.*

7. *Caius Julius Cæſar* was born in the *Ides* of *March*, and by a conſpiracy of the Nobles was ſlain in the Senate-houſe, upon the ſame; although he was fore-warned to take heed of them. *Sabel. l.9. c.4. Zuin.Theat. vol.2. l.7.p. 561.*

8. *Antonius Caracalla* the Emperour, was ſlain by *Macrinus* the *Prætorian præfect* at *Carris* near to *Edeſſa* in *Meſopotamia*, upon his birth-day, which was the ſixth of the *Ides* of *April*, the twenty ninth year of his Age, and the ſixth of his Empire. *Zuin.Theat. vol. 2. l. 7. p.561.*

9. Pope *Gregory* the Great, was born and died upon the ſame day, to wit, upon the fourth of the *Ides* of *March*. *Zuin.Theat. Ibid.*

10. *Garſias* the Great Grandfather by the Father's ſide to *Petrarch*, having liv'd one hundred and four years, died (as alſo did *Plato*) in the very day of his Nativity; and in the ſame Chamber wherein he was born. *Zuin.Theat. Ibid.*

11. The Emperour *Charles* the Great, was buried at *Aquiſgrave* upon the ſame day wherein he was born, in the year of our Lord, *Anno Dom.* 810. *Crantz. l.2. Saxon.c.20. Zuin.Theat. vol.2.l.7.*

12. *Philip Melancthon* died *Anno Dom.* 1560. in the ſixty third year of his Age, and upon the day of his Nativity, which was the 13*th.* of the Calends of *May*. *Zuin.Theat. Ibid.*

13. The Emperour *Charles* the Fifth was born on the day of *Matthias* the Apoſtle, on which day alſo (in the courſe of his Life) was King *Francis* taken by him in battel, and the Victory likewiſe won at *Biccoque*, he was alſo Elected and Crowned Emperour on the ſame day, and many other great Fortunes befel him ſtill on that day. *Treaſury of Ancient & modern times.l.4. c. 12.p.330. Heyl. Coſm. p.734.*

14. *M. Ofilius Hilarus* an Actor of Comedies (after he had highly pleas'd the people upon his birth-day) kept a Feaſt at home in his own houſe, and when Supper was ſet forth upon the Table, he call'd for a meſs of hot broth to ſip off; and withal caſting his eye upon the Viſor he had worn that day in the play, he fitted it again to his face, and taking off the Garland which he wore upon his bare head, he ſet it thereupon, in this poſture diſguized as he ſat, he was ſtark dead and cold too, before any perſon in the company perceived any ſuch thing. *Plin. l.7. c. 53.p.186.*

15. *Auguſtus Cæſar* had certain Anniverſary ſickneſſes, and ſuch as did return at a ſtated and certain time, he commonly languiſhed about the time of his birth-day, which was the ninth of the Calends of *October*, a little before Sun-riſe, *M. Tullius Cicero*, and *Antonius* being Conſuls. *Suet.p.105. & p.55. in Auguſto.*

16. On the contrary the birth-days of ſome Men have been very fortunate to them, as was that of the great Captain *Timoleon* general of the *Syracuſans*, who obtained for them the chiefeſt of his Victories upon the day of his birth, which thereupon was annually and Univerſally celebrated by the *Syracuſans*, as a day of good and happy fortune to them. *Alex.ab Alex. dies Gen. l.4.c. 20.fol.233.*

17. It is ſaid of *Julius Cæſar*, that he had often found the *Ides* of *July* to be very happy and auſpicious to him, at which time he was alſo born. *Idem Ibid. fol.233.*

18. King *Philip* of *Macedon* us'd to celebrate the day of his birth, with extraordinary joy, as the moſt favourable and fortunate to him of all other: for once upon that day, he had a triplicity of good tydings, that he was Victor in the Chariot race *Idem,ut ſup. fol.233.*

race in the Olympicks, that *Parmenio* his General had gain'd a most important victory, and that the Queen *Olympias* was delivered of his Son *Alexander*.

Cæl. Rhod. Sect. Antiq. l.11.c.13. p.498.499.

19. *Ophioneus* was one amongst the *Messenians* had the gift of Prophecy, and *Pausanias* says of him, that immediately after his birth-day, he was annually stricken with blindness; nor is that less wonderful in the same person, that after a vehement fit of the Head-ach, he would begin to see, and then presently fall from thence into his former blindness.

Stow's Annal. p.812.

20. It is a note worthy to be remembred, that *Thursday* was observ'd to be a day fatal to King *Henry* the Eight, and to all his Posterity, for he himself died on *Thursday* the 28*th.* of *January*: King *Edward* the Sixth, on *Thursday* the sixth of *July*; Queen *Mary*, on *Thursday* the seventeenth of *November*; and Queen *Elizabeth*, on *Thursday* the four and twentyeth of *March*.

Kornm. de Mir. Mort. l.8.c.12. p.8.

21. *Franciscus Baudinus* an Abbot, a Citizen of *Florence*, and well known in the Court of *Rome*, died upon the Anniversary return of his birth-day, which was upon the 19*th.* day of *December*, he was buried in the Church of St. *Silvester* in *Rome*, and it was the observation of him that made his Funeral Elegy; that the number nine did four times happen remarkably in his affairs, he was born on the 19*th.* day, and died on the same, being aged twenty nine, and the year of our Lord being at that time, 1579.

Heyl. Geog. p.734.

22. *Wednesday* is said to have been fortunate to Pope *Sixtus* the Fifth, for on that day he was born, on the same day made a Monk, on that day created General of his Order, on the same made Cardinal, then chosen Pope, and finally on the same inaugurated.

Heyl. Cosm. p.734.

23. *Friday* was observ'd to be very lucky to the great Captain *Gonsalvo*, on that day having given the French many notable overthrows, *Saturday* was as fortunate to *Henry* the Seventh, King of *England*.

CHAP. VII.

Of the Signatures, and natural marks upon the bodies of some Men.

Habew. Apol.

IN *Sicily* there have been often digg'd up bones of a monstrous and prodigious bigness, in all appearance resembling those of a humane body: but whether they were the Skeletons of deceased Gyants; whether bred and form'd in the Earth, by some peculiar influx of the Stars, and secret propriety of the Mould? whether made by the Artifice of Man, and there buried to beget wonder in after times; or by the Devils to promote some of their malicious ends: is yet variously disputed. So concerning the causes of those impressions, which some bodies bring upon them from the Womb, and carry with them to their Graves, there is not so great a clearness, as not to leave us in some doubts. For if the most of them are occasion'd through the strength of the Mothers imagination: there have been others of so peculiar a Form; so remote from being thought to leave such lively touches upon a Womans fancy, so continued to the Descendants of the same Family; and so agreeable with the after fortunes of the person so signed: as may possibly encline unto farther enquiries.

Marinus Barletius, reports of *Scanderbeg* Prince of *Epirus*; (that most terrible enemy of the Turks) that from his Mothers Womb he brought with him into the World a notable mark of Warlike Glory: for he had upon his right Arm, a Sword so well set on, as if it had been drawn with the pencil of the most curious and skilful Painter in the World.

Mar. Barlet. l.1. Camer. hor. subcis. l.1. c.69. p.308

2. Among the people called the *Dakes*, the Children usually have the Moles and Marks of them from whom they are descended, imprinted upon them even to the fourth generation.

Plin. Nat. Hist. l.7. c. 11. p. 161.

3. *Laodice* the Wife of *Antiochus*, dream'd that she received a Ring from *Apollo*; with an Anchor engraven upon it: *Seleucus* the Child that she then went with (who afterwards was remarkable for his famous exploits) was born with an Anchor impress'd upon his Thigh; and so also his Sons and Grand-children, carry'd the same mark upon the same place from the time of their birth.

Schenck. obs. Med. l.4. obs.1. p. 543. Fulgos. l.1. c.6.p.151. Usserii. Annal.p.475. Just.l.15. p.176.

4. In the Race and Family of the *Lepidi*, it is said there were three of them, not successively one after another, but out of order, and after some intermission; who had each of them when they were born, a little pannicle, or thin skin growing over the eye.

Plin. Nat. Hist.l.7.c. 12 p.161.

5. It is observ'd by *Plutarch*, that the resemblance of the Natural properties, or corporal marks of some Parents, are continued in their Families for many Descents; yea, and sometimes not appearing in the second or third generation, do nevertheless shew themselves in the fourth or fifth, or others, ensuing some Ages after; whereof he brings an example of one in his time, call'd *Python*, who being descended of the *Spartiatæ*, the Founders of *Thebes*, and being the last of that Race was born with the figure of a Lance upon his body; which had been in former Ages a natural mark of those of that Family; and discontinued in them for many years.

Plut. de Seranuminis vind. Zuin. Vol.2. l 2.p.180. Fitz. of R.l. and policy par.1. c.27. p.283.

6. I have heard saith *Camerarius*, when I was young, and it is at this day the common report and publick Fame, (although I have not met with it in any Authour) that the Counts of *Habspurg*: have each of them (from the Womb) a golden Cross upon the back, that is to say, certain white hairs after a wonderful manner formed into the figure of a Cross.

Camer hor. subci. l.3.c. 42.p.145. Johnst. Nat. Hist. Cl. 10.c.5. p. p.340.

7. *Marcus Venetus* who for forty five years travell'd up and down in the Countries of *Asia* reports in his *Itinerary*; that he came into the Kingdom of the *Corzani*: the Kings of which place (though subject to the *Tartarian*) boast themselves of a Nobility beyond that of all other Kings of of the Earth; and upon this account, they are born into the World with the impress of a black Eagle upon their Shoulder, which continues with them to the last day of their lives.

Camer hor. Subcis. l.3.c. 42. p. 145. Johnst. Nat. Hist. Cl. 10. c. 5. p. 340.

8. I have received it from the Relations of Persons worthy to be believed, that the most potent King of *Great Britain* now reigning (that was King *James*) brought with him from his Mothers Womb, certain Royal, and those not obscure signatures: for as soon as he was born, there was beheld imprinted upon his body, a Lyon and Crown, and some also add a Sword, which impressions do undoubtedly portend great things; and would require a further explication.

Camer. Ibid. p.145. Johnst. Nat. Hist. Cl. 10. c.5. p. 340.

9. That is a memorable thing and worthy of observation, which is set down by *Abrahamus Bucholtzerus*

Camer. Ibid. p.145.

Johnst. Nat. Hist. Cent. 10. c. 5. p. 340.

choltzerus *John Frederick* (saith he) Elector of *Saxony*, the Son of *John*, was born the 30*th.* of *June Anno* 1503. and brought with him from his Mothers Womb, an omen of his future fate. For (as I had it from persons of unquestionable credit) he was born with a Cross of a splendid and golden colour upon his back, upon the sight of which a pious and very ancient Priest was sent for by the Ladies of the Court, who thereupon said; This Child, shall carry a Cross Conspicuous to all the World; the Emblem of which is thus apparent in his birth. The truth is his Mother *Sophia* dy'd upon the twelfth day after his birth: I have noted this the rather (saith the fore-cited Authour) because no Man hath done it before; though worthy to be transcribed to Posterity, and withal because the event did declare and confirm the truth of the presage.

Gaffarel. curiosities. c. 5. p. 143.

10. A Sister of mine (saith *Gaffarel*) had the figure of a Fish upon her left Leg, caus'd by the desire my Mother had to eat fish when she was great, and it is represented with so much perfection and rarity, that you would take it to be drawn by some excellent Master; and the wonder is, that when ever the Girl eat any Fish, that upon her Leg puts her to a sensible pain.

Gaff. v. c. 5. p. 144.

11. That which I now relate to the same purpose is very well known to all *Paris*, that are curious enquirers into these things. The Hostess of the Inn in the Suburbs of St. *Michael* at *Bois de Vincenne*; (who dy'd about two years since) had a Mulberry growing upon her nether Lip, which was smooth and plain all the year long till the time that Mulberries began to ripen, at which time hers also began to be red, and began to swell more and more, observing exactly the season, and nature of other Mulberries, and coming at length to the just bigness, and redness of other ripe Mulberries.

Zacut. Lus. prax. admir. l. 2. obs. 133. p. 251.

12. A Woman in the seventh Month of her being with Child, long'd to eat Rose-buds in a time when they were difficultly to be procur'd: She had passed two days thus, when after much search, there was a bough of them found in a private Garden; she greedily devour'd the green buds of two Roses, and kept the rest in her bosom: In the ninth month she was happily deliver'd of a fair babe; upon the Ribs of which there appear'd the representations of three Roses very red; upon his Forehead and on either Cheek; he had also depainted three other exact resemblances of a Red Rose, so that he was commonly call'd the Rosie boy.

Sueton. in vita. l. 2. c. 80. p. 104.

13. *Octavius Augustus* the Emperour, was all spotted on his body, his Moles being dispers'd upon his Brest and Belly, in the manner, order, and number with the Stars of the Celestial Bear.

CHAP. VIII.

Of the strange Constitution, and marvellous properties of some humane Bodies.

THat the original of Man's body is nothing else besides the dust of the ground is a certain and unquestionable truth. Yet as out of that dust there springs such variety of Trees, Plants, Flowers, with different Forms, Colours, Vertues, as may reasonably solicite a considering mind to a just veneration of the Wisdom and Bounty of the Creator. so though all humane bodies are fram'd of the same course materials; yet some of them are endow'd with such peculiar proprieties, and qualities so remov'd from the Constitution of others; that Man need travel no further then himself, for a sufficient theme, wherein he may at once inlarge his thoughts to the praises of his Maker, and admiration of his own wonderful composure.

Every Man is a moving miracle: but there are some that may justly move the wonder of all the rest. For,

De civ. Dei l. 14. c. 23. Zuin. Theat. Vol. 2. l. 5. p. 419.

1. Saint *Austin* saith, he knew a Man, who could sweat of his own accord as often as he pleas'd.

Cal. Rhod. Ant. lect. l. 20. c. 16. Schenck. obs. Med. l. 1. obs. 3. p. 85

2. *Avicenna* writes of one, that when he pleas'd could put himself into a Palsie; nor was he hurt by any venemous creature, but when he forc'd and provok'd them to it; of which notwithstanding, themselves would die, so poysonous was his body.

Schenck. obs. Med. lib. 3. obs. 3. p. 384.

3. I knew one saith *Maranta*, who was of that strange constitution of body; that he was made loose by astringent simples, and on the contrary bound up by those that were of a loosening Nature.

Plin. Nat. Hist. l. 28. c. 3. p. 298. 299. Pasch. Leg. c. 8. p. 43. Solin. c. 8. p. 207. Plut. in Catonem minore p. 787.

4. There are some Families of that marvellous constitution, that no Serpent will hurt them, but instead of that they fly their presence, the spittle of these Men, or their sucking the place is Medicinable to such as have been bitten or stung with them, of this kind are the *Psylli* and *Marsi*, those also in the Island of *Cyprus*, whom they call *Ophiogenes*, and of this Race and house, there came one *Exagon* Embassadour from that Island, who by the commandment of the Roman Consul was put into a great Tun or Pipe, wherein were many Serpents, on purpose to make experiment and tryal of the truth. The issue was, the Serpents lick'd his body, in all parts, gently, with their Tongues, as if they had been little dogs, and he remain'd unhurt, to the great wonder of them who beheld the manner of it.

Plin. Ibid. l. 28. c. 3. p. 299.

5. Those Men that are bred in *Tentyrus*, an Island lying within the River *Nilus*, are so terrible to the Crocodiles, that they will not abide so much as their voice, but fly from them as soon as they hear it.

Plut. paral. in vita Pyrrhi. p. 384. Fulg. Mem. l. 1. c. 6. p. 151. Delrio disq. Magic. l. 1. c. 3. Quæst. 4. § 19. p. 36. Donat. Hist. Med. l. 6. c. 3. p. 306. Henric. ab Heers. obs. Med. l. 1. obs. 29. p. 244.

6. When *Pyrrhus* King of *Epirus* was dead, and all the rest of his body consum'd in the Funeral Fire, the great Toe of his right Foot was found entire, having receiv'd no damage at all by the flames, this Toe that was so able to preserve it self, after his death, had also in his life time, a healing kind of vertue in it, against Diseases of the Spleen, which us'd to retreat at the powerful touch of it. *Kornman de Mirac. Mortuor. lib. 3. cap. 8. pag. 8.*

7. I know a Family at *Liege*, in which all the Persons of both Sexes, sick and well, Summer and Winter, sleeping and waking, have their Nostrils extreme cold, whence it fell out, that administring Physick to two Brothers, seiz'd with a burning Fever, when upon the eleventh day there was no *Crisis*, nor any appearance that there would be, finding the Nostrils of both of them colder then Ice, I adjudg'd they would die; and so did three other Physicians with me, yet both escap'd and are yet alive, being the 14*th* year after their Disease.

Henric. ab Heers. obs. Med. l. 1. obs. 27. p. 236.237.

8. A certain Canonical Person who having perfected his course in Philosophy, had studied Divinity for five years space in *Louain*; by his over intense study, he arriv'd at last to be a very Fool. Five years since he came to the *Spa*, where he was purg'd and drank the Waters, but in vain. Without my consent he would bleed often in a month, and notwithstanding the clamours of all who were present, he would not suffer the vein to be clos'd, till above thirty and sometimes forty ounces of blood were flow'd out, this he continued for three years and more. When I told him by this means he would incur the danger of a Cachexy and Dropsie, he was not mov'd at all; In the mean time he daily eat divers handfuls of Wheat, raw, and unground. When once he complain'd that his Potions did not work well with him; I at last gave him two grains of our white *Elaterium*, by which when he had been strongly purg'd, he took them unknown to me, more then twenty times, notwithstanding all which, he is well, nor can we observe or discern that his strength is in the least impair'd, by so many blood-lettings and purgations.

Donat. Hist. Med. Mir. l. 6. c. 4. p. 306.

9. *Demophon* the Steward to *Alexander* the Great, is reported to be of that strange Constitution, that standing in the Sun-shine, or being in a hot Bath, he was ready to freeze for cold, and on the contrary would sweat in the shade.

Donat. ibid. p. 306. Curt. Kornman de Mir. Mort. l. 4. c. 95. p. 38.

10. *Quintus Curtius* tells of *Alexander* the Great, that as often as he sweat, there issued a fragrant odour from his body, that dispers'd it self amongst all that were near him, the harmony of his Constitution was such, as occasion'd that natural Balsom to flow from him.

Donat. ibid. p. 306. Solin. c. 8. p. 206.207.

11. Not far from the City of *Rome* amongst the *Falisci*, there are some few Families who are call'd *Hirpiæ*, who (in that annual Sacrifice that is made to *Apollo* at the Foot of the Mountain *Soracte*) use to walk upon the heaps of the live Coals of the burnt Wood, and yet receive no damage by the fire.

Alex. ab Alexand. Gen. Dier l. 2. c. 21. p. 91. Marcel. Donat. Med. Hist. Mir. l. 6. c. 3. p. 307. Treasury of Ancient & Modern times l. 1. c. 29. p. 75. Sandys on Ovid. Met. l. 13. p. 252.

12. That is exceeding wonderful which is related by *Jovianus Pontanus*, concerning one *Colan* of *Catana* in *Sicily*; sirnamed the Fish, who liv'd longer in the Water then on the Land, he was constrained every day to abide in the Water, and he said that if he was long absent thence, he could scarce breath or live, and that it would be his death to forbear it, he was so excellent in swimming that as a Sea-Fish he would cut the Seas, in the greatest storms and tempests, and in despight of the resisting Waves swim more then five hundred furlongs at once: At last in the *Sicilian* Sea, at the Haven of *Messana*, diving for a piece of Plate which the King had caus'd to be cast in as a prize to him that could fetch it from the bottom, he there lost his Life, for he was never seen after, either devoured by a Fish, or engaged in the Concaves of the Rock.

Lloyd's State worthies. p. 837.

13. It is related of the Lord *Verulame*, that he had one peculiar temper of body, which was that he fainted always at an Eclipse of the Moon, though he knew not of it, and consider'd it not.

Petr. Serv. in dissert. de ung. Armar. p. 29.30.

14. *Rodericus Fonseca* a Physician of great reputation in *Pisa*, bought for his Houshold employment a Negro slave; she as often as she pleas'd took burning Coals into her hands or mouth without any hurt at all; this was confirm'd to me by *Gabriel Fonseca* an excellent Physician in *Rome*; and by another of deserved credit, who told me he had frequently seen the trial, and red hot Coals held in her hand till they were almost cold, and this without any impression of fire left upon her: and I my self saw the same thing done by a She-Negro, in the Hospital of the Holy Ghost, to which I was Physician.

Petr. Serv. in dissert. de ung. Armar. p. 33. 34.

15. It is familiarly known all over *Pisa*, of *Martinus Ceccho* a Townsman of *Montelupo*, that he us'd to take hot Coals in his hand, put them in his mouth, bite them in pieces with his Teeth, till he had extinguish'd them; he would thrust them up as a suppository into his Fundament, and tread upon them with his bare feet, he would put boiling lead into his mouth, and suffer a burning Candle to be held under his Tongue, as he put it out of his mouth; and many such other things as may seem incredible: all this was confirm'd to me by divers *Capuchins*, and my worthy Friend *Nicholaus Accursius* of the Order of St. *Francis*.

Fuller's profane State l. 5. c. 18. p. 501.

16. *Andronicus Comnenus* Emperour of *Greece*, was of that sound and firm Constitution, vigorous Limbs, *&c.* that he us'd to say, he could endure the violence of any Disease for twelve Months together, by his sole natural strength; without being beholding to Art, or any assistance of Physick.

CHAP. IX.

Of Natural Antipathies in some Men, to Flowers, Fruits, Flesh, Physick, and divers other things.

WE read in the Poet of one saying---*Non amo te Sabidis*----&c.

Thee Sabidis *I do not love,*
Though why I cannot tell:
But that I have no love to thee,
This I know very well.

Thus the seeds of our aversion and Antipathy to this or that, are often lodged so deep, that in vain we demand a reason of our selves for what we do or do not. The Enemies of our Nature work upon us (it seems) whether we are aware or not. For the Lady *Hennage* of the Bed-chamber to Queen *Elizabeth*, had her Cheeks blister'd by laying a Rose upon it, while she was asleep, saith Sir *Kenelm Digby*; and worse hath befallen others, though awake, by the smell of them.

Sir Kenelme Digby's Treatise of bodies c. 38. p. 336.

1. Cardinal *Don Henrique a Cardona* would fall into a swound upon the smell of a Rose (saith *Ingrassia*) and *Laurentius* Bishop of *Uratislavia*, was done to death by the smell of them, saith *Cromerus de rebus Polon. lib. 8.*

Schenck. obs. Med. l. 7. p. 891. Donat. Hist. Med. Mir. l. 6. c. 3. p. 305.

2. The smell of Roses how pleasing soever to most Men, is not only odious but almost deadly to others. Cardinal *Oliverius Caraffa* during the season of Roses, used to inclose himself in a Chamber, not permitting any to enter his Palace, or come near him that had a Rose about him.

Schenck. obs. Med. l. 7. p. 891.

3. The smell of a Rose or sight of it at a distance, would cause a noble Venetian of the Family of the *Barbarigi*, to swound and become like a dead Man, who was therefore advis'd by the Physicians to keep at home, and not to hazard his Life by going abroad while Roses continu'd.

Donat. Hist. Med. Mir. l. 6. c. 3. p. 305. Amat. Lus. Cent. 2. Cur. 36.

Zacch. qu. Med. legal. l.2. tit.2.p. 61.

4. *Zacchias* tells of himself, that the smell of white Roses was such an enemy to him, that though he lov'd it well enough, yet would it forthwith cause his Head to ake in violent and extraordinary manner.

Schenck. obs..Med. l. 7.p. 891. Donat.Hist. Med.l.6. c. 3.p.306.

5. I know a stout Soldier, saith *Donatus*, who was never able to bear the smell or sight of the Herb Rue, but would evermore betake himself to flight at his first notice of its presence.

Donat.Hist. Mid.Mir. l.6.c.3. p. 307. Schenck.obs. Med. l.7. p. 890.

6. *Johannes e Querceto* a Parisian, and Secretary to *Francis* the First King of *France*, was forc'd to stop his Nostrils with Bread, when there were any Apples at Table, and so offensive was the smell of them to him, that if an Apple had been held near his Noise, he would fall a bleeding: such a peculiar and innate hatred to Apples had the Noble Family of *Fystates* in *Aquitain*, we call them now the *Fœsii*.

Petr. Servius in dis. sert. de odoribus, p.19. Schenck. ibid.p.890.

7. *Uladislaus Jegello*, King of *Poland*, did so abhor Apples, that he was not able to endure the smell of them, saith *Cromerus*.

Schenck. l. 7.p.890.

8. I have seen, saith *Brassavolus*, the younger Daughter of *Frederick*, King of *Naples*, that could not eat any kind of Flesh, nor so much as taste of it; and as oft as she put any bit of it into her mouth, she was seis'd with a vehement *Syncope*, and falling to the Earth, and rouling her self thereupon, would lamentably shriek out: This she would continue to do for the space of half an hour, after she was returned to her self.

Zacch. Quest. Med. legal. l.2. tit.2. p.73.

9. *Guainerius* tells of himself, that Hogs-flesh was so very great an Enemy to him, that it produced the same accidents in him that Poyson would have done, although he us'd but any part of it in Sawces: as also that when his Mother (who was desirous to accustom her Son to all kinds of Meats) had prepar'd for him (without his knowledge) a dish of that Flesh, minc'd into smallest bits, and offer'd it to him to eat; within an hour after he fell into a palpitation of the Heart, and thence into a *Syncope*, and thence into a vomiting, in which he brought up pure blood; so that they look'd for no life of him.

Plat.obs.l. 1.p.238.

10. *Antonius Postellus*, a French Boy that tabled with my Father, would eat nothing that was roasted, boyl'd or fry'd; contenting himself with Bread, Fruits and Milk; nor could he eat the finer sort of Bread, but such only as had course brans in it. In the Winter time he eat dry'd Apples, Pears, Cherries, Nuts, *&c.* his Milk also must be cold, for he could eat nothing hot or warm. In the mean time he was of good habit of body, fresh and well-colour'd: this custom he kept many years, wherein he dyeted with my Father; and (as 'tis said) he continu'd it afterwards.

Schenck.obs. Med.l.7. p. 891.

11. I saw a Noble Countess, saith *Horstius*, who (at the Table of a Count) tasting of an Udder of Beef, had her Lips suddenly swell'd thereby; who observing that I took notice of it, told me that she had no dislike to that kind of Dish, but as oft as she did eat of it, she was troubl'd in this manner; the cause of which she was utterly ignorant of.

Schenck.obs. Ibid.

12. A Learned person told me, saith the same Author, that he knew one at *Antwerp*, that would immediately swoun'd, as oft as a Pigg was set before him, upon any Table where he was present.

Henric. ab Heers. obs. Med. l.1. obs. 29. p. 247.

13. There lives a person amonst us of prime Quality, who at the sight of an Eel is presently cast into a swound; yea, though it be brought to the Table inclos'd in Past, after the manner of a Pie; yet falls he down as one that is dead, nor doth he return to himself, till the Eel is taken off from the Table.

Henric. ab Heers. obs. Med.l.1. obs.29.p. 249.

14. The most Learned *Johannes Heurnius* writes of himself, that as oft as he eat of any Pepper or Rhadish, he was sure to be tortur'd with the cruel pains of the Colick.

Schenck.obs. Med.l.7.p. 891.

15. The mildest Medicines create such disturbances to some, as if they were of the most vehement sort. Which Physicians did frequently observe in an illustrious Lady, who was the Light and Ornament of our Age: for while they endeavour'd to purge her but with Manna, she was suddenly taken with torments, loathings, belchings, weariness, and involuntary sweats, and other worse and more dangerous symptoms did ever follow; yet with stronger Medicines, she was purg'd without any trouble. Also her Nephew (though of a bilious temperament) a man excellently well vers'd in the Art Military, and all other laudable Studies, could never be happily purg'd with Manna; so that it seem'd to be a certain peculiar property of that Family.

Donat.Hist. Med.Mir. l.6.c.3. p. 308.

16. A whole Family of our City (saith *Donatus*) were never able to bear the Electuary, called *Diaphœnicon*, though it was never so privately minc'd with other Medicines; but they would streight reject it by vomit, as my self have often seen.

Scalig. de subtil. ad Card. Exercit.153. p.513.

17. There was even in your City (as modern Physicians report) saith *Scaliger* to *Cardan*, a whole Family, that would dye at the taking of a little *Cassia Fistula*.

Schenck.obs. l.7.p.89.1.

18. A Noble Count of *Arnstadht* had such an antipathy to Oyl Olive, that all kind of Sawces that were prepar'd with it, and set in the room where he was, must suddenly be taken thence, or else he would immediately fall into deadly faintings.

Schenck. obs Med. lib.7.p.891 Amat.Lusit. Cent.6. Cur. 60.

19. *Bernardus Bonius* of a Patrician Family in *Ragusa*, a young man of about twenty years of age, caus'd his water to be brought to me (saith *Amatus Lusitanus*) with request, that if it portended any evil, I would administer to him. I found he had a weakness in the Reins, and the seminary of the French Disease. I therefore prescribe him this and the other Syrrup from the Apothecaries: but he desir'd, I would not be so forward to prescribe Syrrups to him, for he hated all sweet things; and as I afterwards found, Honey, Sugar, and all things made up with these, are most immediate Poysons to him, he eat not Grape, nor Fig, nor Pear, Quince, Pomgranate, Peach, nor Prunes; of all kind of Fruits, he only eats Nuts, Almonds, and Pine Kernels; he delights in Vinegar, sowr Sauces, and Water of *Tamarinds*, and salt things; his usual drink is Water. These things exactly consider'd, I prescrib'd such Medicines as the Disease did require, made up of things, whose taste tended to bitter, by which he was afterwards cur'd.

Barthol. Hist.Anatom. Cent. 5.Hist.64. p.134.

20. A Student in the University of *Hafnia*, was so overcome with Melancholy, that he had thoughts of laying violent hands upon himself; but before hand consulted Dr. *Christianus Ostenfeld*, the Kings Professor of Physick, about that Case of Conscience: who with forcible Arguments labour'd to reduce him to more Christian resolves, promising that by Physick he would purge away those Melancholy Humours, which occasion'd such black and evil cogitations. In the mean time, he prepares an infusion of Antimony

timony, and delivers it to his Chamber-fellow, to be drank off in the Morning, he upon the sight of the infusion, immediately found such a loathing arise, that he besought him to take away the Medicine, and soon after such abundance of humours were voided by him upward and downwards, that in a short time after he was sound and safe, and with a chearful and lively countenance gave thanks to his Physician.

Schenck. obs. Med. l. 3. obs. 3. p. 384.

21. *Rondeletius* saith, he knew a Bishop of *France*, who when he was by no means able to take any Physick, as oft as he had need, he us'd to have it prepar'd for him in a great quantity; that done, he caus'd it to be pour'd hot into a clean bason, where he us'd to stir it to and fro with a small stick, and to hold his Mouth and Nostrils over the steam of it, by which he was purg'd as plentifully as if he had taken any convenient Medicine for that purpose.

Schenck. obs. Med. Ibid.

22. When I was at *Pisa* saith *Fallopius*, and was Physician to the Nuns of St. *Pauls* in the East; I often prescrib'd Pills to the Abbess of that place, who never swallow'd them, but crush'd them flat with her fingers, forming them as it were into little Cakes, then she moistned them on the one side with her Spittle, and so apply'd them outwardly to the Region of the Ventricle, binding them on with a swathing band; and in the space of four or five hours, she would be as well purg'd, as if she had swallow'd down the Pills themselves, this I observ'd in her for two years together, and it seemed wonderful to me.

Donat. Hist. Med. Mir. l. 6. c. 3. p. 305.

23. That is wonderful saith *Donatus*, which was observ'd in a Boy, the Son of a Count; that if at any time he eat of an Egg, his Lips would swell, in his Face would rise purple and black spots, and he would froth at mouth, after the same manner as if he had swallow'd poyson.

Schenck. obs. Med. l. 7. p. 890.

24. *Schenckius* tells of a Norman Rustick, who had never tasted Bread, Flesh, or Fish, but fed only upon Eggs, by reason of which he was commonly call'd the Weasell; that Creature being so very desirous of that Food.

Schenck. l. 7. p. 889.

25. I knew (saith *Bruyerinus*) a Maid born at *Chauniacum* in *Flanders*, who being sixteen years of Age or more, had been brought up only with Milk, without any other kind of Food, for she was not able to endure so much as the smell of bread, and if the smallest particle of it was put into her Milk, even at a distance she would discover it by the smell (a wonderful thing) the truth of which notwithstanding, I am able to confirm, as being an eye-witness of it.

Schenck. l. 7. p. 890. Zach. Quæst. Med. legal. l. 2. Tit. 2. p. 73.

Schenck. l. 7. p. 890. Zach. Quæst. Med. legal. l. 2. Tit. 2. p. 60.

26. *Jacobus Forolivicnsis*, the most excellent Physitian of his Age hath left it witnessed of himself, that if at any time he eat Garlick, he was no less tormented then if he had drank Poyson, the very same symptoms appearing in him, as are usual in those that are poyson'd, and was hurt by the smell of it, as if it had been something Pestilential.

Schenck. l. 7. p. 890. Amat. Lusit. Cent. 2. Cur. 36. Donat. Hist. Med. Mir. l. 6. c. 3. p. 305.

27. I know one (saith *Amatus Lusitanus*) who had never tasted of any sort of Fish, and when once a Friend of his had invited him to a Supper, and on purpose given him Fish, well prepar'd and wrapt up in Eggs, he immediately fell into fainting pressures of the heart, accompanied with Vomitings and seige, so that little wanted but that he had dy'd upon it. His Name was *Stephanus Surdaster*, a Spaniard of *Toledo*.

Schenck. l. 7. p. 890. Zuin. Theat. Vol. 1. l. 1. p. 66.

28. *Germanicus* could not endure the sight or voice of a Cock; and the Persian *Magi* were possess'd with an extream hatred to Mice.

Schenck. l. 7. p. 889. Zach. Quæst. Med. legal. l. 2. Tit. 2. p. 61. Donat. Hist. Med. Mir. l. 6. c. 3. p. 306.

29. There was (saith *Weinrichus*, a Person of a noble Family, who was not able to bear that an old Woman should look upon him, and being once drawn out by force from his Supper to look upon one such, that which was only intended for merriment, as to him, ended in death, for he fell down and dy'd upon it.

Barth. Hist. Anat. Cent. 3. Hist. 28. p. 65.

30. There is in *Hafnia*, a Man, in other respects strong, healthful, and of a good courage, who yet as oft as he sees a dog, (though it be never so small a one) is not only affrighted, but also seiz'd with Convulsions in his left hand.

Henric. ab Heers. obs. Med. l. 1. obs. 29. p. 253.

31. Ten years since, I was call'd to *Namurcum* to the young Daughter of a Noble-man, who as often as she heard the sound of a bell, or any loud voice speaking or singing, so often was she cast into a swound; so, as that she differed not from one that was dead: this Person was cur'd by me by purgation, the Waters of the *Spa*, and *Anti-Epileptical* Medicines.

Zach. Quæst. Med. legal. l. 2. Tit. 2. p. 61.

32. I know a Nun in the Monastery of St. *Clare* yet living, who at the sight of that insect we call a Beetle, is strangely affected. It fell out that some young Girls, knowing this disposition of hers, cast a Beetle into her bosom, betwixt her breasts; which when she perceiv'd, she presently fell into a swound to the Earth, depriv'd of all sense, and remain'd four hours in cold sweats: when she came to her self, and that her Spirits were recreated by degrees; yet she recover'd not her former strength in many days after, but continu'd trembling and pale.

Donat. Hist. Med. Mir. l. 6. c. 3. p. 306. Zach. Quæst. Med. legal. l. 2. Tit. 2. p. 61. Schenck. obs. Med. l. 7. p. 889.

33. *Marcellus Donatus* speaks of a Noble man of *Mantua*, that could not endure the sight of a Hedge-hog without falling into a *Syncope*, and cold sweats immediately upon it.

34. *Mathiolus* tells of a German, who coming in Winter-time into an Inn to sup, with him and some other of his Friends; the Woman of the House being acquainted with his temper (lest he should depart angry, at the sight of a young Cat, which she kept, to breed up) had before hand hid her kitling in a Chest, in the same room where we sate at Supper. But though he had neither seen nor heard it, yet after some time that he had suck'd in the Air, infected by the Cats breath, that quality of his temperament that had antipathy to that creature, being provok'd, he sweat, and a sudden paleness came over his face, and to the wonder of all us that were present, he cry'd out, that in some corner or other of the room, there was a Cat that lay hid.

Henric. ab Heers. obs. Med. l. 1. obs. 29. p. 254.

35. There liv'd amongst us a young Lady, who as oft as she tasted any Raisins or Sugar, or any other sweet thing, was afflicted with intollerable pain in her teeth, nor was she freed from it before she had eaten something that is bitter or sharp, and yet it is the common opinion that we are nourish'd only by sweet things. This very Summer at the *Spa*, eating Anniseed Comfits in my presence, she was taken both with pain in her Teeth, and a swelling of the Jaws, which the day following was discuss'd by Cathartick Pills administred to her.

CHAP.

CHAP. X.

Of the marvelous recompence of Nature in some Persons.

IN a Game at Tables, when the cast of the Dice does not answer the desire and hope of him that playes, the discreet Gamester mannages his ill chance to the best advantage; and by his skill in play, many times repairs those injuries, his perverse Fortune and the Dice have done him. Provident Nature takes the same course, she ever designs well; but if she chance to fail in her good intentions, she yet makes such after provisions to supply her former defects; or else prepares so fair a recompence in some other things, that we often see with admiration, that even her maimed Clients have as little cause to complain of her, as those upon whom she hath seemed more studiously to confer her favours: We have notable instances hereof in the following Examples.

Xiphil. in Augusto. p. 55.

1. The *Indians* presented *Augustus* with a young man without Shoulders or Arms, who yet could perform with his Feet, what others did with their hands: he could bend a Bow, shoot Arrows, and sound a Trumpet; how he did it, I know not, I only write what is in common discourse.

Camerar. hor. subsiciv. Cent. 1. c. 37. 169,170. Hist. manual Arts. c. 4. p. 50. Sennert. prax. Med. l. 4. part 2. § 6. c. 7. p. 303. Johnst. nat. Hest. Class. 10. c. 5. p. 335. Keckerm. in Physic. l. 1. cap. 4. p. 1370.

2. My self and others (saith *Camerarius*) being once at *Combourg* in the House of *Erasmus Neustetetur*; he sent to a place, not far off, for one *Thomas Schiveiker*, a young man of one and thirty years age, descended of a worshipful House, and born without ever an Arm, who did with his Feet, all that a ready man could do with his Hands. Having seated himself in a place equal with the height of the Table, whereon the Meat was placed; he took a Knife with his Feet, begins to cut Bread and Meat, which he carry'd with his Feet to his Mouth; and likewise the Cup, with as much ease, as another would have done with his Hands. After Dinner he wrote Copies in Latin and German Letters, so fair and so streight, that every one of us, desir'd to have some of them to keep, as a special Monument. Being requested, he did with a Penknife make Pens very good to write with, which he gave us. While he was thus doing, I observ'd the make of his Feet, and saw that his Toes were long, fit to lay hold of things. This sight, as it was pleasing to us, so was it, at another time, to the Emperour *Maximilian* the Second; who passing that way, desir'd to see the man; and having observ'd the strange recompence of Nature, dismiss'd him with a Princely gift. Of this man *Posthius* thus in English:

> Thomas *by nature wanting Arms, with's Feet*
> *Performs all things, you'd wonder for to see't:*
> *With's Feet he eats and drinks full well, and then*
> *With's Feet he turns his Books, or makes a Pen.*
> *With's Feet to Write and Paint, doth understand,*
> *No man can do it better with his Hand.*

Camer. hor. subsiciv. Cent. 1. cap. 37. p. 170.

3. Of late there was a man born without Arms, that went about *Germany*, who had learn'd by Custom, turn'd into Art, to handle a Sword, and flourish it about his Neck; to fling Javelins, and do other things so nimbly, and withal so surely, that he would commonly hit the Mark. All other the duties of the Hands he perform'd with his Feet; he was after broken upon the Wheel, for sundry Robberies and Murthers by him committed.

Plat. obs. l. 3. p. 593.

4. I remember I have seen a woman at *Basil*, spinning artificially with her Feet, sweeping the House, and performing all other the Offices of a good Huswife.

Plat. obs. ibid.

5. I have also (saith the same *Platerus*) seen a man, who with his Head and Shoulders, would take hold of things, and handle them after various manners. I have seen him with Instruments and Weapons held in that fashion, to cleave, cut off, dig and strike with a wonderful force; and yet both he and the woman before mention'd were without Arms.

Barthol. Hist. Anatom. Cent. 3. Hist. 26. p. 61.

6. A *Swedish* woman, call'd *Magdalene Rudolph Thuinby*, was here of late at *Hafnia*, she was aged forty two; marry'd to a *German* Soldier: She was born without Arms; and that there might be no suspicion of fraud, by her consent I saw that she had nothing but Shoulders; yet though she thus was maim'd, she performs all offices with her Feet, with that dexterity and readiness, that she is deservedly the wonder of the Spectators, and may seem to have no want of her Hands. With her Feet she spins, and threds her Needle; she weaves, she charges and discharges a Gun: With Scissars and a Knife she cuts Papers into divers artificial Figures; she plays at Tables and Dice; she drinks, and swathes her little Infant, she knows how to bring her Feet to her Breast and Head; so as to take her Child to her Brest, as if she did it with her Hands. She feeds both her self and her Child, she combs her hair; to conclude, without trouble she doth all, that is sufficient for her own necessity, and to gratifie others curiosity.

Clark's Mirror chap. 44. p. 156.

7. Mr. *Crispe* (Brother to Sir *Nicholas Crispe*) his dexterity in knowing the meaning of men by the motion of their Lips, is very well known to Merchants upon the Exchange, and is yet fresh in every ones memory. At the time when Sir *Alexander Cary* was beheaded upon *Tower-hill*, this Mr. *Crispe*, having been long deaf before, press'd to stand near the Scaffold; whereupon Mr. *Hust*, an Officer in the Train-bands, that kept the Guard, spake to him to forbear; he not hearing him, continued his labour to get a convenient place; till Mr. *Hust* being told by some, who he was, suffer'd him to place himself right against the front of the Scaffold: And when Sir *Alexander* turn'd himself to speak to the people, Mr. *Crispe* fix'd his eyes upon his Lips, during all the time of his Speech, which he so perfectly understood and carry'd way, that relating it to his Friends, they much wondred at the way of his perception.

Clark's Mirror. chap. 44. p. 157. Sir Kenelme Digbyes Treatise of Bodies. chap. 28. p. 254,255.

8. There was a Nobleman in *Spain*, the younger Brother of the Constable of *Castile*, born so deaf, that he could not hear a Gun shot off close by his Ear, and consequently dumb: Yet the lovelyness of his Face, vivacity of his Eye, comelines of his Person, and the whole composure of his Body were pregnant signs of a well temper'd mind. The Phylitians and Chirurgeons had long imploy'd their skill to help him, but in vain. At last a certain Priest undertoook to teach him to understand others when they spake, and to speak himself, that others might understand him. This attempt was at first laugh'd at; but after some years, with great pains, he taught this young Lord to speak as distinctly as any man; and to understand so perfectly what others said; that he

he could understandingly converse all the day with them: Prince *Charles*, when he was wooing the Infanta of *Spain* saw, and oft made trial of him, not only with English words; but making some Welsh-men of his train to speak words of their language; all which he perfectly repeated: only for want of his hearing, his tone was rather vehement and shrill, than pleasing.

Fullers Worthies, p. 206. in Cornwal.

9. *Edward Bone* of *Ladock* in *Cornwall*; was Servant to Mr. *Courtney* therein; he was deaf from his Cradle, and consequently dumb (Nature cannot give out where she hath not received) yet could learn and express to his Master any news that was stirring in the Country. Especially if there went speech of a Sermon within some miles distance, he would repair to the place, with the soonest; and setting himself directly against the Preacher, look him stedfastly in the face, while his Sermon lasted. To which religious Zeal his honest life was also answerable. Assisted with a firm memory, he would not only know any party whom he had once seen for ever after, but also make him known to any other, by some special observation and difference. There was one *Kempe*, not living far off, defected accordingly, on whose meetings there were such embracings, such strange often and earnest tokenings; such hearty laughters, and other passionate gestures, that their want of a Tongue, seemed rather an hindrance to others conceiving them, than to their conceiving one another.

Plat. obs. l. 1. p. 118.

10. There was one that was deaf and dumb from his Birth, who nevertheless could write his own thoughts, and note the Writings of others in a Table-book, which he continually carry'd about him for that purpose. My Father has told me, that when *Oecolampadius* preach'd, he used to hear him with great zeal, and by the motion of his Lips, and the gesture he used, he could understand many things, and so also when others preached.

Camerar. hor. subcis. Cent. 1. c. 37. p. 171. Johnst. Nat. Hist. Cl. 10. c. 6. p. 336.

11. We have at *Nuremburg* (saith *Camerarius*) a young Man and a young Maid, born of one Father and Mother; (of a good House and well known) that are of a singular quick conceit: For although they be deaf and dumb by Nature; yet can both of them read very well, Write, Cypher, and cast Account. The young Man conceiveth at first, by signs that are made him, what he is requir'd to do. If his Pen be wanting, by his countenance he sheweth his thoughts, being the quickest and cunningest at all Games, both at Cards and Dice, that one can find amongst the *Germans*, although there they are very dexterons. His Sister passeth all other Maids, for working with her Needle, all kind of Sempstry, Tapestry, Embroydery. But above all this is the most remarkable in them, that for the most part as soon as they see ones lips stir, they understand his meaning. They are oftentimes at Sermons; and a man would say, that they draw and conceive with their Eyes the words of the Preacher, as others do with their Ears. When the Preacher nameth the Name of Jesus; the young man is ready before any of the hearers to take off his Hat, and to bow his Knee.

Plat. obs. l. 1. p. 110. 111.

12. There was one who was blind from the seventh year of his Age; that from his Youth had so accustom'd himself to the making of Organs; that with his own hands he made Organs with Pipes of Wood and Tin, of great price: *Frederick* Duke of *Wirtenburg* shew'd me an Organ of this blind man's making; and I heard the Artist himself playing on it: looking upon his Eyes, I could not discover any spot therein; but all those who had liv'd with him for many years together, affirmed that he was blind; and prov'd that he could do these things, by a convincing Argument: for that he wrought in the dark, and they said he could discern the several sorts of Wood by the touch only.

Socrat. l. 4. c. 20. p. 331. Camerar. hor. subcis. Cent. 1. c. 37 p. 171.

13. *Didimus* of *Alexandria*, being blind, spent all his time in hearing, in so much, that by his diligent atttention, he attain'd to that, which others obtain by reading, and became so skilful in Divine and Humane Learning, that he excell'd amongst the Divines of his time.

Camer. hor. subcis. p. 171.

14. Our Ancestors have seen *John Ferdinand*, born in *Flanders* (his Father was a *Spaniard*) a blind and poor Soul; who yet happily overcame that, which most Learned Men find hard: For he was at once a very learned Poet and Philosopher; he was also an excellent Musician, he play'd skilfully upon divers kinds of Instruments, and was a great composer of Song for all parts.

Bartbol. Hist. Anotom. Cent. 2. Hist. 44. p. 87, 88.

15. *Uldaricus Schonbergerus*, a Doctor of Philosophy, in our time, begat the admiration of all men, for though he was blind, yet with his singular Wit and Industry he attain'd to that, that few who had the advantage of their Eyes surpass'd him; he was learnedly skill'd in the Latin, Greek, Hebrew, and Syriack Languages; an excellent Naturalist, an acute Disputant in Philosophy; skilful in Musick; studious both in Picture and Sculpture; he would discharge a Gun with that dexterity, that the Bullet should oft hit the Mark; he dy'd of late years at *Regiomont*, of which unusual Example, the excellent *Simon Dachius* hath left to Posterity an elegant Elegy.

Clark's Lives. p. 190, 191.

16. *James Usher*, Lord Primate of *Ireland*, was first taught to read by his two Aunts, who were blind from their Cradles, and so never saw Letters; yet were they admirably vers'd in the Scriptures, being able suddenly to have given a good account of any part of the Bible.

Kornman. de mirac. vivor. p. 76. Camer. hor. subcis. Cent. 1. c. 37. p. 172.

17. *Nicasius* of *Werd*, born at *Macklin*, falling blind when he was three years old, and not being able to learn one Letter, he so profited in the knowledge of Philosophy, both Humane and Divine, that all men were ravish'd with him. Having proceeded Master of Arts at *Lovain*, he was afterwards made Principal of *Macklin* Colledge, where he discharged his duty very well: he ascended afterwards to the degree of Licentiate in *Theology*: And though he was blind, he read, and Preach'd openly: Furthermore, being made Doctor of the Laws in the University of *Colen*: he read there, and expounded the Civil and Canon Law; repeating by heart the Text which he had never read: He dy'd at *Cologne*. *Anno Dom.* 1492.

Camer. hor. subcis. Cent. 2. c. 8. p. 28. Johnst. Nat. Hist. class. 10. c. 6. p. 337.

18. I was told (said *Antonius de Palermo*) by King *Alphonsus* of a *Sicilan*, born blind (then living in the City of *Gergento*, of old call'd *Agrigentum*) who had followed him often times on hunting: shewing to the Huntsmen (who had their sight well enough) the retreats of the Wild Beasts: He added further, touching the industry of this blind man; that having by his sparing and scraping, gotten together about 500 Crowns, which put him to a great deal of care; he resolv'd at last to hide them in a ground of his: As he was making a hole in the earth to that end, a Gossip of his, being his Neighbour espy'd him; who so soon

ſoon as the blind man was gone, ſearch'd, found the Money, and carry'd it away. Two or three days after, the blind man returning to viſit his caſh, and finding nothing there, like one forlorn he frets and fumes; and after much debating with himſelf, he concludes none but his Goſſip could have play'd him this trick. Having therefore found him out, he began thus to ſay to him: Goſſip, I am come to have your opinion; I have 1000 Crowns, and the one half of them I have hid in a ſafe place, and for the other half, I know not what to do with them, having not my ſight, and being very unfit to keep any ſuch things; therefore what think you, might I not hide this other half with the reſt in the ſame place of ſafety? The Goſſip approv'd, and commended his reſolution; and going ſpeedily to the place, carry'd back the 500 Crowns, he had before taken away, believing he ſhould have the whole 1000 together. A while after the blind man goes to his hole, and finding there his Crowns again, carry'd them home; and returning to his Goſſip, with a cheerful voice, ſaid to him, Goſſip, The blind man ſees better than he that hath two Eyes.

Barthol. Hiſt. Anatom. Cent. 3. Hiſt. 44. p. 87.

19. It is reported of Count *Mansfield*, that though he was blind; yet with the touch alone, he was able to diſtinguiſh white from black.

Scalig. de ſubtil. ad Card. Exerat. 334. p. 1063.

20. *Scaliger* tells of one *Antonius*, who (as himſelf ſaid) was born at *Naples*: This man, although he wants Arms, could toſs a Pike with his right Foot, mend Clothes, Write, Eat, Drink, and thred a Needle; he could drive a Nail into a piece of Wood, up to the head with a Hammer; and then immediately pull it out again with Pincers: *Scaliger* ſaw him in the Province of the *Allobroges*; and ſuppoſes (as he tells *Cardan*) that there are fifty thouſand perſons alive, who ſaw and wondred at him.

Zacch. quæſt. Med. legal. l. 5. Tit. 3. p. 325. Schenck. obſ. p. 1.

21. That is next to a miracle, which is recorded by *Schenckius*, of a certain blind man, who received viſible ſpecies through his Noſtrils; although it is not ſo very impoſſible, but that the ſpecies of viſibles might paſs through his Noſe to his Eyes, which were otherwiſe perfectly Organiz'd, and only impeded from without by the cloſing of the Lids, or the light of the Eyes themſelves, might through the conveyance of the Noſe be conjoyned to the external Light to perceive viſible things that way.

Nochol. Tulpii obſ. Med. l. 3. c. 54. p. 273.

22. There is a woman of *Britain*, who was born with Arms and Legs, diſtorted in ſo ſtrange and unuſual manner, that ſhe might well ſeem unfit (to any man that ſee her) to do any thing: Yet had ſhe acquired from officious Nature ſuch a dexterity, that ſhe could ſpin with her Tongue, with the ſame ſhe could thred a Needle of the ſmalleſt ſize, with great expedition: with the flexure of her Tongue only ſhe could readily tye that faſt Knot, which we call the Weavers Knot; and with the ſame Tongue ſhe would write, and that in a fair Character; amongſt others, ſhe ſo wrote the name of my Son *Petrus Tulpius*, which I yet keep by me.

Sir Kenelme Digby Treatiſe of Bodies, c. 28. 28. p. 253, 254.

23. I have ſeen one who was ſo throughly blind, that his Eyes could not inform him when the Sun ſhin'd, for all the Cryſtalline Humour was out in both his Eyes; yet his other ſenſes inſtructed him ſo efficaciouſly in what was their office to have done, as what he wanted in them ſeem'd to be over-pay'd in other abilities. To ſay that he would play at Cards and Tables, as well as moſt men, is rather a commendation of his Memory and Fancy, than of any of his outward Senſes: but that he ſhould play well at Bowls and Shovel-board, and other Games of aim, which in other men do require clear ſight, and an exact level of the hand, according to the qualities of the Earth or Table, and to the Situation and Diſtance of the Place he was to throw at, ſeemeth to exceed poſſibility, and yet he did all this. He would walk in a Chamber, or long alley in a Garden (after he had been a while uſed to them) as ſtreight, and turn juſt at the ends, as any ſeeing man could do: He would at the firſt abord of a ſtranger (as ſoon as he ſpoke to him) frame a right apprehenſion of his ſtature, bulk, and manner of making. And which is more, when he taught his Scholars to declame (for he was a School-maſter to my Sons, and lived in my Houſe) or to repreſent ſome of *Seneca*'s Tragidies, or the like; he would by their voice know their geſture, and the ſituation they put their bodies in; ſo that he would be able, as ſoon as they ſpoke, to judge whether they ſtood or ſate, or in what poſture they were, which made them demean themſelves decently before him whiles they ſpoke, as if he had ſeen them perfectly; though all this be very ſtrange, yet methinks his diſcerning of light is beyond it all, he would feel in his body, and chiefly in his brain (as he hath often told me) a certain effect by which he did know when the Sun was up; and would diſcern exactly a clear from a cloudy day. This I have frequently known him do without miſſing, when for trials ſake he hath been lodg'd in a cloſe Chamber, whereinto the clear Light or Sun, could not arrive to give him notice, by its actual warmth, nor any body could come to him, to give him private warnings of the changes of the weather.

Keckerm. in Phyſic. l. 1. c. 4. p. 1370 Johnſt. Nat. Hiſt. cl. 10. c. 5. p. 337.

24. *Pictorius Villinganus* teſtifies, that he ſaw a *Spaniard* born without Arms; ſo cunning with his Feet, that he could ſpin, and uſe the Needle with great curioſity; even to an equality with moſt Women. He was alſo ſo dextrous in the management of his Arms, that few Soldiers were able to vye with him in his agility therein; He ſhot from a Bow, in ſuch manner, that he ſeldom did miſs the Mark; and would with an Axe give ſo ſtrong a blow, as to cut in ſunder at one ſtroke a reaſonably piece of Wood.

Johnſt. Nat. Hiſt. cl. 10. c. 5. p. 335.

25. *Keckerman* alſo ſpeaks of Scholar, that had but one little Finger on each Hand, and his Feet were triangular without any Toes; yet had he more force in one Finger, than others had with five; he wrote curiouſly and ſwiftly, and ſtood ſo firm, that in very ſlippery places, he would ſeldom ſlip.

CHAP. XI.

Of the Head and Skull, and the unuſual ſtructure of them in ſome Men.

THE Brain of Man is that vigorous and active thing, that inſinuates it ſelf into all places and times; reaches the heights, ſearches the depths, and pries into all thoſe recluded Cabinets of Nature, wherein ſhe hath ſtored up the choicer

choicer and abstrusest pieces of all her work-manship, and these it contemplates and admires. No wonder then if Nature hath been solicitous to lodge so noble a guest; *in Sanctiore hominis parte*, as the Philosophers call the Head, the most honourable part of Man, appointing its residence where it may repose with the greatest safety and and advantage, and be defended from casualties by a wall of bone of that thickness and hardness in some Men as is wonderful.

Jani Nicii pinacothec. prima p.43.

1. *Nicolaus Ricardius* an Italian, had a Head of an unreasonable bigness, and his skull was of that solidity and hardness, that he oftentimes brake Nuts, or the stone of a Peach with one blow of his head.

Herodot.l.9. p.544.

2. Some time after the Greeks had overthrown *Mardonius*, and the Persians at the Battle of *Platæa*, when the bones were freed of the flesh, by lying in the Field, and that the Platæans had gathered them together, to bury them in one place, amongst the bones there was then found a skull, without any suture, but fram'd of one solid and intire bone.

Zuin.Theat. Vol.2.l.5. p.385.

Milo who was otherwise so famous for his wonderful strength, is said also to have made this Trial, he would tie a Lute-string or Bow-string, round about his Head, and then closing his Lips would keep in his breath with all the might he could, and then as soon as the Veins of his Head were swollen with blood, the string would burst asunder.

Barth. Hist. Anat. Cent. 5. Hist.44. p.97.

4. The diligent *Bartholinus*, tells of a Religious Person of forty years of Age, who had the hinder part of his skull so firm and compact (though *Hippocrates* affirm it to be the weakest thereabouts) that he was able to endure a Coach-wheel to pass over it, without any sensible damage to him.

Columb. Anat.l.15. p. 484.

5. Amongst the rarities of Pope *Paul* the Fourth, there is to be seen (saith *Columbus*) the Head of a Gyant (for it is the biggest that I ever beheld) in which the lower Jaw is so connate and conjoyned to the Head, that it utterly wants all motion, and could not but do so when the Person was living; for I saw with these eyes the first joynt of the Neck, so fastned to the hinder part of the Head, that it is impossible it should ever move.

Zacut.Lusit. prax. adm. l.3. obs. 93. p.395.

6. In the County of *Transtagana* in *Portugal* near the Town call'd *Villa Amæna*; there liv'd a Rich Man, whose Wife was brought to bed of a Man-child, which at his birth had a broad and hard knot upon his Fore-head: his Parents by the advice of the Physicians made little of it, the child being arriv'd to five years of Age, it also was in that time much grown out: so that the Physicians betook themselves to frequent purgations, but all in vain, for the knot (without any pain) grew out into a Pyramidical Horn, of the length of a Span broad at the root of it, and at the point the thickness of a Man's thumb end: being grown to Man's estate, he would not suffer it to be cut off, though both Physicians and Surgeons affirm'd it might be done without danger, he addicted himself to his studies, and made singular progress therein.

Zacut.Lusit. prax. adm. l.3. obs. 93. p.396.

7. *Hildanus* reports, he saw a Man who came into the World with a horn in the midst of his Fore-head, it was inverted like to that of a Rams, and turn'd upwards to the coronal suture, or the top of his head.

Hild.Cen.2. obs. 25. p. 104.

Admirabil. of Card.Ximen. l.15.p.145.

8. Twenty eight years after the death of Cardinal *Ximenes*, the Grave wherein his body lay was digg'd up, his bones taken out, and his Head once the Palace of the greatest Judgement that ever appear'd in *Spain*, his skull was found to be all of a piece without any suture, the mark of a strong brain, but withal the cause of the continual Head-achs he was so very subject unto in his Life, the vapours that ascended into the head wanting that vent which is so usual in others.

9. The Ægyptians have skulls generally of that hardness, that hardly can they be broken with a stone that is flung at them; on the contrary the skulls of the Persians are so very weak, that they are broken with a small and inconsiderable force. The cause of this is believed to be; that the Ægyptians from their Boyage, are used to cut their hair; and their skulls are thus hardned by the heat of the Sun, which also is the reason that few of them are bald; on the other side the Persians do not cut their hair from their infancy, and are accustomed to have their heads always cover'd with their Shasnes or Turbants.

Johnst. Nat. Hist. Cl.10. c.8.p.350., Kornman.de Mir.Mort. par.3. c.2. p.4.

Kornman.de Mir.Mort. l.4.c.78. p.32.

10. *Albertus* the Marquess of *Brandenburgh*, who was born the 24*th.* of *November*, *Anno Dom.* 1414. and had the sirname of the German *Achilles*, had no junctures or sutures in his Skull, as is yet to be seen at *Heilbronna*, where it is kept.

Purch.Pilg. Tom.1.l.5.c. 17.p.695.

11. *Nicholo de Conti* saith, that in his time the *Sumatrians* were all Gentiles, and the Man-eaters amongst them, used the skulls of their eaten enemies instead of Money, exchanging the same for their necessaries, and he was accounted the richest Man, who had most of those skulls in his house.

Purch.Pilg. Tom.1.l.4.c. 16.p.486.

12. In *Thebet* amongst the Tartarians, the people in times past, bestowed on their Parents no other Sepulcher then their own Bowels, and yet in part retain it, making fine cups of their deceased Fathers skulls, that drinking out of them in the midst of their jollity, they may not forget their Progenitors.

Purch.Pilg. Tom.1.l.9.c. 1. § 1. p. 1010.

13. The Men of the Province of *Dariene* paint themselves when they go to the Wars, and they stand in need of no Helmet or Head piece, for their skulls have such natural hardness upon them, that they will break a Sword, that is let drive upon them.

Trenchf.hist. improv'd. p.37.

14. *Johannes Pfeil* liv'd at *Lipsia*, and while he practis'd Physick there, a Citizen was his Patient, who was so vehemently troubled with a daily and intollerable pain in his head, that by reason of it he could take no rest either night nor day, the Physician prescribed to him all things that might seem convenient for him, and procure other Medicines at his own charges, but all to no purpose, for the sick Man over-powred with the extremity of his pain, and want of rest gave up the Ghost. *Pfeil* his Physician (with leave of his Friends) dissected the Head of the Deceased; and in the brain found a stone, of the magnitude and figure of a Mulberry, (by eating of which fruit the Patient had said, he had contracted his Disease) this stone was of an Ash colour, and he afterwards shewed it unto many, as matter of singular admiration.

Melch. Adam.in vit. Germ. Med. p.41.

Zuin.Theat. Vol.2. l.2. p.291.

15. *Pericles* the Athenian, was of a decent composure in respect of the other parts of his body; but his Head was extraordinary great, and very long in the figure and shape of it, no way answering to the other lineaments of his body: Hereupon it is, that almost all the Statues that remain to be seen of him, have Helmets upon the heads of them. The Artificers taking that course to hide

that natural deformity that was in so Illustrious a Person.

Zuin. Theat. Vol. 2. l. 2. p. 291. 20. *Philocles* a Comical Poet, was *Æschylus* his Sisters Son; this Man had a Head that was sharp, raised, and pointed in the Crown of it like a Sugar-loaf.

Zuin. Theat. Vol. 2. l. 2. p. 291. 21. *Mahomet* that great Impostor, and the framer of the *Alcoran*, is said to have a head of an unusual and extraordinary bigness.

CHAP. XII.

Of the Hair of the Head, how worn, and other particularities about it.

Cæl. Antiq. Lect. l. 18. c. 10. p. 838. *Apuleius* thought the hair of the Head to be so great and necessary an Ornament, that saith he, the most beautiful Woman is nothing without it, though she came from Heaven, be born of the Sea, brought up in the Waves, as another *Venus*, though surrounded with the Graces, and attended with all the Troops of little *Cupids*, though *Venus* girdle be about her, and she breath Cinamon and sweet Balsom; yet if she be bald, she cannot please, no not so much as her own *Vulcan*. As a Beast without Horns, a Tree without Leaves, and a Field without Grass; such (saith *Ovid*) is one without Hair; It is without doubt a considerable ornament and additional beauty: how some have worn it, and concerning other accidents about it, see the following examples.

Barth. Hist. Anat. Cen. 3. Hist. 33. p. 77. 1. *Cardanus* relates of a *Carmelite* that as oft as he kemb'd his head, sparks of fire were seen to fly out of his Hair, and that thereupon he was invited to feasts, that they who were present might see the trial and truth of it.

Scalig. de subtil. exercit. c. 174. p. 567. 2. *Scaliger* mentions a noble Lady of *Caumont*, whose Hair while it is kemb'd ('tis his own expression) seems to vomit fire.

Barth. Hist. Anat. Cen. 3. Hist. 37. p. 77. 3. The very same thing often befel *Petrus Jo. Faber*, an excellent Chymist; as he saith of himself, and he adds, that he saw a noble and beautiful Maid (who kembing her Head in his presence) the sparks flew from her Hair into her Lap, as Stars falling from Heaven; at which she was so much affrighted, that she had fallen into a swound, had they not dispell'd her fears by jesting with her about it.

Barth. Ibid. p. 78. 79. 4. The Illustrious Prince *Christian*, the Fifth of that name, King of *Denmark* and *Norway*; when he kemb'd his head, often saw and shew'd to them that were present, sparks of fire flying from his Hair.

Schot. Phys. curios. l. 3. c. 34. p. 573. Cæl. Antiq. Lect. l. 20. c. 16. p. 942. 5. St. *Augustine* speaks of some Men, who at their pleasure, and without moving of their heads, would bring all the Hair of their Head forward to their Fore-head, and then put it all backward to the hinder part of their Head.

Knowl's Turkish hist. p. 235. 6. *Tamberlane* wore the Hair of his Head long and curled, contrary to the manner of the Tartars, who shave their heads, having the same always covered, whereas he contrariwise was for the most part bare headed, commanding his Son to be brought up so by his Tutors; his Hair was of a dark colour, somewhat drawing towards a Violet, right beautiful to behold, which his Mother coming of the race of *Sampson* (as he gave it out) commanded him to nourish, in token of his descent; this was one cause that made him to be more respected of his Men of War: most part of them believing, that in those hairs were some rare vertue, or rather some fatal destiny; an old practice of many great Commanders of former Ages, to fill the Heads of their Soldiers with some strange opinion conceived of them, as if something was in them extraordinary.

John de Serres Hist. of France p. 7. Camer. oper. subcis. Cent. 1. c. 36. p. 166. 7. *Clodion* the Second, King of *France*, was called *Le Chevelu* or the Hairy, for that he made a Law, that none but Kings, and their Children, and the Princes of the Blood should wear long Hair, in token of command; this custom confirm'd by the Law of *Clodion*, hath been long time observed in *France*, so as by this mark *Clodamire*, the Son of *Clovis* being slain in a Battle by the *Bourvignons*, was known amongst the dead. And in token of a degrading or dishonouring, the French shaved such as they degraded from the Royal Dignity, as appears by numerous examples: Amongst which that of Queen *Clotilda* is memorable, who chose rather to cut off the heads of her young Sons, then to have their Hair poll'd or shaven; that is to say, she prefer'd an honest death, before the dishonour of her Children, for in cutting off their Hair, they were depriv'd of all hope to enjoy their degree, and were confin'd to a base estate unworthy of their greatness.

Liv. l. 25. Val. Max. l. 1. c. 6. p. 14. 8. *Lucius Martius* being about to set upon the *Carthaginians* under the leading of *Asdrubal* their General, while he made a Military Oration to his Soldiers, his whole Head seem'd to be encompass'd with a flame; this was beheld by the Soldiers that stood about him to their great terrour, but himself had no sense of it, nor any damage by it.

Herodian l. 1. 9. *Herodian* saith of the Emperour *Comodus*, that his Hair was yellow and curl'd, that as oft as he walk'd in the Sun, it seem'd to sparkle with fire, insomuch that some suppos'd, that he powder'd it with dust of Gold, others look'd upon it as an Argument of Divinity, and that he brought the early marks of it on his Hair into the World with him.

Diodor. Sic. rer. Antiq. l. 1. c. 2. p. 10. 10. *Osyris* going from *Ægypt* upon an expedition into *Æthiopia*, made a vow to nourish his Hair until his return into *Ægypt* again; whereupon it hath been a custom and is continued unto these times, that whensoever the Ægyptians travel into any other Countrey, they also nourish their Hair till their return.

Hist. of the Caribby Islands l. 2. c. 9. p. 252. 11. The *Caribbians* are black hair'd as the *Chineses* are, their Hair is not curl'd and frizzel'd as that of the Moors, but streight and long as those of the *Maldiveses*, and the Women attribute the highest perfection of beauty to this black colour as to what concerns the Hair. It is reported also that the Indian Women of *Peru*, are so enamour'd of black Hair, that to make their own of that colour by Artifice, when Nature does it not, they are willing to endure incredible pains and torments.

Hist. of Car. Islands l. 2. c. 9. p. 252. 12. In *Spain* many Ladies to make their Hair seem to be of a golden yellow colour, perfume it with Sulphur, steep it in *Aqua fortis*, and expose it to the Sun, in the hottest time of the day, nay in the very Dog-days, and in *Italy* the same colour is much affected.

Plin. Nat. Hist. l. 7. c. 2. p. 156. 13. *Ctesias* saith, there is a race or kindred of the Indians named *Pandore* inhabiting certain Valleys, who live two hundred years, and have this difference from other Men, that in their youthful time their Hair is white upon their Heads,

Heads, but as they grow into Age, it groweth into a farther degree of blackneſs.

Purch. Pilg. Tom. 1. l. 5. c. 15. p. 667. 14. They of *Japan* pluck off the Hairs from their Heads; Children before, the common people half way, the Nobility almoſt all, leaving but a little growing behind, which grows long, and is ty'd up in knots; to touch which, is by them conceived as great an indignity, as can be offered to a Man.

Camer. oper. ſubciſ. Cent. 1. c. 36. p. 166. 15. As *Tacitus* ſaith, it is of the Germans, ſo *Boethius* writes it was a Cuſtom in *France*, that if any Man accuſed his Wife of Adultery, and had lawfully convicted her thereof; he cauſed the Hair of her Head to be cut ſhort, and her garments to be alſo cut round in the middle, and then the Woman was to be lead from ſtreet to ſtreet, in this ignominious poſture.

Camer. oper. ſubciſ. Cent. 1. c. 36. p. 168. 16. The uſe of long hair, both in *Germany* and *France*, and other places by degrees, and in the memory of our Fathers, hath grown out of reputation, and many are of opinion, that the chief occaſion thereof was this: About the year 1460. *Philip* the Good, Duke of *Burgundy*, fell into a long and unknown kind of Diſeaſe, and amongſt variety of other remedies made uſe of for his recovery: his Phyſicians adviſed him to cut off his Hair, which in thoſe days the Nobility wore very long. When he had ſo done, finding that by reaſon of the novelty of the thing, he was laught at by his Friends, and the Nobility about him; he ſent forth his Edict, that all his Courtiers and the Nobility in his Dominions, ſhould have their Hair cut in ſuch manner as he himſelf had. Five hundred noble Perſons were thus ſhorn at *Bruxels* in one and the ſame day, and that all others ſhould do the like, *Petrus Vaſquembacchius*, a Noble Perſon, was appointed to take the charge and care: by this means, both at *Bruxels*, and in all the Towns and Cities of his Dukedom, the Nobility were deprived of their long hair, and were thereupon ſufficiently derided by the common ſort of people.

CHAP XIII.

Of the Beard, and how worn by ſome Perſons and Nations.

WHen *Alexander* the Great was about to fight with the Perſians, his Captains brought him word, that all things were prepared and in readineſs for the Battle; and demanded if he would have any thing further? Nothing ſaid he but that the Macedonians cut off their beards. *Parmenio* wondred at this ſaying of his: What ſaid *Alexander*, know you not that there is no better handle to take a Man by then the beard? he meant they were to fight cloſe, and their beards would be ſome advantage to the enemy, when they ſhould grapple with them. It ſeems there is little uſe of a beard in War, leſs in a Woman, though ſhe had none of the leaſt who is next mentioned.

Zacut. Luſit. prax. Adm. l. 3. obſ. 92. p. 394. 1. In a Town called *Penheranda*, which is 30. Miles diſtant from *Madrid*, the King of *Spain*'s Court, there was a Countrey Woman called *Brizida de Penheranda*, ſhe was Aged 60. years, ſhe had a beard from her youth, which ſhe ſuffered to grow, ſo that in her Age it reached down to the Pit of her Stomach. My Anceſtors who were Perſons worthy of credit have ſeen this Woman, and I my ſelf have beheld her Picture.

Barth. Hiſt. Anat. Cent. 1. Hiſt. 43. p. 61. 2. *Franciſcus Alvarez Semedo* a *Portugueſe*, a Father of the Society of Jeſus; Procurator of *Japan* and *China*; upon his return thence to *Rome*, had a beard of that length that it reached down to his Feet, ſo that for convenience ſake, he uſed to have it girt about him with a girdle, whoever deſires to ſee his Effigies, may behold it prefix'd to his Learned Book of the Hiſtory of *China*.

Gaſp. Schott. Phyſ. curioſ. l. 3. c. 23. p. 518. 3. When *Urban* the Eighth was Pope, a Swiſſe by Nation, coming in pilgrimage to *Rome*, obtain'd of the Captain of the Swiſſers (who are the Pope's guard) to be admitted to receive the Pope's Benediction, and to kiſs his Foot, this Man had a red beard of that length and bredth, that it cover'd his whole breſt unto his knees, ſo that the Pope while he ſpake to him (as he preſented himſelf before him upon his knees, and enquir'd of his Countrey, and the ſtate of it) gave him the Title of Father-hood, (which the Italians give to Monks) for at the firſt ſight he thought it not a beard, but ſuch a garment as Monks wear about their ſhoulders, which ſo fell from his Neck to his knees, as he afterwards confeſſed, acknowledging his errour, *P. Athanaſius Kircherus* an eye-witneſs told me this I have now written.

Gaſp. Schott. Phyſ. curioſ. l. 3. c. 23. p. 517. 4. A Perſon famous throughout the whole World by his Writings, being at *Rome*, and returning in the Winter at Evening to his houſe, ſhut his Windows and doors, and by a Candle-light compos'd himſelf to ſtudy; when he ſaw a huge Weaſel at the door, ſeeking a way to get out, he ſnatch'd up a Staff, and laid it ſo luſtily upon the Weaſel creeping up the Wall, that the blood ſpirted upon his Staff, and hand, he opened the Window and threw out the dead Weaſel, and betakes himſelf to his ſtudy, ſuſtaining his chin and jaw with his right hand, as 'tis uſual with Students; The day following as ſoon as he came into the ſight of his Colleagues, he was receiv'd with great laughter, for he had loſt all the Hair on the right ſide of his face, which himſelf had not obſerv'd; he therefore ſoon left the company and got the other ſide ſhav'd, and a Medicine to procure Hair apply'd: but when the Hair was grown he was receiv'd with no leſs laughter then at firſt, for thoſe Hairs which were newly come, were like the ſofteſt Wool or Down, and the other ſtiff as briſtles, and it would require to ſmall ſpace of time, to have them match'd with any ſuitableneſs; who would have thought the blood of a Weaſel to have been (but for this accident) ſo potent a depilatory?

Knowl's Turkiſh hiſt. p. 183. 5. The Turks in the Reign of *Orchanes* and long time after, uſed not to cut or ſhave their beards, but did wear them long, ſo that if the King would diſgrace any Man, he would in his diſpleaſure command his beard to be cut or ſhaven. The manner of cutting or ſhaving their beards, which they now uſe, they learned of the Italians of whom they have alſo borrowed many other faſhions, not only differing, but quite contrary to their ancient manners and cuſtoms.

Zuin. Theat. Vol. 2. l. 2. p. 294. 6. The *Lombards* or *Longobards* as moſt think, had their name from the great length of their beards, becauſe they only (almoſt) of all the reſt of the Germans did nouriſh their beards.

Zuin. ibid. p. 294. 7. The Emperour *Otho* the Great, after the manner of the ancient Germans, uſed to wear his beard down to the breſt, and his cuſtom was

to ſwear by it, as oft as he ſpake of any ſerious matter.

Zuin. Ibid. p.295. Alex. genial. Dier. l.5. c.18. p.290. 8. *Adrianus* the Emperour (ſaith *Dion*) was the firſt of all the *Cæſars*, who nouriſhed his beard, and this he did on purpoſe to cover ſome natural marks and ſcarrs that were upon his face.

Eraſm. in Adag. 9. The Romans anciently wore their beards long, and a bearded Man, in a Proverbial ſence amongſt them, was as much as to ſay, a Man of ancient ſimplicity and vertue; for it was late e're ſhaving came in uſe amongſt them, *Pliny* ſaith, that *P. Ticinius Mena* was the firſt, who out of *Sicily* had brought a Barber to *Rome*, which was in the four hundred fifty and fourth year from the building of the City.

Plin. Nat. Hiſt. l.7. c.59. p.

Alex. ab Alex. genial. Dier. l.5. c. 18. p.290. 10. The firſt amongſt the Romans, who uſually ſhaved his beard off, was *Scipio Affricanus* the Son of *Paulus Æmylius*; afterwards *Auguſtus*: the ſlaves and Servants might not do it, but were commanded not to poll their hair, or ſhave off their beards.

Olearius Travels. l.6. p.360. 11. *Scach Sefi* King of *Perſia* had commanded the execution of *Ugurlu chan*, his high Steward, when his head was brought him, he touch'd it with a little Wand, and looking upon it ſaid, it muſt be confeſs'd thou waſt a ſtout Man, it troubles me to ſee thee in this condition, but it was thine own fault; 'tis pitty were it only for that goodly beard of thine: This he ſaid, by reaſon his Muſtachoes were ſo long, that coming about his neck they met again at his mouth, which is accounted a great ornament in *Perſia*.

Hiſt. of the Carib. Iſland l.2.c.9. p. 252.253. 12. The Caribbians wonder much to ſee our Europeans ſuffer their beards to grow ſo long, and think it a great deformity to wear any; as they account it a perfection in themſelves to have none. The Braſilians and Cumaneſes, and certain Nations ſubject to the Empire of the Tartars, have always an Iron Inſtrument in their hands, wherewith they pluck out the hair of their beards, as ſoon as they come out, but the Caribbians are ſeldom ſeen to put themſelves to that trouble, inſomuch that it is conceiv'd they have a ſecret to prevent the growth of Hair, when it is once gotten off.

Hiſt. of Caribby Iſland. l.2.c.9. p. 253. 13. *Anno* 1652. the French Conſul at *Alexandria*, being charg'd with having done ſome unhandſome things in his employment, had his beard ſhaven off as a mark of ignominy; his beard had ſuch a natural graceful curle, and was of ſo fair a flaxen colour, that ſome Turks would have given him a conſiderable ſum of Money for it, and kept it for a rarity, but he choſe rather to bring it along with him into *France*.

Sueton. in Neron.c.12. p.238. 14. At the *Gymnick* Games which *Nero* exhibited in the *Septa*, during the ſolemn preparation of the great Sacrifice (*Buthyſia*) he cut off the firſt beard he had, which he beſtow'd within a golden Box, adorn'd with moſt precious Pearls, and then conſecrated it in the Capitol to *Jupiter*.

Camer. oper. ſubciſ. Cent. 1. c.36. p.166. 15. Of old time amongſt the Greeks, and indeed almoſt throughout the Eaſt, they uſed to nouriſh their beards, reputing it an inſufferable injury and ignominy, to have but one ſingle hair pluck'd out of it. It was therefore ordained as the puniſhment of Whoredom and Adultery: that whoſoever ſhould be convicted of that crime he ſhould have his beard publickly chopt off with a hatchet, and ſo be diſmiſs'd as an infamous perſon. Beſides this, it was eſteemed the moſt ſacred pawn or pledge of any thing whatſoever, a Man that had obliged his beard for the payment of a debt, would not fail to pay it.

Camer. oper. ſubciſ. Cent. 1. c.36. p.167. 16. The *Candiots* or Cretans look'd upon it as a puniſhment, to have the beard clipt off from them. And ſo of old amongſt the Indians, if a Man had committed ſome great crime; the King of the Country commanded that his beard ſhould be ſhaven or cut off; and this was eſteemed as the greateſt mark of infamy, and ignominy as could befal them.

CHAP. XIV.

Of the Teeth, with their different Number and Scituation in ſome.

NAture hath provided Mankind with Teeth upon a two-fold account eſpecially; the one is to reduce his Meat and Food into ſo ſoft and pliant a poſture, as is moſt convenient for the Stomach to receive it, and this by Phyſicians is call'd a firſt digeſtion. A ſecond and principal uſe of the Teeth is, for the furtherance of Speech, without which the pronunciation of ſome words cannot be ſo direct and expreſs, but how it comes to paſs, that ſome have come into the World with them, and others have had none, all the time they have liv'd in it, let others (if they pleaſe) enquire.

Plin. Nat. Hiſt. l.7. c. 16. p.164. 1. Some Children are born into the World with Teeth, as *M. Curius*, who thereupon was ſirnamed *Dentatus*. So alſo was *Cn. Papyrius Carbo*, both of them great Men.

Schenck. obſ. Med. l.1. ob.3. p.188. 2. *Pherecrates*, from whom the *Pherecratick* verſe was ſo call'd, was born Toothleſs, and ſo continued to his lives end.

Reald. Columb. Anat. l.1.c.10. p. 65. 3. The number of the Teeth are 32. ſometimes I have ſeen one over ſaith *Columbus*, as in a certain Noble Perſon, ſometimes two or one under, in ſome alſo but 28. are found, which is the leaſt number that is ordinary, though I obſerv'd that Cardinal *Nicholaus Ardinghellus* had only ſix and twenty in his mouth, and yet he had never loſt any.

Plut. in vit. Pyrrh. p.384 4. *Pyrrhus* King of *Epirus* had no Teeth in his upper Jaw, that is, diſtinguiſh'd as others have one from the other, but one intire bone throughout his gumb, mark'd a little at the top only, with certain notches, where the Teeth ſhould be divided.

Barth. Hiſt. Anat. Cen. 1. Hiſt. 35. p.48. 5. In the Reign of *Chriſtian* the Fourth King of *Denmark*, there were brought by the King's Fleet ſome of the Inhabitants of *Greenland* to *Hafnia*, that their language might be the better underſtood by us. Amongſt theſe Barbarians there was one, who ſhew'd to as many as had the curioſity to ſee it, that he had but one continued Tooth, which reached from the one end of the Jaw to the other. For which I have the ſufficient teſtimony of Dr. *Thomas Finchius* a venerable perſon, in whoſe houſe the Barbarian did often feed upon raw fleſh, according to the cuſtom of his own Countrey.

Schenck. obſ. Med. l.1. obſ. 6. p. 188. 6. *Euryphæus* the Cyrenian had in his upper Jaw one continued bone inſtead of Teeth. So had *Euryptolemus* King of the *Cypriots*; So ſaith *Melanthon*, had a Noble Virgin in his time, in the Court of *Erneſtus* Duke of *Luneberg*

nebergh, and the Duke said she was of great Gravity and Virtue.

Val. Max. l.1.c.8.p.32. 7. *Dripitine*, the Daughter of King *Mithridates* by *Laodice* his Queen, had a double row of Teeth; and though this is very rare in Mankind, yet saith *Columbus* of his Boy *Phœbus*, that he had a triple row or order of Teeth.

Columb. Anaton.l.1.c.10.p.67.

Barthol. Hist. Amat. Cent.1.Hist. 35.p.48. 8. It is constantly reported of *Lewis* the Thirteenth, King of *France*, that he had a double row of Teeth, in one of his Jaws, which was some hindrance to him in the readiness of his Speech.

Benedict. Anatom.l. 3.c.22.p. 9. There are Teeth found to be bred in the Palate of some men, saith *Benedictus*: *Pliny* propounds the Example of one such; And it happened that I saw the same in a Roman Woman, saith *Eustachius*, which he caused to be cut out and burnt: He instances in another Youth of eighteen years of Age, who liv'd in a Monastery of the Holy Trinity at *Eugubuim*, in whom the same thing was to be seen.

Plin. Nat. Hist.l.11. c.37.p.

Aristot.l.5. l.5.de gener. Animal. cap.ult. Donat.Hist. Med.l.6.c. 2.p.299. Johnst.Nat. Hist.cl.10. c.8.p.351. 10. *Aristotle* writes, that not only men in old Age, but also Women, sometimes at eighty years of Age, have put forth their great Teeth: My Wife, saith *Donatus*, in the thirty sixth of her Age, put forth the furthest jaw Tooth. A learned man tells of himself, that in the fortieth year of his age, he had a jaw Tooth came: *Vesalius* also writes, that in the twenty sixth year of his age, he had one of his Grinders that discovered it self.

Plin.Nat. Hist.l.11.c. 37.p. 11. *Mutianus* saith, that he saw one *Zancles*, a *Samothracian*, who bred his Teeth again, after he was now arrived to the hundred and fortieth year of his Age.

Val.Max.l. 1.c.8.p.31. Plin.l.7.c. 16.p. Solin.c.4.p. 181. 12. *Prusias*, the Son of *Prusias*, King of *Bythinia*, had instead of Teeth one continued and intire Bone in his upper Jaw, nor was it any way unhandsome to the sight, or inconvenient to him for use.

Herodot.l. 9.p.544. 13. After the Battle at *Platæa*, wherein so many thousands of the Persians fell, when the Bones were gathered together to be bury'd in one place, there was found amongst them a little Skull; which though it had distinct Teeth in the Jaw, yet were they all as well grinders as others, consisting of one solid Bone.

Zuing. Theatr. vol. 2.l.2.p.294 col.1. 14. *Zenobia*, the Queen of the *Palmyrens*; as she was in divers other respects a beautiful person; so had she Teeth, of that bright and shining whiteness, that in discourse, or when she laugh'd, she seem'd to have her Mouth rather full of Margarites than Teeth.

Barthol.de Luce.homin. l.1.c.13. p.101. 15. *Nicholaus Sojerus*, a *Belgian*, a person of great integrity and prudence has a set of Teeth, of such an unusual property; that being struck upon with a sort of *Indian* Wood, they are seen to sparkle Fire, as if they were Flints: This was delivered me as a certain truth, by his own Brother *Guilielmus Sojerus*, a person well skill'd in the Greek Learning.

Barthol. ibid.p.103, 104. 16. The Ancients had a great opinion of the Teeth, as the principles of their being, they therefore bury'd them with care, when they fell out through time or accident: nor was this respect done to them by the vulgar alone, but by the Law-makers themselves, as may appear by that Law in the twelve Tables; wherein, though it is forbiden to burn Gold with the Body; yet there is added, that such as have their Teeth fastned with Gold, may be bury'd or burnt with it.

17. The *Negroes* of *Mosambico* are extremely pleas'd to have their Teeth very sharp, so that some use Files to make them such. Among the *Maldiveses*, they are no less desirous to have them red, and to that end, they are continually chewing of *Petel*. Among the *Japoneses*, and the *Cumaneses*, they are industrious to have them black, and they purposely make them such, because Dogs Teeth are white, whom they hate to imitate or be like. *History of the Carribby Islands,l.2. c.9. p.253, 254. Herberts Trav.l.3. p.318.*

18. Saint *Augustine* saith, he saw upon the shore of *Utica*, a mans Tooth, one of those which we call the Grinders, of that huge bigness; that if it had been cut into the form and magnitude, that is usual amongst us in our times; that Tooth might easily be judg'd to be an hundred times biger than any of ours. *Camerar. oper.subcis. Cent.1.c.82. p.384. August. lib. De civit. Dei.15.c.9. p.310.*

19. *Phlegon Trallianus* remembers, that in the Reign of *Tiberius* the Emperour; in a part of *Sicily*, there were digg'd up some dead Bodies; the Teeth were found to exceed in length the Foot of an ordinary man. *Kornman.de Mirac. Mortuor. part 3.c.42. p.22.*

20. In the days of *Lewis* Duke of *Savoy*, the Lord *Michael de Romagnano*, being then aged above ninety years, cast his Teeth; and had almost a complete new set that succeeded in the place of those that were fallen out. And *Anno* 1372. when the Emperour *Charles* the Fourth, abode above the *Rhine*; one night in his sleep he had one of his Grinders that drop'd out, and another immediately came in the room of it, which was the greater wonder to those that were about him; seeing the Emperour at that time was in the seventy first year of his age. *Kornman.de Mirac.vivor. p.92.*

21. In the time of King *Edward* the Third, there reign'd a great Pestilence over most parts of the World, and from that time all that ever have been born, have two Cheek Teeth less than they had before. *Fullers holy State, lib.3.cap.2. pag.146.* *Chetwinds Hist.collect. Cent.10. p. 283.*

22. *Eurydamas* a *Cyrenian* was Victor in the *Olympick* Game at Whorl-bats: this man had his Teeth stroken out by a blow that was given him by his Enemy; all which he immediately swallowed, lest his Adversary being sensible of what had befallen him, should thereupon take fresh courage. *Ælian. var. Hist. l.11.c.19. p.275.*

CHAP. XV.

Of the Tongue, Voice, and manner of Speech in several Persons.

SOme are of opinion, that Nature hath shut up the Tongue with a double Port-cullis of Lips and Teeth on purpose, that man by their manner of contexture, might have a constant and silent kind of admonition, that he should not be over hasty to speak. It being too easie to pull great mischiefs upon our selves, by an unwary indulgence to this little member. I will not say, that he that hath the longest Tongue is the greatest speaker. But

1. *Donatus* tells, that he knew one *John Fugacinas*, a Merchant of *Mantua*, who had so long and flexible a Tongue, that as oft as he pleased, and with great falicity, he could lick his Nostrils with it as an Oxe doth. *Hist.Med. Mirab.l.6. c.3.p.304.*

2. *Amatus Lusitanus*, relates of one *Janes*, that

Donat. Hist. Med. Mir. l. 6. c. 2. p. 302. that he had long hairs growing upon his Tongue, which he sometimes pull'd up by the roots with his own hands, to whom he also shewed them; and adds, that although they were thus pull'd, out, they would nevertheless grown again.

Schenck. obs. Med. l. 1. obs. 1. p. 182. 3. *Schenkius* propounds the Histories of divers, out of whose Tongues were taken Stones; from some one only, from others more, some of the bigness of a Pease, others of a Bean, and some that hindred the liberty of Speech, which upon their removal, was again restor'd.

Val. Max. l. 1. c. 8. p. 30. 4. The Wife of *Nausimenes*, the *Athenian*, having found her Son and Daughter in the act of an incestuous copulation: struck with the horror of a thing so unexpected, she immediately became mute, and utterly bereav'd of the use of her Speech.

Schenck. obs. Med. l. 1. obs. 4. p. 180. 5. *Maximilian*, the Son of the Emperour *Ferdinand* the Third, was altogether mute and dumb, to the ninth year of his Age, but by the benefit of Nature, he afterwards arrived not only to Speech, but also to Eloquence, the cause is suppos'd to be too great humidity, which in process of time was wasted and consumed.

Val. Max. l. 1. c. 8. p. 30. 6. *Ægles* a *Samian* wrastler was dumb from his Nativity, but when the Honour and reward of his Victory was taken from him, enkindled with rage, he brake silence, and spoke ever after.

Schenck. l. 1. obs. 2. p. 183. *Solin. c. 7. p. 195.* *Val. Max. l. 5. c. 4. p. 145.* *Gell. Noct. l. 5. c. 9.* *Loncer. Theatr. p. 276.* 7. *Atys*, the Son of King *Crœsus*, beholding a Persian Soldier rushing upon his Father to kill him, being before altogether dumb, struck with fear and anger, he cry'd out, Soldier do not kill *Crœsus*, by this means the strings of his Tongue being loosned, he ever after had a free use of it.

8. *Thrasybulus*, the Admiral of the *Athenian* Navy excell'd all the *Athenians* of his time in the mighty strength and loudness of his voice.

Zuing. Theatr. vol. 2. l. 5. p. 382 *Laertii vit. Phil. l. 4. p. 112.* 9. *Carneades* the *Cyrenian*, an excellent, both Philosopher and Logician, had from his Youth so full and strong a Voice, that his Master was constrain'd to call to him, that he would not roar in that manner: Prescribe me then (said he) the measure of my Voice. Your Auditors, said his Master.

Zuing. Theatr. vol. 2. l. 5. p. 382 10. *Basil* the Great, Bishop of *Cæsaria*, was ever of weak Smell, and difficult Voice: but at his last (somewhat before he dy'd) he spake more loud and strong: And, saith *Nazienzen*, as dying Swans, with words of Truth he fell asleep.

Zuing. Ibid. p. 383. 11. *Michael Balbus* the Emperour, was so exceeding slow in naming of Letters, and composing of Syllables; that another might with more ease read over a whole Book, than he was able to pronounce all the Letters of his own name.

Cæl. Rhodig. Antiq. lect. l. 19. c. 12. p. 901. 12. *Pescennius Niger*, so called, because though very white in all the rest of his Body, yet his Neck only was extremely black; he is said to have had so strong and loud a Voice, that when he spake in the Camp, he might be heard at the distance of a mile, unless the wind was against him.

Herodot. l. 4. *Zuing. vol. 2. l. 5. p. 382.* 13. When *Darius* fled from the *Scythians*, he came to the Bridge upon the *Ister*, which he found broken down; he had left *Histiceus* the *Milesian* there with some Ships to receive him at his coming: *Histiceus* had withdrawn himself as far as to be out of the *Scythian* darts: but being dark, and at the dead of the Night, they could not discern any of his Ships, so that *Darius* thought himself betray'd; yet caus'd an *Egyptian*, who had the strongest Voice of all Mortals, to stand upon the shore, and call to him as loud as he could; he invoked the name of *Histiceus* with that notable sufficiency, that he was heard by him in his Ship at the first call, so that he came and delivered *Darius* of his fears.

Nich. Tulpii obs. Med. l. 1 c. 41. p. 77. 14. *Johannes* the *Dumb* had his Sirname given him upon the occasion of his misfortunes, for in his Voyage to *Italy*, he fell into the hands of *Turkish* Pyrates, who upon his refusal to turn *Turk*, endeavour'd to pull out his Tongue by the Roots, at a wound they had made for that purpose under his Chin; but that cruelty not succeeding according as they desir'd; they cut off all the rolling part of the Tongue; and by that means depriv'd the young man of his Speech. In this state he had remain'd three years; when he was much frighted one Night, by reason of such Lighning, which so affected his fearful mind, that it dissolv'd that tenacious bond which had hitherto ty'd up his Speech: When he found it restor'd, he scarcely believ'd it himself; and this unexpected Speech of his so wrought upon the whole Family, that a young Woman in the House did miscarry upon the fright of it. The fame of this accident dispersing it self abroad, I my self went to *Wesopus*, a little Town in *Holland*, on purpose to see him, and fouud all things agreeable to the report that went of him. Him who three years before had lost the half part of his Tongue, I heard not only speak distinctly, but also accurately pronouncing any Letters, though Consonants; which the Learned say, Is not to be done, but with the forepart of the Tongue, which he wanted. He told me ingenuously, that in the time of the Lightning, he perceiv'd a greater motion in the Muscles of the Tongue, but his swallow (to which the Tongue is not less serviceable than to Speech) did as he acknowledg'd remain impedited; so that he then complain'd, no Food would pass into his Throat, but such as he thrust down it by the help of his Finger.

Diodor. Sic. Rer. Antiq. l. 2. c. 13. 15. *Diodorus Siculus* writes of an Island found out by *Jambulus*, in the Southern parts of the Ocean, wherein, saith he, there are men whose Bones are flexible as Nerves; the holes of their Ears are far wider then ours; and Nature hath divided their Tongues, so that they are cloven at the little end of them; by virtue of which they not only speak, but imitate the Voices of sundry Birds, with great exactness: what he adds, that they can ordinarily speak to two men at once, I leave to the liberty of the Reader to believe as he pleases.

Purchas. Pilgr. tom. 1. l. 8. c. 13. p. 1002. 16. *Gomara* tells that there were some in *Mexico* that understood each other by whilstling, which was ordinarily used by Lovers and Thieves, a Language admirable even to our Wits, so highly applauded by our selves: while we despise these Nations for their sillines and simplicity. Yea Captain *Smyth*, told me, saith *Purchas*, that in *Virginia* there are some Natives thereof, which the spacious divorce of the wide stream notwithstanding, will by hallowing and whoops understand each other, and entertain conference.

Gaulter. tab. Chron. p. 481. 17. There were some Orthodox Bishops, out of whose Mouths the *Vandals* had cut their Tongues; yet these were afterwards (by Miracle) heard to speak distinctly as other: The Miracle hereof had also this increase, that one of these Bishops, growing proud of this gift; and carrying

carrying himself thereupon with an unusual instance, his Speech was again taken from him, and he remained dumb to the Day of his Death.

Plut. Moral. de ria cohibend. p. 122.

18. *Cajus Gracchus* the Orator, a man by Nature blunt, rude in behaviour, and withal overearnest, and violent in his manner of pleading; had a little Flute or Pipe made on purpose, such as Musicians are wont to rule and guide the Voice gently with, according to every Note as they would themselves, teaching their Scholars thereby to have a tuneable Voice. Now when at any time *Gracchus* pleaded at the Bar; he had one of his Servants standing behind him with such a Pipe; who observing when his Master was a little out of tune, would sound a more mild and pleasant Note unto him, whereby he reclaim'd and call'd him back from that loud exclaiming and vociferation which he used, and gently took down that rough and swelling accent of his Voice.

CHAP. XVI.

Of the Eye; its shape, and the strange livelinesse and vigor of it in some.

I Have read of a Painter, that having drawn the Picture of *Venus* lying with her eyes closed, and as one asleep, he wrote thus at the bottom of the Table.

Cave viator excites somno Deam:
Sua adaperiens, tua namq; claudet lumina.

Be sure you wake her not out of her sleep so fine;
For if she ope her eyes, she soon will shut up thine.

Such a Divine lustre hath appear'd in the Eyes of some, that others have not been able to look upon it.

Hist. Med. mirac. l.6. c.2.p.303.

1. *Donatus* affirms, that he saw the young Son of a certain Baker, the sight or black of whose Eye, was so extended and large, that none, or at most a very small part of the white could be discern'd.

Jovii Elog.l.4. p.4.201.

2. *Cæsar Borgia*, Duke of *Valentia*, had Eyes so fiery and sparkling, that his very friends and familiar acquaintance, were not able to look upon them, though when he was disporting himself among the Ladies, with an admirable change he could convert his cruel looks into that of lenity.

De florib. Philos. l.4. Problem. 11.p.

3. That History is strange, which is recorded by *Francis Mendoza*, of the Duke of *Brigantia*'s one Ey'd Servant, who with his Eye could make any Falcon or Sparrow Hawk in their flight fall down to the ground, as if they were dead; of which we can give no more reason, than why the Loadstone draws Iron.

Sueton. in Augusto. p. 103. Zuing. vol. 1.l.3. p. 231. Camer. oper. subcis. Cent. 1.c.81. p. 369.

4. *Octavianus Cæsar* had clear and bright Eyes, in which he would have it to be though that there was a Divine vigor, and he was well pleas'd if any that look'd earnestly upon him, cast down their Eyes as at the splendor of the Sun. *Sextus Aurelius* writes of him, that he was beautiful in every part of his Body, but especially in his Eyes, the sight of which did shine, after the manner of the brighter Stars; so that one said, *Oculorum tuorum fulmen ferre non possum.*

Knowles. Turk. Hist. p.234.

5. In the Eyes of *Tamberlain* sate such a rare Majesty, that a man could difficultly endure to behold them without closing of his Eyes, and many in talking with him, and often beholding of him became dumb, which occasioned him often times with a comely modesty, to abstain from looking too earnestly upon such as spake to him or discoursed with him.

Knowles. Turk. Hist. p.415.

6. *Malcotius*, in the Reign of *Mahomet* the Second, adjoyned himself to *Aly-beg* in the siege of *Scodra*, of him it is reported, that the Majesty of his countenance, with the resplendent beams issuing out of his Eyes (as if the raies of the Sun) were of such piercing brightness, that no man was able with immoved and fixed Eye, long to behold the same.

Zuing. Theatr. vol. 2. l.2.p. 295.

7. *Martin Luther* had such a Lyon like vivacity of the Eye, that all men were not able to look directly upon them. Its said that there was one sent, who under the pretence of private conference with him, should Pistol him; that he was courteously receiv'd by him, but so amaz'd and affrighted with the vigor of his Eyes, that he soon convey'd himself away by flight.

Zonaras in Annal. tom. 3.p.126.

8. *Anastasius* the Emperour was sirnam'd *Dicorus*, because he had the Apples of his Eyes of two different colours, for that of his right Eye was somewhat black, and that of his left was grey.

Zuing. Theatr. vol. 2.l. 5.p. 380. Saxo Grammatic.l.7.

9. *Olo*, the Son of *Syward* King of *Norway*; by the Sister of *Harold* King of the *Danes*, had so truculent an Aspect, that what others did with Weapons, that did he with his Eye upon his Enemies, frighting the most valiant amongst them with the brandishes of his Eye.

Donat. Hist. Med. mirab. l.6.c.2. p. 302. Solinus c. 6.p.191.

10. *Apollonides* tells that in *Scythia* there are a sort of Women, which are call'd *Bythiæ*, that these have two sights in each Eye, and that with the Eye they kill as many as they look upon, when they are throughly angry.

Barthol. de Luce.homin. l.1.c.14.p. 107.

11. *Theodorus Beza* (as was observ'd in him by those of his Family) had Eyes of such a brightness, that in the night time, when it was dark, they sent out such a light, as form'd an outward Circle of it about the rounds of his Eyes.

Barthol. Ibid.l.1.c. 14. p.111.

12. *Mamertinus*, in his Panegyrick Orations saith thus of *Julian* the Emperour, while he warr'd upon the Barbarians. Old men, saith he, have seen the Emperour (not without astonishment) pass a long life under the weight of Arms; they have beheld large and frequent sweats trickle from his gallant Neck: and in the midst of that horror of dust, which had loaded both his Hair and Beard, they saw his Eyes shining with a Star-like light.

Camerar. oper. subcis. cent. 1.cap. 57. p. 252.

13. The Soldiers of *Aquileia*, by a private sally set upon *Attila*; being at that time attended with a small company, they knew not then that *Attila* was there, but they afterwards confess'd, that nothing was so great a terrour to them, as those fiery sparkles that seemed to break from his Eyes, when he look'd upon them in the fury of the fight.

Kornman de Mirac. vivor. p.70. August. Serm. ad fratres in Erem. 37.

14. It may seem incredible, that there should be found a Nation, that are born with one Eye alone: And yet St. *Augustine* seems not to doubt of it, but saith, That he himself did behold such persons. I was now, saith he, Bishop of *Hippo*, when accompanied with certain of the Servants of Christ; I went as far as *Æthiopia*, that I might preach the holy Gospel of Christ to that people; and

and in the lower parts of *Æthiopia*, we saw men that had but one Eye, and that placed in the midst of their Foreheads.

Sandys in Ovid Met. l.2.p.43.

15. *Julio de Este*, had such a peculiar sweetness; and alluring force in his Eyes; that Cardinal *Hypolito de Este*, his own Brother, caused them to be put out, because he had observed, that they had been overpleasing to his Mistress.

Zuinger. Theatr. vol. 2 l.4.p.4. p.3877.

16. *Maximus* the Sophist, a great Magician, and of whom it was that *Julian* the Emperour learn'd Magick at *Ephesus*: Of this man it is reported, that the Apples of his Eyes were voluble, and turning, and the vigor and agility of his swift and ready wit did seem to shine out of his Eyes; whether he was seen or heard, both ways he strangely affected such as had conversation with him; while they were neither able to bear the sparkling motion of his Eyes, nor the course and torrrent of his Speech; so that even amongst eloquent persons, and such as were improv'd by long practice and experience; there was not one found that did dare to oppose him, when he had conference with any of them.

Polyd.Virg. l.17. Zuinger. Theatr. vol. 1.l.3.p. 260.

17. *Edward* the First, King of *England*, is describ'd by *Polydor Virgil* to be a Prince of a beautiful countenance; his Eyes were inclining to black, which when he was inflamed with anger, would appear of a reddish colour; and sparks of fire seemed to fly out of them.

CHAP. XVII.

Of the Face, and Visage, and admirable Beauty plac'd therein, both in Men and Women.

THe Ancients were so great admirers of Beauty; that whereas *Gorgon* had such a loveliness imprinted upon her Face, that she ravish'd the Eyes of her Spectators with it, and made them stand as men amazed and astonished: They hereupon fain'd in their Fable, that she converted Men into Stone, with the sight of her. The barbarous Nations had also such veneration for it; that they thought no Man capable of any extraordinary action, unless his person was thus dignified by Nature: And further, the accidental meeting of a beautiful person, was held as a special passage of some future good; whereas, the sight of one deformed, was reputed a most unlucky Omen. Thus Beauty hath found its favourers amongst all sorts of persons; it hath done so too in all places, not excepting such as are the very Theatre of Blood and Death: For

Raleigh. Hist. world l.2. c.13. § 7.p.371.

1. *Parthenopæus*, one of the seven Princes of the *Argives* was so exceeding beautiful, that when he was in Battel, if his Helmet was up, no man would offer to hurt him, or to strike at him.

Ælian.var. Hist.l.12. c.1.p.300.

2. *Tenidates* the Eunuch was the most beautiful of all the Youth in *Asia*, when *Artaxerxes* King of *Persia* heard that he was dead, he commanded by his Edict, that all *Asia* should mourn for him; and he himself was difficultly comforted for his death.

3. *Antinous* of *Claudiopolis* in *Bythinia*, was a young Man exceedingly dear to *Adrian* the Emperour, for the perfection of his Beauty: so that when he was dead, the Emperour in honour of him, built a Temple at *Mantinea*, and another at *Jerusalem*; he also built a City near the River *Nilus*, and call'd it by his name: he caus'd his Coyn too, to be stamp'd with his Effigies.

Cælius lect. Antiq.l.11 c.5.p.484. Textor.Officin.l.2.c. 49.p.139.

4. *Alcibiades* the *Athenian*, was a person of incomparable Beauty; and which is remarkable, the lovelineſs of his form, continued constant to him, both in his Youth, Manhood and Age: It seldom falls out that the Autumn of a Man should remain flourishing as his Spring; a thing which was peculiar to him with few others, through the excellent temper of his constitution.

Plutarch.in Alcib.p. 139. Textor.Officin.l.2.c. 49.p.139

5. *Xerxes* Army which he lead to *Thermopylæ* against the *Grecians* is computed by *Herodotus* to amount to the number of five hundred twenty eight Myriad, three thousand and twenty eight fighting men; amongst all which almost incredible number of Mortals; there was none found who could compare with *Xerxes* himself, for extraordinary handsomeness in person, or elevated Stature of Body; nor any who in respect of Majestick port and meen, seemed more worthy of that command than he.

Herodot.l.7 p.446. Textor.Officin.l.2.c. 49.p.147.

6. *Dometrius Poliorcetes*, Son of *Antigonus*, King of *Asia*, was tall of Stature, and of that excellent and wonderful Beauty in his Face, that no Painter or Sratuary was able to express the singular Graces of it; there was Beauty and Gravity, Terror And amiableness so intermingled, a young and fierce Aspect was so happily confounded, with an almost invincible heroick and kingly Majesty, that he was the admiration of all strangers; and was followed whersoever he went on purpose to behold.

Dido.Sicul. Bibliothec. l.20. p.694 Plut. in Demetr. p. 889. Ælian.var. Hist.l.12. c.14.p.308

7. *Maximinus* the younger, was a most beautiful Prince: In the Letter of *Maximinus* the Father, to the Senate concerning him, is thus written: I have suffered my Son *Maximinus* to be saluted Emperour; as in respect of the natural affection I bear him: So also that the people of *Rome*, and the Honourable Senate may swear they never had a more beautiful Emperour: His Face had such Beauty in it, that when it was black and discolour'd with Death, and flow'd with corrupt flesh; yet even then there was a lovelineſs upon it: To conclude, when the Head of the Father being fastned to a Spear, was carry'd about, and there was a mighty rejoycing at the sight, there was almost an equal sorrow, at the beholding of that of the Son, when it was born about in like manner.

Capitolin. in Maximi Jun.p.6. Textor.Officin.l.2.c. 49.p.145.

8. *Conradus*, Son to the Emperour *Frederick* the Second, King of *Sicily* and *Naples* was so beautiful, that he was commonly call'd *Absolon*; but of a slothful disposition, and very degenerate from the Virtue of his Father.

Zuinger. Theatr. vol. 2.l.2.p.285

9. *Frederick* Duke of *Austria*, in respect of the elegancy of his form, had the sirname of the Beautiful; he was made Prisoner in Battle, by *Lewis* of *Bavaria*, and detained for some time in safe custody: being afterwards set at liberty, he returned to *Vienna*, with his Beard horridly overgrown, and with a squallid Aspect, who in time past excell'd all the Princes of his age, in the Beauty of his Face and Lineaments of his Body.

Zuing. Theatr. vol. 2.l.2.p. 285. Cuspinian.

10 *Maximilianus*, the first Emperour of that name, was of a just stature, a person in whom shin'd the Imperial Majesty; there was no stranger but who knew him to be the Emperour amongst thirty great Princes, though he had never seen him before; something there was in his countenance

Zuinger. ibid.p.285. Cuspinian.

countenance, so great and so august, that serv'd to distinguish him from others.

11. *Spurina* a young Man of *Hetruria* was of exquisite beauty, by this means he allured the eyes of very many Illustrious Ladies, though without design of his own, at length finding he was suspected by their Parents, and Husbands, he destroy'd all the beauties of his Face by the wounds he made in it, chusing rather that his deformity should be the evidence of his innocence, than that any comelinesse of his should incite others to unchastity.

Val. Max. l. 4. c. 5. p. 113. *Textor. Officin. l. 2. c. 49. p. 146.*

12. *Abdalmuralis* an Arabian, the Grandfather of *Mahomet*, so excelled in the beauty and lineaments of his face and body, that all sorts of Women who beheld him fell in love with him.

Steph. in voce. p. 10.

13. King *Richard* the Second was the goodliest Personage of all the Kings of *England* that had been since the Conquest; tall of stature, of straight and strong Limbs, fair and amiable of Countenance, and such a one as might well be the Son of a most beautiful Mother.

Baker's Chr. p. 222.

14. *Owen Tudor* an Esquire of *Wales*, after the death of *Henry* the Fifth, married *Katherine* his Widow, the meanness of his Estate was recompenced with the delicacy of his Personage, so absolute in all the lineaments of his body, that the only contemplation of it might well make the Queen forget all other circumstances.

Baker's Chr. p. 255.

15. King *Edward* the Fourth (saith *Comines*) was the goodliest Personage that ever mine eyes beheld, exceeding tall of stature, fair of complexion, and of most Princely presence. When in the 14. year of his Reign a benevolence was devised towards his Wars in *France*, amongst others a rich Widow was call'd before him, whom he merrily ask'd what she would willingly give him towards his great charges. By my troth (quoth she) for thy lovely countenance thou shalt have even twenty pounds. The King looking for scarce half that sum thank'd her, and lovingly kissed her, which so wrought with the old Widow, that she presently swore he should have twenty pounds more, and paid it willingly.

Baker's Chr. p. 312. *p. 310.*

16. *Tigranas* was left by *Xerxes* with sixty thousand Men for the defence of *Ionia*, and was the most commendable Person for beauty and stature of all that multitude of Persians.

Herodot. l. 9. p. 205.

17. *Ephestion* was preferred by *Alexander* above all the rest of his Commanders, he was of that noble Presence, that when the King and he first entred the Tent of the Captive Princesses of *Persia* he was by them adored, instead of *Alexander* himself.

Zuin. Theat. Vol. 2. l. 2. p. 286.

18. Queen *Suavilda* is said to be of that excelling beauty, that when she was bound with thongs, and laid on purpose to be trodden in pieces under the feet of Horses, the delicacy of her Limbs was such, that the Horses feared to tread upon her, nor could be induced to hurt her.

Saxo. Gram. Danic. Hist. l. 8. p. 121. *Johnst. Nat. Hist. Cl. 10. c. 7. p. 347.*

19. *Anatis* the Wife of *Bagazus*, and Sister to *Xerxes* by the same Father, was the most beautiful, and also the most intemperate of all the Women of *Asia*.

Athen. l. 13. c. 9. p. 609.

20. *Zenobia* Queen of the *Palmyrenians*, was of singular beauty; her eyes black, and sparkling with an extraordinary vigour, her voice clear, and she had Teeth of that whiteness, that divers suspected, she had placed something else in their stead.

Sabel. l. 7. Ennead. 7.

21. *Cleopatra* was the most beautiful of all the Women in *Ægypt*, and that beauty set off with such an eloquence, and peculiar grace in speaking, that the great heart of *Julius Cæsar* was subjected by her after he had subdued *Pompey*. And after both were dead, when *Augustus* and *Anthony* had shared the Roman Empire betwixt them, she had charms enough left, to engage the latter so firmly in her service, that his loves were the only cause that he lost his Kingdoms, his Honour, and his Life.

Suet. p. 62. in Augusto.

22. *Aspasia* the Daughter of *Hermotimus* the *Phocensian*, surpass'd all the Virgins of her Age in the elegancy of her form; *Alian* describes her thus, her Hair was yellow, and had a natural curle, her Eyes large and full; her Ears small, and her Nose a gentle rise in the middle; her Skin was smooth, and her countenance of a Rose colour, for which cause the *Phocenses* (while she was yet a Girl) gave her the Name of *Milto*. Her Lips were red, and her Teeth white as snow; her Foot was small, and her Voice had in it something so smooth and sweet, that while she spake it was like the musick of the *Syrens*: She used no Feminine Arts to render her beauties more advantageous, as being born and bronght up by poor Parents; she was as chast as lovely, so that allured by both, *Cyrus* the younger King of *Persia* made her his Wife, and after him she was married to *Artaxerxes*.

Ælian. var. Hist. l. 12. c. 1. p. 288, 289.

23. *Agarista* the Daughter of *Clisthenes* the *Sicyonian* Tyrant, was so beautiful, that to obtain her as a Bride there were instituted several solemnities, wherein all sorts of Masteries were to be try'd amongst her Suitors, that so he who was adjudg'd the most worthy Person might carry her away; and to this kind of trial the most Illustrious youths in *Greece* submitted themselves.

Zuin. Theat. Vol. 2. l. 2. p. 286.

24. *Timosa* the Concubine of *Oxgartes* is said to have excelled all other Women in respect of her incomparable beauties, and for that reason was sent by the King of *Ægypt* as a present to *Statira*, Wife to the great King of *Persia*.

Athen. deipnosoph. l. 13. c. 9. p. 609.

25. In the Feast of *Ceres Eleusina*, near the River *Alpheus*, there is a contest about beauty, in which it is said the Women of *Tenedos* used to excel, and to bear away the prize in this kind from all the rest of the Women of *Asia*; some admire most the *Hypepæ*; and *Homer* will have the most beautiful Women to be in *Hellas*.

Alex. ab Alex. dieb. Genial. l. 5. c. 8. p. 263.

26. *Jane Shore* Concubine to King *Edward* the Fourth, and afterwards to the Lord Chamberlain *Hastings*; by the commandment of King *Richard* the Third to the Bishop of *London* was put to her open penance, going before the Cross in procession upon a Sunday, with a Taper in her hand, in which she went in countenance and pace demure, so Womanly, and albeit she was out of all array, save her Kirtle only, yet went she so fair and lovely, namely, while the wondring of the people cast a comely red in her cheeks, that her great shame wan her much praise, amongst those that were more amorous of her body, than regardful of her Soul. Many also that hated her manner of Life, and were glad to see sin corrected; yet they more pityed her penance, than rejoyced therein. She liv'd till she was old, lean, wither'd, and dryed up; nothing left but rivel'd skin and hard bone, and in such poverty, that she was constrained to beg of many, who had begg'd all their time if she had not been.

Stow's Annal. p. 449.

27. *Phryne* was a most beautiful Woman, but a Strumpet; it is said of her, that once at *Athens* fearing in a cause of hers to be condemn'd; in pleading for her self she bared her breasts, and disclosed some part of her beauties to the Eyes of her

Heidfeld in Sphing. c. 15. p. 349, 350.

her Judges, who were so enchanted thereby, that they pronounc'd her guiltless, though at the same time they ordained that thenceforth no Woman should be permitted to plead her own cause. The same *Phryne*, being once at a publick Feast where it was customary to have a Queen amongst them, and the rest were bound to do what they saw her to begin; it fell out that *Phryne* was Queen, she therefore put her hand into a bason of cold Water twice, and therewith washed her Fore-head; the rest that had painted their Faces, had their Artificial beauties turn'd into deformity by the Water, and so were expos'd to the laughter of the company, but *Phryne* whose beauty was native, and beholden to nothing of Art, appear'd by this touch of the Water, to be rather improv'd then any way impaired.

Ælian. var. Hist. l. 12. *c.* 1. *p.* 350. 351. 352.

28. *Atalanta* excell'd all the Virgins of *Peloponesus* for beauty, she was tall of stature, her Hair was yellow, not made so by Art, but Nature; her face was Rosie colour'd, and very lovely, yet was there something therein so Majestick and severe, that no timorous or dissolute Person could love her, or scarce endure to fix his Eyes upon her. Her appearance in company was very seldom, and even that render'd her yet more amiable and admirable in the estimation of all Men: She was exceeding swift of Foot, and knew so well how to use her bow, that when *Hylæus* and *Rhœcus*, two dissolute young Men came with purpose to attempt her Chastity in her solitudes, she sent two Arrows to their hearts, which made them resign up their lust, together with their lives.

Plut. Mor. l. de Amor. p. 1154.

29. *Lais* was a famous and renowned Curtizan, so beautiful that she enflamed and set on fire all *Greece*, with the love and longing desire of her. After the love of *Hippolochus* had seized on her, she quitt the Mount *Acrocorinthus*, and flying secretly from an army of other Lovers, she went to *Megalopolis* unto him; where the Women upon very spight, envy, and jealousie, in regard of her surpassing beauty, drew her into the Temple of *Venus* and stoned her to death; whereupon it is called to this day, The Temple of *Venus* the Murderess.

Dares de excid. Trojæ l. 1. *p.* 161.

30. *Helena* that beautiful Grecian, who caus'd so much blood to be shed before the Walls of *Troy*, and ten years siege to be laid to that City, is thus described by *Dares* the Phrygian, who was present in that War: She was saith he, yellow hair'd, full Ey'd, exceeding fair of Face, and well shap'd in her body, a small Mouth, her Legs exactly fram'd, and a Mole betwixt her Eye-brows. As to her disposition it was open and ingenuous, and her deportment courteous and obliging to all sorts.

Dares de excid. Trojæ p. 162.

31. *Polyxena* saith *Dares*, was very fair, tall, beautiful in her features, her Neck was long, her Eyes sparkling, her Hair yellow and long; her Body exactly shaped throughout, her fingers small and long, her Legs streight, her Feet as neat as could be wish'd, and in the whole such a one as for beauty excell'd all the Women of her time. Besides which she was plain hearted, bountiful, and affable to all Persons.

Plut. Mor. l. de curiosit. p. 142.

32. *Panthea* was a noble Lady, taken Prisoner by *Cyrus* King of *Persia*, *Araspes* one of his Favorites and Minions, made a report to him that she was a Person of extraordinary and wonderful beauty, and therefore worthy to be looked upon and visited; but such was the Chastity and gallantry of that Prince: that he thus reply'd, if so (said he) I ought the rather to forbear the sight of her; for if by your perswasion, I should yeild to go and see her, it may so fall out that she her self may induce me to repair unto her, even then when I shall not have such leisure, and to sit with her and keep her company, neglecting in the mean time the weightiest affairs of the state.

Cæl. Rhod. Antiq. Lect. l. 24. *c.* 9. *p.* 1122. *Textor. Officin. l.* 2. *c.* 49. *p.* 143.

33. There were divers places, wherein there were famous contests amongst the Women, who amongst them all should bear away the prize for beauty. At the Feast of *Ceres Eleusina*, near the River *Alpheus*, there was one of these contentions; and there it was that *Herodice* was adjudg'd to be the most beautiful of all the rest of the pretenders. Those Women that were the contenders were called *Chrysophoræ*, the reward was a Crown of Myrtle to her, who was pronounced to have the prelation.

CHAP. XVIII.

Of the Majesty and Gravity in the Countenance and Behaviour of some Persons.

THe *Sophiti* a people of *India*, have the stature and comelines of the body in such estimation, that in their infancy, they made such discrimination of their Children this way, as to bring up none but such as they judg'd to have such a Nature and Limbs, as did presignifie a good stature of body, and a convenient strength, as for the rest supposing their Education would prove but labour in vain they put them to death. And amongst them, and the *Æthiopians* likewise, they made choice of such to be their Kings as were most remarkable for stature, and strength, *&c.* Nor hath Nature it self seemed to ordain it otherwise, seeing that for the most part, persons of Illustrious Fortunes, have a Character of Majesty imprinted upon them, very different from the common sort. We read how,

Plut. in Pyrrh. p. 405. *Fulg. l.* 2. *c.* 5. *p.* 277.

1. *Pyrrhus* the King of *Epirus* assaulting *Argos*, was there slain by the fall of a huge stone cast upon him from the top of an House, his Soldiers being retreated, he was found dead by *Zotypus*, who taking off his Helmet, with the greater facility to cut off his Head, was so terrified with the Majesty of his Royal countenance (which even in death it self had not forsaken him) that he went his way not daring to execute the villany he intended. But his covetousnes prevailing over his fears he at last returned, yet so timerously set his hand to the work, that not daring to look upon his face, he struck sometimes upon his Neck, at others upon his face, and with multiply'd strokes, had much ado at length to divide the head from the body.

Sust. in Augusto. p. 103.

2. One of the chief Men amongst the Gauls, confess'd to one of his Friends, that he had fully resolv'd, to pretend as he would have parlied with *Augustus*, in his passage over the *Alpes*, and that at his coming within him, he would have tumbled him down headlong, but that *Augustus* when he spake, and when he was silent shew'd such an amiableness, and Majesty in Face and Voice, that he relented, and was held back from his purpose.

Camer. hor. subcis. Cent. 1. *c.* 30. *p.* 148.

3. When the Emperour *Charles* the Fifth went up to the top of the Temple of *Pantheon* in *Rome*;

a certain Italian mov'd with desire of revenge, or transported with some other passion, resolved to throw the Emperour headlong from a Window which is the highest part of it, but being amaz'd with the portly Majesty of the Emperour, he desisted from this mischievous Act, of which before he dy'd he made confession.

4. *Gabriel Fondulo* Lord of *Cremona* confessed before his death, that he had once resolved with himself to throw down headlong from the high Tower of *Cremona*, the Emperour *Sigismund*, Pope *John* the 23. and *Mocenigo* the Venetian Embassadour, who were gone up thither to see the City and the Country thereabouts, but that he was frighted and terrified from his enterprise by the like means.

Camer. ibid. p. 148.

5. The Emperour *Trajan* having besieg'd the *Agarenians* in a certain City of theirs, and going about the same in a disguise that he might not be known, was yet noted for his gallant Age, and Majestical port, how well soever he sought to dissemble; so that the Enemy making full account that he was the chief Commander of the Army, shot many Arrows at him, one of which lighted upon him that followed the Emperour, and kill'd him.

Camer. ibid. c. 57. p. 251. Dion in vita Trajani.

6. Sir *Thomas Egerton* made Keeper of the Great Seal by Queen *Elizabeth*, in the 38. of her Reign, 1596. of him it is said, that surely all Christendom afforded not a Person, who carried more gravity in his countenance and behaviour than Sir *Thomas Egerton*; insomuch, that many have gone to the Chancery on purpose only to see his venerable Aspect and garb (happy they had no other business) and were highly pleased at so acceptable a spectacle.

Fuller's Worthies p. 177. Chesh.

7. *Ferdinand* King of *Naples*, being shut out both of *Capua* and *Naples*, departed with twenty Galleys well appointed unto *Ænaria*, an Island not far from *Naples*, having in it a commodious harbour, and a strong Castle, where Fortune never firm but in misery, seemed again to deride the poor remainder of his honour; for coming thither the Captain of the Castle (unworthily named *Justus*) forgetting his duty towards his Soveraign (of whom he had before received many extraordinary favours) most traiterously now (in this his so hard distress) shut the Gates of the Castle against him at his landing, with which unexpected ingratitude, the poor King was wonderfully perplex'd and almost abashed, yet with earnest entreaty and ample commemoration of the benefits and preferments which both his Father and himself had in times past bestowed upon him, he prevail'd so much with this unthankful Man, that he was content to receive him into the Castle, so that he would come himself alone; of which offer (when no more could be got) the King seemed to accept, so the Captain having opened a Port to receive him in, was in the very entrance thereof suddenly stabb'd to the heart with a Dagger by King *Ferdinand*, and slain in the midst of his Armed Soldiers, which was done with such a countenance and Majesty, that the Warders with their Weapons in their hands (dismay'd with his look) forthwith at his commandment opened the gate, and receiv'd him in with all his Followers: whereby it appears that in the countenance of Princes, resteth a certain divine Majesty in all Fortunes above the common course of Nature, which is of power to daunt the hearts of most disloyal Traytors in the performance of their unnatural Treasons.

Knowles Turk. Hist. p. 455.

8. *Darius* the Son of *Hystaspis*, that some Persians of great Authority, had a Traiterous design upon him, and a purpose to kill him as he hunted; he unappall'd at the news, commanded them to take their Arms and Horses, then that they should draw and assault him, and frowning upon them, why do you not (said he) execute that for which ye are come hither? But they observing the undaunted spirit and countenance of the King, not only relinquish'd their purpose, but were struck with such a terrour, that they cast down their spears, adored *Darius*, and yielded themselves to be punish'd at his pleasure.

Camer. hor. subcis. Cent. 2. c. 6. p. 20. Ælian. var. Hist. l. 6. c. 14. p. 196.

9. It is recorded of *Alphonsus Este* the first Duke of *Ferrara*, that when the Traytors who conspir'd against him had him often in their power, and might have slain him, yet (as they afterwards confessed) they were so affrighted with the Majesty of his countenance, that all the strength of their hearts and hands did forsake them. In this manner they delay'd till they were discovered by *Hippolytus*, and underwent the punishment of their designed (though not executed) Treason.

Camer. oper. subcis. Cent. 2. c. 6. p. 21. Johnst. Nat. Hist. Cl. 10. c. 7. p. 347.

10. The Emperour *Maximilian* the First, was made Prisoner by the Men of *Bruges*, and treated unworthily by them, yet in this solitude and extream danger of his Life, he retain'd the Heroick greatness of his mind, and neither did nor spake any thing that might misbecome him. His greatest Enemies did revere his Visage, and the seditious people were aw'd by his presence, for which cause he was but rarely suffer'd to be seen by them; for there sate in his countenance and eyes, a Majesty worthy of a great Prince, such as strangely mov'd and shook the consciences of the Rebels; there was in him a gravity that extorted a due reverence from the most refractory amongst them, all the lineaments of his body did so lively express a Royal and Imperial Dignity; his habit and gate was so decent, his motion so temperate, and his words had such weight, that he drew the affections of all that beheld him.

Camer. oper. subcis. Cent. 2. c. 6. p. 19. Johnst. Nat. Hist. Cl. 10. c. 7. p. 347.

11. *Francis* the First, King of *France*, after that unhappy Battle at *Ticinum*, where he (with the chiefest of his Nobility) was taken Prisoner, did yet remain undaunted, carry'd himself with that Princely behaviour, as if he being overcome had triumphed over the Conquerour. He comforted the King of *Navarr*, *Francis Burbon*, *Anne Mommorance* and other great Persons who were in the same case with himself, saying it was no wonder if some things fell out to Man contrary to his will; and that *Mars* above all the Deities of the Heathen vanity was most mutable. His whole demeanour was so perfectly Royal, that his enemies rever'd him with the greatest observance: His Illustrious Conquerours strove with emulation to administer to him Royal Furniture, Provisions and Plate, and scarce could *Burbon*, *Lanoy*, and *Daiualus* be perswaded to sit down with him, though they had his command so to do.

Camer. oper. subcis. Cent. 2. c. 6. p. 18. Johnst. Nat. Hist. Cl. 10. c. 7. p. 347.

12. In the Person of the great *Sfortia*, all other things did so answer to that military reputation and glory he had acquir'd, that being oftentimes in the same habit with many of his Attendants, and at other times alone without any retinue, yet was he easily discern'd and saluted as the chief and Prince of the rest, by the Countrey-men, and such Rusticks as had never before seen him.

Camer. oper. subcis. Cent. 3. c. 41. p. 139. Zuin. Theat. Vol. 2. l. 2. p. 286.

13. *Alexander* the Great, though he took little care of his body, is yet reported to be very beautiful, he is said to have yellow hair, and his

Ælian. var. Hist. l. 12 c. 14. p. 309.

locks fell into natural Rings and curles; besides which in the composure of his Face, there was something so great and august, as begat a fear in them, that look'd upon him.

Val. Max. l. 2. c. 10. p. 62. Plut. in c. Mario, p. 428.

14. *Caius Marius*, being cast into the depth and extremity of misery, and in great hazard of his life, was saved by the Majesty of his Person; for while he liv'd in a private house at *Minturn*, there was a publick Officer a *Cimbrian* by Nation, that was sent to be his Executioner; he came to this unarmed, and at that time squallid old Man, with his Sword drawn, but astonish'd at the noble presence of so great a Man, he cast away his Sword and ran away trembling and amazed. *Marius* had conquer'd the Cimbrian Nation, and perhaps it was this, that help'd to break the courage of him that came to kill him; or possibly the gods thought it unworthy, that he should fall by a single person of that Nation, who had broke and triumphed over the whole strength of it at once. The *Minturnians* also themselves, when they had taken and bound him, yet moved with something they saw of extraordinary in him, suffered him to go at liberty, though the late Victory of *Sylla* was enough to make them fear, they should e're long repent it.

Camer. oper. subcis. Cent. 3. c. 41. p. 141.

15. *Ludovicus Pius* King of *France*, had many virtues worthy of a King and Heroe: This is also remembred of him; that upon the taking of *Damiata*, he was circumvented and taken by *Melaxala*, the Sultan of *Ægypt*; when unequal terms were proposed unto him, he refused them with great constancy, and althongh he was in great danger amongst such as had slain their own Sultan, and though while he lay sick they rush'd upon him with their drawn Swords, either to kill him, or force him to subscribe to unequal conditions; yet with the Majesty of his Face, and that Dignity that was in his countenance, he restrained their fierceness, so that they desisted to afford him further trouble.

Camer. oper. subcis. Cent. 3. c. 41. p. 141.

16. *Alphonsus* King of *Arragon*, is famous for the like Majesty and Princely constancy, of whom after in a Naval fight he was taken Prisoner by the *Genoans*; *Paulphus Collenutius*, thus relates; that he bare such a countenance, was of that Majesty and constancy, that as well by Sea as Land, at *Millain* and in all other places, he commanded and was obeyed, in no other manner than if he had been free and a Conquerour. For to omit other things when he was brought before *Ischia*, and the Captain of the Ship wherein he was, spake to him, that he should command that City to submit it self to the *Genoeses*; he gallantly reply'd, that he would not do it, and that he hoped they should not gain a stone of his jurisdiction without Arms and blood, for he well knew that none of his Subjects would obey any such command while he remained a Captive; he so confounded the Captain, that *Blasius* the Admiral was constrained to appease him with fair words, and to declare that the Captain had not spoken this by any order from him, but that it was the effect of his own imprudence. So that it was commonly said, that *Alphonsus* alone, in whatsoever fortune he was, was deservedly a King, and ought so to be called.

Pezel. Mell. Hist. Tom. 2. p. 223.

17. *Philippus Arabs* having obtained the Empire, in his Journey towards *Rome*, made his Son *C. Julius Saturnius* co-partner with him in that honour. Of this young Prince it is said, that he was of so severe and grave a countenance, and disposition, that from five years of Age he was never observed to laugh, and thereupon was call'd *Agelastus*; nothing how ridiculous soever could provoke him to a smile: and when the Emperour in the secular Plays brake out into an effuse laughter, he as one that was ashamed or displeased thereat, turned away his face from him.

Pezel. Mell. Tom. 1. p. 420.

18. *Cassander* having made *Olympias* (the Mother of *Alexander* the Great) his Prisoner, and fearing the inconstancy of the Macedonians that they would one time or other create him some trouble in favour of her; sent Soldiers with express command to kill her immediately. She seeing them come towards her obstinate and armed, in a Royal Robe and leaning upon two Maids, of her own accord she set forward to meet them. At sight of her, her intended Murtherers stood astonish'd, revering the Majesty of her former fortune, and the names of many of their Kings that were so nearly related to her. They therefore stood still, but the Kindred of those whom *Olympias* had formerly put to death; that at once they might gratifie *Cassander*, and revenge the dead, these slew the Queen, while she neither declin'd the Sword nor wounds, nor made any feminine out-cry, but after the manner of gallant Men, and agreeable to the glory of her ancient stock, receiv'd her death; That *Alexander* himself might seem to be seen to die in the person of his Mother.

Just. Hist. l. 13. p. 153.

19. When *Alexander* the Great was dead, his Soldiers were in expectation of Riches, and his Friends to succeed him in the Empire; and they might seem the less vain in such expectation, seeing they were Men of that virtue, and Princely port, that you would have thought each of them a King; such Majesty and beauty in the countenance, such stature and talness of body, so great strength and wisdom, was conspicuous in all of them; that they who knew them not, would have concluded they had been chosen, not out of any one Nation, but out of all the parts of the World. And certainly before that time, neither *Macedon* nor any other Nation could ever boast of the production of so many gallant and Illustrious persons at once, whom *Philip* first, and after him his Son *Alexander* had selected with that care, that they seemed to be made choice of, not so much to assist in the Wars, as to succeed in the Government. What wonder is it then that the whole World was subdued by such able Ministers, when the Army of the Macedonians was conducted by as many Kings as Captains, who had never found their equals, unless they had fallen out amongst themselves; and *Macedon* instead of one, had had many *Alexanders*, unless Fortune (in emulation of one another's virtue) had armed them to their mutual destruction.

Zuin. Theat. Vol. 2. l. 2. p. 284.

20. *Guntherus* Bishop of *Babenberg* died in the year of our Lord 1064. in his journey as he was travelling towards *Jerusalem* and the Holy Land. This Prince besides the composedness of his Life, and the riches of his mind, was also remarkable for the ornaments and perfections of the body; for in respect of the height of his stature, the beauty and Princely gravity of his Face, and the frame and deportment of his whole body, wherein he so excelled all Mortals; that as he pass'd along in his journey towards *Jerusalem*, the people flock'd out of the Cities and Fields, for no other purpose but to have a sight of him, so great a Fame there went of his perfections both in body and mind.

CHAP.

CHAP. XIX.

Of the signal deformity, and very mean personage of some great persons and others.

THe Philosopher advises young men frequently to contemplate their Faces in a Glass, that if they were fair, and well featured, they might thence be provoked to an endeavour, to make the Beauties of their Minds answerable to that of their Bodies: And if they were mishapen and disfigured, they might strive to recompence the disadvantagious appearance of their outside, by the acquired Ornaments of Learning and Virtue. This advice has been followed so well by some of those that were none of the handsomest; that their dark Lanthorns have been provided with very glorious Lights; and they have outdone others in the accomplishments of their minds, as much as others have surpassed them in the lineaments of the Body: The rest have remain'd monstrous in both, with lamentable distortions within and without.

Bakers Chr. p.337. Dan. Hist. Engl. l. 3. p.256.

1. Of *Richard* the Third, once King of *England*, it is thus remembred, that of Body he was but low, crook'd-back, hook-shouldred, splay-footed, and gogle-ey'd, his Face little and round, his complexion swarthy; his left Arm from his birth, dry and withered; born a Monster in Nature, with all his Teeth, with Hair on his Head, and Nails on his Fingers and Toes, and just such were the qualities of his Mind.

Lipsius monit. l.2.c.15.p. 355,356. Erasm. Adag. Drexel.oper. l.3.c.8.§2. p.424. Plutarch.in Agesilao, p. 6116.

2. *Agesilaus* King of *Sparta*, in his old age went with succours to *Tacchas* King of *Egypt*: before he landed, there was a mighty number and concourse of the *Egyptians* upon the shore, to behold the great Captain, of whom there went such an extraordinary fame. They had preconceived they should see a glorious person in sumptuous habit, a splendid retinue, and a countenance and stature comparable with that of the Ancient Heroes: when out-came he, in a short and course Cloak, nothing different from the meaner sort, his stature very small, and an aspect that promis'd little; he was therefore openly contemn'd and jests made upon him: Is this (said they) the Anchor of our Hope? Is this the Restorer of a broken State? the Mountain was in travail, and *Jupiter* in a fright; and at last it was deliver'd of a Mouse: but ere long he that was thus despised, approv'd himself a Soldier and Leader no whit below but above the fame that went of him.

Lipsius monit. l.2.c.15.p. 356, 357. Plut.parallel. p. Polyb. Drexell.oper. l.3.c.8.§2. p.424. Patrit. de regno, l.2. tit.3.p.88.

3. The great *Philopœmen* was a person, of a very mean presence, and one that neglected the Ornaments of the Body; for both which he sometimes did Penance: once going to *Megara*, he sent one before to tell his friend, he would be his guest in the Evening: who upon the news went streight to the Market to seek for provisions; leaving order with his Wife, to put the House in such order as might suit with the entertainment of so great a Guest. *Philopœmen* outstrip'd his retinue, and came sooner than was thought of: and the Woman supposing him by the meanness of his outside, to be one that was sent before, set him to cleave wood for the fire; which he was busily about, when his friend returns from the Market, and amaz'd to see him thus employ'd: What, said he, does *Philopœmen* thus dishonour himself and me? The other smiling, reply'd, I am now, said he, doing Penance for my ill Face, and my bad Clothes.

Zuin.Theat. vol.2.l.2.p. 287.

4. *Socrates* the Philosopher is said to be flat-nos'd, bald headed, to have hairy Shoulders, and crooked Legs: and therefore when his two Wives, *Xantippe* and *Myrto*, in a jealous fit of each other were scolding together: Why, said he, do you two handsome Women fall out about a man whom Nature hath made so deformed?

Zuin. ibid. p.288. Sab.l.1.Ennead.8.p.

5. *Atila*, King of the *Hunns* (sirnam'd *the wrath of God*, by reason of those horrible devastations he made) is thus describ'd: he was low of Stature, broad and flat breasted; his Head greater than ordinary: his Eyes very small, his Beard thin, his Nose flat; the colour of his body livid, and his Eyes were continually rolling about.

Busbeq. Epist.3. p. 115.

6. *Haly, Bassa* of *Epirus*, and a great Warriour in the time of *Solyman*, Emperour of the Turks, is thus describ'd by *Busbequius*. He was, saith he, an Eunuch: but what was taken from his body, seem'd to be added to his mind: He was of low Stature, his Body was puff'd up; of a yellowish colour, his Aspect sad; his Eyes had something of cruel in them; he had broad and high Shoulders, and his Head sunk down betwixt them: he had two Tushes like those of a Boar, that hung out of his mouth, and his voice was hoarse. In a word, he seem'd to us the fourth Fury.

Diodor.Sic. Bibl.l.13.p. 366.

7. *Gillias*, a rich Citizen of *Agrigentum*; the same who was called the very Bowels of Liberality, in respect of his marvellous Hospitality; was sent Embassador to the *Centoripines*; and when he made his appearance amongst the multitude that were on purpose convened, his presence was so mean and despicable, in respect of what they had expected, that all the assistants brake out into a sudden and unseasonable laughter at the sight of him, which he observing, told them, That they had the less cause to wonder at what they saw, seeing it was the custom of *Agrigentum*, to send Embassadors suitable to the places they went to; mean Persons to mean and base Cities; and Men of the most excellent form, to such places as were of Reputation and Dignity.

Clark's mirror, c.84. p. 367. Fitzherb. of Relig. & policy, part 1. c.8.p.59. Fuller. Guil. Malmesbury, p.38.

8. A certain Emperour of *Germany* coming by chance into a Church upon a Sunday, found there a most mishapen Priest, *Penè portentum Naturæ, almost a monster in Nature*, insomuch as the Emperour scorn'd and contemn'd him, but when he heard him read those words in the Service; *For it is he that made us, and not we our selves*: The Emperour check'd his own proud thoughts, and made enquiry into the quality and conditions of the man, and finding upon examination, that he was a very Learned and Devout Person, he made him Archbishop of *Colen*, which place he discharg'd with singular fidelity, and much commendation.

Cœl.Rhod. A.L.l.15. c.26.p.707. Heidfeld.in Sphing. c. 15.p.335.

9. *Æsopus*, that famous Apologist, and composer of Fables, is said to have had a body more deformed than that of *Thersites*: It is reported that he was a Black, and thereupon had his name; for that *Æsop*, and *Æthiope* have the same signification; he was also extremely crooked, hook shoulder'd; large and high belly'd, and flat nos'd; but Nature made him amends for this his deformity, by giving him a most admirable Wit.

10. When *Crœsus* King of *Lydia*, a most wise Prince,

Fitzherb. of Relig. & policy. part 1. c. 8. p. 59.

Prince, invited *Anacharſis* the Philoſopher to come to his Court; he wrote thus of himſelf: That although Nature had made him deformed, crook-back'd, one Ey'd, lame of a Leg, a Dwarf, and as it were, a Monſter amongſt Men; yet he thought himſelf ſo monſtrous in nothing, as in that he had no Philoſopher in his Court and of his Council.

Patrit. de regno, l. 2. tit. 3 p. 89.

11. *Xantippus* a *Lacedemonian*, was the General of the *Carthaginians*, at ſuch time as they took priſoner *Attilius Regulus*; this Man was of a horrid and truculent Aſpect; his perſonage made no ſhew of dignity or comelineſs, and his ſtature was very ſmall; but with theſe diſadvantages, he had a ſharp Wit, and a body ſo ſtrong, that he was too hard for thoſe, that were much taller than himſelf.

Patrit. de regno, l. 2. tit. 3 p. 88.

12. *Tyrteus*, the Poet, who was appointed by the Oracle to be the Leader of the *Spartans* againſt the *Meſſenians*, and under whoſe conduct they became victorious, after they had been three times overthrown by their Enemies; was of a foul and contemptible Aſpect, and lame of one Foot; inſomuch, as he was ſcoff'd at by thoſe whom he came to aſſiſt; but they ſoon found how much ſo deformed a perſon was able to contribute to their ſucceſſes; for he ſo enflam'd their creſt-fallen courages by his verſes, that they reſolved rather to dye, than return without conqueſt.

Burton's Melanch. part 2. § 3. p. 290.

13. *Boccharis* was a moſt deformed Prince, as ever *Egypt* had: Yet as *Diodorus Siculus* ſaith of him, in Wiſdom and Knowledge he went far beyond all his Predeceſſors.

Diodor. Sic. rer. Antiq. l. 1. c. 2. p. 30.

14. *Crates* the *Theban* was a wiſe Philoſopher, yet of a deformed Aſpect, and crooked, inſomuch, that when he exerciſed himſelf, he was commonly derided by all the by-ſtanders. Then would he lift up his hands and ſay, Courage *Crates* in reſpect of thine Eyes, and the reſt of thy Body; for thou ſhalt ſhortly ſee thoſe that deride thee conſum'd with diſeaſes: and then deteſting their own ſloth, they will begin to applaud him whom they ſo lately ſcorn'd.

Laert. vit. Philoſ. l. 6. p. 159, 160.

Plut. Moral. in Sympoſ. Quæſt. l. 1. p. 653.

15. As it is ſaid of *Plato*, that he was bunch-back'd, and of *Ariſtotle* that he did ſtammer and ſtutter in his Speech: So we read of *Agameſor* an Academick Philoſopher, that amongſt other deformities, he had a withered Leg, and nothing left thereof but skin and bone, yet a wiſe and prudent perſon: for being once met with ſome others at a Feaſt, all the other by way of mockery inſulted upon him, and made a law amongſt themſelves, that they ſhould all ſtand upon their right Leg, and every one ſo drink his Bowl of Wine, or elſe pay a piece of Money as a forfeiture. Now when it came to *Agameſors* turn to command, he charged all to drink in that manner, as they ſaw him drink: then call'd he for an earthen pitcher with a narrow mouth; into which, when he had thruſt his poor conſumed Leg, he poured a cup of Wine and drank it off; and when all the reſt had aſſay'd, and found they could not do as he did, they were all enforced to pay the forfeiture, and had the malignity of their ſcoffing at him, return'd upon themſelves.

CHAP. XX.

Of the great reſemblance and likeneſs of ſome men in Face, Feature, &c. to others.

THe Faces of Men are little Tablets, which (though but ſmall in compaſs) the skilful Hand of the great Artificer hath wiſely drawn over with ſuch infinite variety; that amongſt the millions of millions, wherewith this Globe of Earth is furniſhed, there is not any two of them to be found, that are in all points ſo alike, but that they carry certain Marks upon them, whereby they are diſtinguiſhable from each other; were it not for this, no man could know to whom he is indebted, by whom he hath been injured, or to whom he is beholden; the murderer would be concealed in a crowd, and the world would be full of inceſts and adulteries. As for thoſe few that are extremely like, they are rarities that ſerve rather to adminiſter to our pleaſure, than our fears, through any errour or miſtake, that may ariſe about them.

Fullers Worthies, p. 266. Devonſhire.

1. *Nicholas* and *Andrew Tremain* were Twins and younger Sons to *Thomas Tremain*, of *Colecomb* in the County of *Devonſhire* Eſquire, ſuch their likeneſs in all lineaments, they could not be diſtinguiſhed, but by their ſeveral habits, which when they were pleas'd in private confederacy to exchange for diſport, they occaſioned more mirthful miſtakes, than ever were acted in the *Amphitruo* of *Plautus*; they felt like pain, though at diſtance, and without intelligence given, they equally deſired to walk, travel, ſit, ſleep, eat, drink together, as many credible Gentry of the Vicinage (by relation from their Father will atteſt) In this they differ'd, that at *Newhaven* in *France*, the one was a Captain of a Troop, and the other but a private Soldier, here they were both ſlain, 1564. death being pitiful to kill them together, to prevent the lingering languiſhing of the ſurvivor.

Val. Max. l. 9. c. 14. p. 273. Plin. l. 7. c. 12. p. 161. Solin. c. 5. p. 185, 186.

2. *Artemon*, a mean man amongſt the Commons, was ſo like in all points to *Antiochus* King of *Syria*, that *Laodice* the Queen, after that *Antiochus* her Husband was kill'd, ſerved her own turn by him, and made him play the part of *Antiochus*, until ſhe had by his means, as in the King's perſon, recommended whom ſhe would, and made over the Kingdom and Crown in ſucceſſion and reverſion, to whom ſhe thought good.

Plin. l. 7. c. 12. p. 161. Val. Max. l. 9. c. 14. p. 272. Solin. c. 5. p. 186.

3. *Vibius* a poor Commoner of *Rome*, and *Publicius*, one newly of a bondſlave made a freedman; were both of them ſo like unto *Pompey* the great, that the one could very hardly be diſcern'd from the other. So lively did they repreſent that good Viſage of his, ſo full of honeſty; ſo fully did they reſemble and expreſs the ſingular Majeſty that appeared in the fore-head of *Pompey*.

Plin. ibid. p. 161. Val. Max. ibid. p. 273.

4. The Father of *Pompey* call'd *Strabo*, had yet the additional ſirname of *Menogenes*, which was his Cook and Slave, and this meerly, becauſe he ſo much reſembled him.

Plin. ibid. p. 161. Val. Max. ibid. p. 273.

5. One of the *Scipio*'s was ſirnam'd *Serapius*, for that a baſe Slave of his, no better than a Swineherd of that name, did ſo nearly reſemble him. Another of the *Scipio*'s of the ſame Houſe, after him was call'd *Salutio*, becauſe a certain

tain Jeſter of that name was ſo like unto him.

Plin.ibid. p.161. Val. Max. ibid.p.273. Solin.c.5. p.186.

6. After the ſame manner, one *Spintber* and *Pamphilus*, two Players, gave their names to *Lentulus* and *Metellus*, who were both Conſuls together in one year; and that becauſe they reſembled them ſo much; contrariwiſe *Rubrius* the Stage-player was ſirnamed *Plancus*, becauſe he was ſo like unto *Plancus* the Orator.

Plin.ibid.p. 162. Solin.c.5.p. 186.

7. *Burbuleius* and *Menogenes*, both Players of Interludes, ſo reſembled *Curio* the Elder, and *Meſſala Cenſorius*, that though this latter had been *Cenſor*, neither of them could avoid the being ſirnamed after them.

Plin.ibid. p.162. Solin.c.5.p. 186.

8. There was in *Sicily* a certain Fiſher-man, who reſembled in all points *Sura* the Proconſul, not only in viſage and feature of the Face, but alſo in putting out his mouth when he ſpake, in drawing his Tongue ſhort, and in his huddle and thick Speech.

Plin.ibid. p.162. Solin. c.5. p.187.

9. *Toranius*, a Merchant Slave ſeller, ſold unto *Marcus Antonius* one of the greateſt *Triumvirs*, two moſt beautiful and ſweet faced Boys for Twins, ſo like they were one to the other; albeit, the one was born in *Aſia*, and the other beyond the *Alps*: But when *Antonius* came after to the knowledge thereof; and that the fraud was bewray'd by the Language of the Boys; he fell into a furious fit of choler, rating *Toranius* that he had made him pay two hundred Seſterces as for Twins, and they were none ſuch. The wily Merchant anſwer'd that it was the cauſe, why he held and ſold them at ſo dear a rate: For, ſaid he, it is no marvel if two brethren Twins, who lay in the ſame Womb reſemble one another; but that there ſhould be any found, born as theſe were in divers Countries, ſo like in all reſpects as they, he held it as a moſt rare and wonderful thing. *Antonius* at this was appeaſed, and well contented with his Bargain.

Plat.obſ.l.3 p.752.

10. *Anno* 1598. There were with us at *Baſil* two Twin-brothers, who were born at one Birth in the ſeventh Month 1538. they were ſo like to one another in the features of the Body, that I have often ſpoke to the one inſtead of the other, though both were very well known to me; and that they had been frequently converſant with me: Nay, they were ſo like in their natural inclinations, that as they often have told me, what the one thought, has ſecretly come into the mind of the other, at the ſame time; if the one was ſick, the other was not well; as it fell out when one was abſent and ſick in *Campania*, the other at the ſame time was ſick at *Baſil*.

Merſenn. Quæſt. & Comment.in Gen.p.124. Henric. Steph.in Apolog. pro Herodot. p.7.

11. *Martinus Guerre*, and *Arnoldus Tillius*, in features and lineaments of the Face were ſo exceedingly alike, that when *Martinus* was gone abroad to the Wars, *Tillius* by the near reſemblance of his form, betray'd the chaſtity of *Martinus* his Wife; and not only ſo, but impos'd upon four of his Siſters, and divers others both Neighbours and Kindred, who were not able to diſcover the difference betwixt them, and which is the ſtrangeſt of all, he liv'd with this Woman as her Husband for ſome years together, the companion both of her board and bed.

Xiphil. in Nerone.

12. *Sporus* the freed-man of *Nero* the Emperour, was very like unto *Sabina*, a moſt beautiful Lady, beloved alſo by the ſame Emperour; he ſo reſembled her in all lineaments, that *Nero* cauſed him to be cut, that ſo inſtead of *Sabina*, he might filthily uſe him as his beloved Lady.

13. *Medardus* and *Gerardus* were Twin-brothers and French men, they were not only born one and the ſame day, but alſo both of them in one day preferred to Epiſcopal Dignity; the one to the See of *Rhotomage*, and the other to that of *Noviodunum*; and leſt any thing ſhould be wanting to this admirable parity, they alſo both deceaſed in one and the ſame day: So that the Philoſophers, *Hypoclides* and *Polyſtratus*, are no way to be preferred before theſe remarkable Twins; one of theſe Twins inſtead of *Gerhardus*, is call'd *Chiadius* by *Kornmannus*. *Fulgoſ. l.1. c.6.p.188. Kornman.de mirac. mor. tuor.l.8. c. 10.p.7.*

14. *Lucius Otho*, the Father of *Otho* the Emperour; (one of very Noble Blood by the Mothers ſide, and of many great Relations) was ſo dear unto, and not ſo unlike unto *Tiberius* the Emperour, that moſt men did verily believe he was begotten by him. *Sueton. Zuing. vol. 2.l.2. p. 289. Pezel. Mellific. Hiſt. tom.2.p. 169.*

15. Even in our days we have heard of two young Children, which were Brothers at *Riez*, an Epiſcopal City of *Provence* in *France*, who being perfectly like one another, if one of them was ſick, the other was ſo too; if one began to have pain in the Head, the other would preſently feel it; if one of them was aſleep or ſad, the other could not hold up his Head, or be merry: and ſo in other things, as I have been aſſured by Mr. *Poitevin*, a very honeſt man, and a Native of that City. *Gaffar.curioſities,c.6 p.220.*

16. At *Mechlin* there were two Twin-brothers, the Sons of *Petrus Apoſtolius*, a Prudent Senator of that place (and at whoſe Houſe *Vives* had friendly entertainment) the Boys were both lovely to look upon, and ſo like, that not only ſtrangers, but the Mother her ſelf often erred, in the diſtinction of them whilſt ſhe liv'd; and the Father as often, by a pleaſing errour, calling *Peter* for *John*, and *John* for *Peter*. *Vives in Aug.de. Civit. deſ.l. 21.c.8.p. 601. Zuing. vol. 2.l.2.p.289*

17. *Babyrtus* a *Meſſenian*, was a man of the meaneſt degree, and of a lewd and filthy life; but was ſo like unto *Dorymachus*, both in the countenance, all the lineaments of the Body, and the very voice it ſelf; that if any had taken the Diadem and Robe of State, and put it upon him, it would not have been eaſie to diſcover which was which; whence it came to paſs, that when *Dorymachus*, after many injuries to the *Meſſenians* had alſo added threats to the reſt of his inſolence; *Sciron* one of the *Ephori* there, a bold man and lover of his Country; ſaid openly to him, Doſt thou *Babyrtus* ſuppoſe, that we matter either thee or thy threats? at which he was ſo nettled, that he reſted not till he had rais'd a War againſt the *Meſſenians*. *Polyb. Hiſt. l.4.p.274.*

18. That in the two *Gordiani* is a moſt memorable thing, that the Elder of them was ſo very like unto *Auguſtus*; that he not only reſembled him in the Face, but alſo in Speech, behaviour and ſtature. The Son of this man was exceeding like unto *Pompey* the Great, and the third of the *Gordiani*, begotten by him immediately before mention'd; had as near a reſemblance to *Scipio Aſiaticus*, the Brother of *Scipio Affricanus* the Elder: ſo that in one Family there were the lively pourtraiture of three illuſtrious perſons, dead long before. *Zuing. vol. 2. l.2.p. 289 Sabellic.l.6. Ennead.7. Pezel.Mellific. Hiſt. tom.2.p. 222.*

19. I have ſeen, ſaith *Fulgoſus*, amongſt the Soldiers of *Franciſcus Sforcia* the Duke of *Millain*, a young man who did ſo reſemble that countenance of his (then which nothing was more amiable to look upon, nor more worthy of a Prince) that by the general conſent of the whole Court, he was call'd the Prince. *Franciſcus* himſelf, as he *Fulgoſ. l.9. c.15. p. 1349. Zuing. vol. 2.l.2.p.290*

he was most courteous in all things, not without pleasure did sometimes contemplate his own Image in him, as in a Glass; and in most things beheld and acknowledged his own gestures and voice.

Zuing. vol. 2. l. 2. p. 290. 20. *Jo. Oporinus*, the Printer at *Basil*, was so like unto *Henry* the Eighth, King of *England*, in the Face, but especially to *Albertus* the Marquess of *Brandenburgh*, that they might well seem to be natural Brothers: there was also this further similitude betwixt them; that as one fill'd all *Germany* with Wars, so the other replensh'd all the Christian World with Books.

Fulgos. l. 9. c. 15. p. 1349. 21. *Sigismundus Malatesta*, Prince of *Ariminum*, was so very like in all the features of his Face to *Marchesinus* the Mimick, that when he went to *Millain*, this *Marchesinus* was sent away elsewhere by *Franciscus Sfortia*, Duke of *Millain*, and Father-in-law to *Sigismundus* (as being ashamed of him) for *Marchesinus* in his prattle, by reason of this resemblance, used to call *Sigismond* his Son.

Zuing. vol. 2. l. 2. p. 290. 22. A certain young Man came to *Rome* in the shape of his body so like unto *Augustus*, that he set all the people at gaze upon that sight. *Augustus* hearing of it, sent for the young man, who being come into his presence; Young man, said he, was your Mother ever at *Rome?* he (discerning whither the Question tended) No, Sir, said he, my Mother never was, but my Father hath often, wittily illuding the intended suspicion of his own Mother, and begetting a new concerning that of *Augustus*.

Plut. in Pompeio. p. Zuing. ibid. p. 290. 23. *Pompey* the Great, carry'd such a resemblance in his Visage to the Statues of *Alexander* the Great, that some called him *Alexander*; and *Pompey* himself seem'd not against it: So that *Lucius Philippus*, a consular person, one time pleading for him, said that he did nothing absurd in that action; for seeing he was *Philip*, it was no wonder, if he was a lover of *Alexander*.

Val. Max. l. 9. c. 14. p. 273. Zuing. ibid. p. 289. 24. *Hybreas* the *Mylasenian*, an Orator of a copious and quick Eloquence, was so like unto a servant, that gather'd up what was scatter'd in the Theatre, that the Eyes of all *Asia* design'd him for his natural Brother, although he was not in the least of kin to him.

Donat. Hist. mir. l. 6. c. 2. p. 304. 25. *Amatus Lusitanus* tells of two Monks of the order of the Predicators, who, though they were not of the same Country, yet were most like one to the other, in age, temperature, and physiognomy; these two were in one and the same day seis'd with a Pleurisie, and both on the same day restored to their health.

Val. Max. l. 1. c. 8. p. 32. 26. *Polystratus* and *Hippoclides*, were both Philosophers; they were both born upon the same day, both followed the Sect of their Master *Epicurus*; and as they were both School-fellows, so they equally participated of one and the same Estate; being both arriv'd to a very great age, they both dy'd in one and the same instant of time: Such an equal society both in fortune and friendship who can think otherwise but that it was begot, nourish'd and finish'd, in the very bosom of a Heavenly Concord?

Stowes Annals, p. 325. 27. *John Maudelen*, a Priest, was Chaplain to King *Richard* the Second; and so exceeding like him in all proportion and favour, that the one could not without difficulty be discerned from the other; Many a time (saith one) have I seen him in *Ireland* ride with the King his Master, so fair a Priest and goodly a person I had not lightly seen. When the Dukes of *Excester* and *Surrey* conspired against *Henry* the Fourth, they made use of this man, and his likeness to the King; they perswaded the people, that the King was escaped out of *Pomfret* Castle, and was now amongst them, and to make them believe it the better, they put the Priest in Armour with a Crown upon his Helmet, so as all men might take him for King *Richard*. This cost the poor Priest dear, for soon after he was executed for Treason at *London*, by command of King *Henry*.

Sandys in Ovid. met. l. 3. p. 60. 28. I have heard a Gentleman yet living say, that his Mother knew not his Brother from him, but by the treading of their Shoes; that when they were Scholars, both of them were ordinarily whipt for the offence of one; and that being bound Apprentices to two Merchants in *London*, they would ordinarily wait in one anothers rooms undiscovered by their Masters, or any other of the Family.

Justin. Hist. l. 1. p. 23, 24. 29. *Cambyses*, King of *Persia*, dream'd that his Brother *Smerdis* sate upon the Throne as King of *Persia*; troubled at this, he made choice of *Comaris*, one of the *Magi*, from amongst the rest of his friends, and sent him away with orders to kill his Brother: *Cambyses* in the mean time by a fall upon his Sword receiv'd his death in *Egypt*. *Comaris* understanding the Kings death before the fame of it was arrived to *Persia*, executed his former order, and had privily made away *Smerdis* the Kings Brother, which done, he set his Brother *Oropastes* (by some also called *Smerdis*) upon the Throne instead of *Smerdis*. Two things there were which served well to help forward his design, one was, that amongst the *Persians*, the King is but very seldom seen, and the contrary is thought a diminution to his Majesty: A second thing that preserved the fraud from being detected, was, that *Smerdis* the Kings Brother, and this Counterfeit *Oropastes* were so extremely like both in the features of their Face, and the lineaments of their Bodies; that by these means, and the diligence of the *Magi*, he held the Kingdom, till such time as by the industry of a Nobleman, called *Orthanes*, the whole plot was revealed, and the design overthrown.

CHAP. XXI.

Of the Heart; and in what manner it hath been found in some Bodies.

SUch as are skilful in the way of Natures production and generation do assure us, that of the *Embryo* in the Womb, the first part that is formed is the Heart; which saith *Galen* is the first root of all the entrails and members of the Body, and the very fountain of Life, and of all innate and vital heat. It is (say the Peripateticks) in a Humane Body, as the first intelligence is in the World, and as a kind of Monarch in the little World. The substance of it is therefore more solid and compact, both that it may be the less obnoxious to receive damage, or harm; as also, the better to preserve the vital heat and spirit, which would soon breath out and vanish away from it, were it of greater rarity and softness. What curiosities have been found in this little Cabinet, upon the death of its owner, together with

With other not unpleasant observations about it, takes as followeth.

Petrus Servius in dissertat. de unguent. Armario, p. 49,50. Howels Epistles, vol. 1. § 6. Ep. 42. p. 234.

1. *Richard London*, of *London*, a person learn'd in the Greek and Latin Tongues, and an assistant Physician in our Hospital of the holy Ghost; hath set down in Latin the Epitome of a History written originally in English by *Edward May*: in this manner, *Anno* 1637. *Octob.* 7. in *London*, at the opening of the Body of *John Pennant*, his Heart was found globular, more broad than long; the right Ventricle of it was of an ashy colour, wrinkled, and like a leathern Purse without Money; we found nothing in it; and the Water of the *pericardium* was perfectly dry'd up. The left Ventricle of his heart was three times bigger than the right, and seem'd as hard as a stone, upon incision the blood gush'd out, and in it was found a fleshy substance wrapt in various folds like a Serpent; the body of it was white, as the skin of a man, but slippery, transparent, and as it was painted over; it had Legs or Arms of a fleshy colour, Fibers or Nerves (call them as you please) were found in it; the body of it were hollow, but otherwise solid; in length a Roman Palm of the lesser sort; it had a Gut, Vein, Artety, or somewhat Analogous, subservient to the uses of Nature) found in it.

Zacut. Lusit. prax. Adm. l. 1. obs. 130. p. 121.

2. There was a man, who at several times was exceedingly troubled with fainting fits, and a strange palpitation of the Heart, at last overcome with his Malady, he sudden dy'd: at the opening of his body, there was found sticking to the right Ventricle of his Heart, a Worm, it was dead, the colour of it black, and in shape like to those Worms that are bred in Wood.

Zacut. Lusit. prax. Adm. l. 1. obs. 131. p. 122.

2. There was a bold Thief who had been often seis'd with a palpitation of the Heart, being apprehended, he was adjudg'd to the Wheel by the Magistrate; my self with two more of my Collegues, desirous to see the Heart of this Man; (as soon as his Body was divided into four quarters) cut it open, yet beating; and in the right Ventricle of it, we found three stones, of the bigness of a pease, of an ash colour, somewhat long, and of the weight of one drachm; these were not only seen, but wondred at, by divers persons of Learning and Curiosity.

Wierus de præstig. Dæmon. l. 4. c. 16. p. 315.

4. Upon the dissection of the Body of the Emperour *Maximilian* the Second; there were found in his Heart three stones of the bigness of a pease, one bigger than the other, of a redish or rusty colour, by reason of these he had in his life time been much afflicted with the palpitation of the Heart.

Schenck. obs. Med. l. 2. obs. 1. p. 259

5. *Hieronymus Schreiberus* leaving *Italy* came to *Paris*, *Anno* 1549. and under *Sylvius*, *Fernelius*, and *Hollerius* studied Physick: In *March* the year aforesaid, he fell into a violent and unknown Disease, and in *May* following dy'd of it, his body was opened, and when the substance of the heart was cut, therein was found a stone, big as a Nutmeg, hard, somewhat black colour'd, round, and weighing some drams, which his Masters and others taking in their hands, not only saw but wondred at.

Columb. Anatom. l. 15. p. 492.

6. In the dissection of the body of Cardinal *Gambara Brixianus* at *Rome*, I found saith *Columbus* a very hard tumour in the left ventricle of his Heart, which was of the bigness of an Egg.

Joh. Riolan. Anthropograph. l. 3. p. 370.

7. Within the right ventricle of the heart near the orifice of the *Vena Cava*, in such persons as die suffocate with sudden and unexpected death, there are sometimes found pieces of fleshy substance, growing together to the bigness of a Man's fist, as was lately found by my self in the heart of the Bishop of St. *Maloes*.

Joh. Riolan, ibid. p. 370.

8. *Anno Dom.* 1602. there were these wonders seen in the hearts of two Polonians who were Brethren, the heart of the one was solid without any Ventricles; but towards the Basis of the Heart, the Vessels were exceedingly dilated; and those *Anastomoses*, which are in the *fœtus* did remain; the Heart of the other Brother had in the middle Sept of it a remarkable glandule.

Barthol. Hist. Anatom. Cent. 2. Hist. 45. p. 211.

9. *Anno* 1644. The Body of Pope *Urban* the Eighth was opened (in order to the embalming of it) By *Jo. Trullus*, an excellent Anatomist, and in the left Ventricle of his Heart there was found a triangular bone in form of the letter (T) as also five stones in his gall, each of them of the bigness of an Hazel Nut.

Barthol. Hist. Anat. Cent. 1. Hist. 77. p. 112.

10. Upon the dissection of the Body of a Rustick, who dy'd at *Copenhagen*, of a consumption, his Heart was found so vast, that oftentimes that of an Ox is neither bigger nor more weighty; the left Ventricle (as yet unopened) felt more hard than usual, to the touch, which begat suspicion, that a Cartilage might be bred there, like to those that are found in the Hearts of Stags; nor were we mistaken; for at the Root of the *Aorta*, there was a three corned bone, resembling the figure of a Heart, or the Letter (Y) but the bone was somewhat spungy, and friable, not unlike to some of those stones that are voided by Urine.

Columb. Anatom. l. 15. p. 489.

11. I dissected a Scholar at the Academy at *Rome*, in the presence of that excellent Physician *Alexander Trajanus Petronius*; the Heart of the miserable young man was found without its *pericardium*; by reason of which he fell into frequent *Syncope*'s, and of this kind of disease he dy'd.

Schenck. obs. Med. l. 2. obs. 5. p. 254.

12. We read of some Hearts quite dry'd and shrunk up for want of the Water in the *pericardium*, such was the Heart of *Casimire* Marques of *Brandenburg*, which was like unto a roasted Pear, and shrivell'd up in that manner.

Schenck. obs. l. 2. obs. 3. p. p. 258.

13. The Body of a Noble Roman (who dyed vex'd with a continual disease) being opened, there was found in him no Heart at all, only the tunicle it was wrapt in, the Heart it self, and every portion thereof, being dry'd up, and consum'd by an immoderate heat.

Muret. variar. lect. l. 12. c. 10. p. 315.

14. I remember when I was at *Venice* (saith *Muretus*) there was a famous Thief executed, and when he was cut open by the Executioner, his Heart was found all hairy.

Val. Max. l. 1. c. 8. p. 32.

15. *Aristomenes* the *Messenian* was a valiant person; he was several times taken by the *Athenians*, and shut up in prison, from whence notwithstanding by admirable subtilty, he made his escape; but at length, when they had retaken him, by reason of his craftiness they resolv'd to make sure work with him; they cut out his Heart, and found it all hairy.

Cæl. Rhod. Antiq. lect. l. 4. c. 16. p. 170.

16. The Greeks write of that *Hermogenes* (whose Books of Rhetorick are yet extant, and compos'd with a great deal of wit) that his Heart (both for bigness and hairiness) was remarkable above those of all other mortals.

Plut. in paral.

17. *Leonidas*, a Noble *Spartan* Captain, the same who kept the striats of *Thermopylæ* against the huge Army of *Xerxes*, where also he was slain. *Xerxes* in revenge of the affront, caus'd his heart to be pull'd out, and found it all rough with hair; he liv'd *Anno Mundi* 3470.

Plut. Cæl. Rho. A. L. 4. c. 16. p. 170.

Lysander, a *Lacedemonian* Captain, under whose conduct *Sparta* overcame the *Athenians*, he was a crafty man, one that cared not for oath or truth longer than they serv'd his turn; when he was dead, his Heart was found hairy: He liv'd *An. Mund.* 3550.

Melch. Adam. vit. p. 37. Barksdale Monum. literar. p. 1. Thuan. Hist. sui. Temp. p. 65.

18. *Zuinglius* fighting valiantly in the foremost ranks of his party against the *Swissers*, was by them beaten down and slain: after which his Body was cut into four parts by the Enemy, and cast into the flames to be burnt to ashes: three days after some of his friends came to the place, and amongst the ashes found his Heart whole, and untoucht by the Fire. This was *Anno Dom.* 1531.

Bakers Chr. p. 463.

20. Upon the 14. of *Febr.* in the 30 year of Q. *Marry*, was *Cranmer* Archbishop of *Canterbury* brought to the stake, where he first thrust his right hand into the fire (with which he had before subscribed a recantation) till it first, and then his whole Body was consumed, only (which was no small miracle) his Heart remain'd whole, and not once touch'd by the fire.

Verulam. Hist. of life and death Art. 15. tit. 32. p. 363.

21. I remember I have seen the heart of one that was bowell'd (as suffering for high Treason) that being cast into the fire, leap'd at first a foot and half in height, and after by degrees lower and lower; for the space, as we remember, of seven or eight minutes.

Zacch. qu. Med. leg. l. 5. tit. 2. p. 300.

22. *Prosper Cecchinus* a Roman Surgeon, related an accident above all admiration. A certain Priest, in his madness had guelded himself, and persisting in the same fury, he thrust himself with divers stiff needles into the Brest, under the left Pap. At last, that is after five or six days, as he had hated life; so he easily obtain'd death by these wounds. Upon the opening of his Body, it appear'd that all the Needles had pierc'd the very substance of the Heart, with all which yet he could live as you have heard for several days.

Schenck. obs. Med. l. 2. obs. 2. p. 262

23. A Student at *Ingolstadht* was stab'd into the left side by a Printer, the wound was made in the substance of the Heart, a cross each Ventricle of it, and yet being thus wounded, he ran the length of a prety long street, and but only so, but for almost an hour, he was so perfect in his senses, as to be able to speak and to commend himself to God. His Body being opened after his death, all the Professors of Physick, and not a few of other spectators beheld the wound, and by the form of it was able to discern of the kind of weapon it was made with, and to speak to that purpose at the bar.

Barthol. Hist. Anatom. Cent. 1. Hist. 77. p. 112.

24. An insolent young man here at *Copenhagen* stab'd a Pilot with a knife, betwixt the third and fourth rib on the left side. The wound reach'd the right Venticle of the Heart, so that his Body being afterwards opened, there was found therein a round and crooked hole; yet thus wounded, he not only went out of the Suburbs on foot to his own house, but liv'd after it for five days. As far as I am able to conjecture (by reason of the narrowness and obliqueness of this wound in the Heart, the lips of it falling together) the circulation of the Blood was uninterrupted for so many days.

Ambros. Parry, l. 9. c. 30.

25. I saw, saith *Parry*, a Noble man, who in a single Duel was wounded so deeply, that the point of the Sword had pierc'd into the very substance of his Heart; yet did he, notwithstanding (for a good while) lay about him with his Sword, and walk'd two hundred paces before he fell down. After his death, the wound was found to be the breadth of a finger, and a great quantity of blood in the *Diaphragma*.

Schenck. obs. Med. l. 2. cap. obs. 11. p. 290.

26. I knew, saith *Cardan*, *Antonius Benzius*, a man of 34 years of age; pale-fac'd, thin bearded, and somewhat fat, out of whose Paps, such abundance of Milk issued, as would almost suffice to suckle a child.

Schenck. ibid. p. 299.

27. I knew one *Lawrence Wolff*, a Citizen of *Brisac*, saith *Conradus Schenckius*, who from his youth to the 55*th.* year of his age, did so abound with Milk in both brests; that by way of mirth in their merry meetings, he would spirt Milk into the Faces of his companions, who sate over against him. He was well known to all the inhabitants for this faculty; yet did he find no pain, gravity, or tension in those parts.

CHAP. XXII.

Of Giants, and such as have exceeded the common proportion in Stature and height.

AS the tallest Ears of Corn, are the lightest in the Head; and Houses built many stories high, have their uppermost rooms the worst furnished: so those humane Fabricks, which Nature hath raised to a Giant-like height, are observ'd not to have had so happy a composition of the brain as other men; so that like Pyramids of *Egypt*, they are rather for ostentation than use, and are remembred in History not for any accomplishment of mind, but chiefly, if not only for the stature of their Bodies.

Herodot. l. 7. p. 4. 419.

1. *Artachæes*, of the Family of the *Achæmenidæ*, a person in great favour with *Xerxes*, was the tallest man of all the rest of the *Persians*, for he lacked but the breadth of four fingers of full five Cubits by the Royal Standard.

Scalig. de subtil. in Card. Exercit. 263. p. 804.

2. There was a young Giant, whom *Julius Scaliger* saw at *Millain*, who was so tall, that he could not stand but lie along, extending his body the length of two beds joyned together.

Fullers Worthies, p. 48. Staffordshire.

3. *Walter Parsons* born in *Staffordshire*, was first Apprentice to a Smith, when he grew so tall, that a hole was made for him in the ground to stand therein up the knees, so to make him adequate with his fellow workmen; he afterwards was Porter to King *James*; seeing as Gates generally are higher than the rest of the Building; so it was sightly that the Porter should be taller than other persons. He was proportionable in all parts, and had strength equal to his height; valour to his strength, temper to his valour, so that he disdained to do an injury to any single person; he would make nothing to take two of the tallest Yeomen of the Guard (like the Gizzard and Liver) under his Arms at once, and order them as he pleased.

Fullers Worthies, Wales, p. 54. Monmouthshire.

4. *Williams Evans* was born in *Monmouthshire*, and may justly be counted the Giant of our age, for his stature being full two yards and a half in height, he was Porter to King *Charles* the First, succeeding *Walter Parsons* in his place, and exceeding him two inches in height; but far beneath him in equal proportion of Body, for he was

was not only what the Latins call *compernis*, knocking his knees together, and going out squalling with his feet, but also halted a little; yet made he a shift to dance in an Antimask at Court, where he drew little *Jeffery* the dwarf out of his Pocket, first to the wonder, then to the laughter of the beholders.

Plin.l.7.c.16.p.165. Solin.c.5. p.188.

5. The tallest man that hath been seen in our age, was one named *Gabara*, who in the days of *Claudius* the late Emperour, was brought out of *Arabia:* nine foot high was he, and as many inches.

Barthol. Hist. Anatomic. Cent. 1. Hist. 98. p.138.

6. I saw a young Girl in *France*, of eighteen years of age, who was of a Giant-like stature and bigness; and though she descended of Parents of mean and small stature, yet was her hand such as might equal the hands of three men, if they were joyned together.

Zuin.Theat. vol.2.l.2.p. 276.

7. *Jovianus* the Emperour was of a pleasant countenance, grey-ey'd, of a vast and huge stature; so that for a long time, there was no Royal Robe that was found to answer the height of his body.

Zuing. vol. 2.l.2.p.276 Capitolin.

8. *Maximinus* the Emperour was eight foot and a half in height; he was a *Thracian*, barbarous, cruel and hated of all men; he us'd the Bracelet or Armlet of his Wife, as a Ring for his Thumb, and it is said, that his shooe was longer by a foot, than the foot of another man.

Plat.obs.l. 3.p.582.

9. I saw a young man of *Lunenburg*, call'd *Jacobus Damman*, who for his extraordinary stature was carry'd throughout *Germany* to be seen, *Anno* 1613. he was brought to us at *Basil*; he was then 22 years of age and a half; beardless as yet, strong of body; and in all his limbs, save that at that time he was somewhat sick and lean; he was eight foot high compleat; the length of his hand was one foot and a third, he surpass'd the common stature of man two foot.

Zacch. qu. Med. legal. l.7.tit.1. p. 472. Delr. disquis.Magic.

10. *Anno* 1572. *Martinus Delrius* (as himself tells us) saw a Giant; the height of whose body was full nine foot: And in the year 1600 (saith *Zacchias*) I my self saw another not inferiour to the former in stature.

Schenck.obs. Med.l.6. obs.6.p.716

11. I saw (saith *Wierus*) a Maid, who for the Gigantick proportion of her body, was carry'd from one City and Country to another, on purpose to be seen, as a monstrous representation of humane Figure. I diligently enquired into all things concerning her; and was inform'd both by the Mother, and her mighty Daughter, that both her Parents were but of low stature, nor were there any of her Ancestors, who were remember'd to exceed the common stature of men: This Maid her self, to the twelfth year of her age, was of a short and mean stature; but being about that time seis'd with a Quartane Ague, after she had wrestled with it for some months, it perfectly left her; and then she began to grow to that wonderful greatness; all her limbs being proportionably answerable to the rest. She was then when I beheld her about five and twenty years of age, to which time it had never been with her as is usual to women; yet was she in good health; of feature not handsome, her complexion somewhat swarthy, of a stupid and simple wit, and slow as to her whole body: For

The greater Virtue oftenest lies
In bodies of the middle size.

12. *Ferdinand Magellane* (before he came to those Straits, which now bear his name) came to the Country of the *Patagons*, which are Giants; some of these he enticed to come a Shipboard: they were of an huge stature; so that the *Spaniards* heads reached but to their waste. Two of them he made his Prisoners by policy; who thereupon roared like Bulls: their feeding was answerable to their vast bulks; for one of them did eat at a meal, a whole basket of Biskets; and drank a great bowl of water at each draught.

Clark's Mir.c.58. p.234. Purchas. Pilgr. vol. 1.p.33.

13. As I travel'd by *Dirnen*, under the jurisdiction of *Basil*, *Anno* 1565. I was shew'd a Girl of five years of age, who was playing with the Children; she was of as vast a body, as if she had been a woman of many years of age. After I had looked more nearly upon her and measured, I found that her thighs were thicker than the neck of my Horse: the calf of her legs bare the proportion of the thigh of a lusty and strong man. Her Father and Mother being set together, might be compass'd within the girdle, which she commonly wore about her middle. Her Parents told me, that before she was a year old, she weigh'd as much as a sack of wheat that held eight *modii*. *Anno* 1566. I saw her again, for Count *Henry* of *Fustenburg*, lodging at my house, she was brought to him, and there both of us admir'd at her wonderful bigness, but in few years after she dy'd.

Plat.obs. Med.l.3.p. 533.

14. That is a memorable Example of a Giant, reported by *Thuanus*, *Anno* 1575. where discoursing of an inroad made by the *Tartarians* upon the *Polonian* Territories, he there speaks of a *Tartar*, of a prodigious bigness, slain by a Polander; his words are thus translated; Amongst whom there was one found of a prodigious bulk, slain (saith *Leonardus Gorecius*) by *James Niazabilovius*: his forehead was twenty four fingers breadth, and the rest of his body of that magnitude, that the carcase, as it lay upon the ground, would reach to the navel of any ordinary person that stood by it.

Thuan Hist. l.61. Anno 1575. Hakew. Apolog. advert.3. p.9.

15. There were in the time of *Augustus Cæsar* two persons, called *Iduso* and *Secundilla*, each of them was ten foot high, and somewhat more; their bodies after their death were kept and preserved for a wonder in a Charnel house or Sepulcher within the *Salustian* Gardens, *vid. Kornman. de mirac. vivor.* 25.

Plin.l.7.c. 16.p.165. Solin.c.5. p.187.

16. In the 58 *Olympiad*, by the admonition of the Oracle, the body of *Orestes* was found at *Tegæa* by the *Spartans*, and we understand that the just length of it was seven Cubits.

Solin.c.5.p. 188.

17. The Son of *Euthymenes* of *Salamina*, in the space of three years, grew up to three Cubits in height; but he was slow of pace, dull of sense, a strong voice, and an overhasty adolescency; soon after he was seis'd with manifold diseases, and by immoderate afflictions of sickness, made an over amends for the precipitate celerity of his growth.

Solin.c.5.p. 188.

18. *Anno* 1584. In the Month of *July*, being at *Lucerne*, I was there shew'd by the Senators the fragments of some bones of a prodigious greatness, kept in the Senate House. They were found in the Territories, not far from the Monastery of *Reiden*, in a Cave of the adjoyning Mountain, under an old Oak, which the wind had blown down: When I had consider'd them, and perceiv'd most of the lesser sort, and such as are thinnest (as the bones of the skull) to be wanting, whether neglected, or consumed by age, I know

Plat. obs. Med.l.3. p. 584,585.

not: I then turned over the greater ſort, as well ſuch as were whole, as the remainders of ſuch as were broken. Though they were waſted, ſpungy and light, (yet as far as I could diſcern) I obſerved, that they anſwered to the body of a man: I wrote upon each of them what they were; and I the rather concluded them to be the bones of ſome Giant, becauſe I found amongſt them the loweſt bone of the thumb, a cheek-tooth, the heel-bone, the ſhoulder-blades, the Cannel-bone, which are only found in man of that form. Alſo the long and thick bones of the Thighs, Legs, Shoulders and Arms (the utmoſt ends of which with their heads were found) and they differed in nothing from the bones of a humane body. Having afterwards all the bones ſent me to *Baſil* (by the command of the Magiſtrates) and looking diligently upon them, and comparing them with a skeleton of mine own (as well the whole as the broken) I was confirm'd in my opinion, and cauſed an entire skeleton to be drawn, of ſuch greatneſs, as all thoſe bones would have made, if they had been whole and together; it amounted to full nineteen foot in height: and ſince no Beaſt is found of that ſtature, it is the more probable they were the bones of a Giant.

Solin. cap. 5. p. 188. Kornman. lib. de mirac. vivor. p. 25.

19. We find it left in the Monuments and Writings of the Ancients, as a moſt received truth, That in the Cretan War the Rivers and Waters roſe to an unuſual height, and made ſundry breaches in the earth: when the Floods were gone, in a great cleft and fall of the earth there was found the carcaſe of a man, of the length of thirty and three cubits. *Lucius Flaccus* the then Legate, and *Metellus* himſelf allured with the novelty of the report, went on purpoſe to the place to take view of it; and there they ſaw with their eyes that which upon the hear-ſay they had refuted as a fable.

20. While I was writing of this Book, (that is, in *December*, 1671.) there came to the City of *Coventry* one Mr. *Thomas Birtles*, a Cheſhire Man, living near unto *Maxfeild*; he had been at *London*, where, and in his journey homewards, he made publick ſhew of himſelf, for his extraordinary ſtature: his juſt height, as himſelf told me, was ſomewhat above ſeven foot, although upon trial it appears to want ſomething. His Father he ſaid was a man of moderate ſtature, his Mother was near two yards high: and he himſelf hath a Daughter, who being but about ſixteen years of age, is yet already arrived to the height of ſix foot complete.

Kornman. de mirac. vivor. p. 29, 30. Niceph. lib. 12. cap. 37. p. 410. Joſeph. Antiq. lib. 18. cap. 6. p. 459.

21. *Antonius* was born in *Syria* in the reign of *Theodoſius*, he exceeded the meaſure of humane ſtature; for he was five cubits high, and an hands breadth: but his feet did not anſwer in proportion to the magnitude of his body. He lived no longer than twenty five years, ſaith *Nicephorus*.

22. *Vitellius* ſent *Darius* the Son of *Artabanus* in hoſtage to *Rome* with divers preſents, amongſt which there was a man ſeven cubits high, a Jew born, he was named *Eleazar*, and was called a Giant by reaſon of his greatneſs.

CHAP. XXIII.

Of Pygmeys and Dwarfs, and men much below the common height.

IN the former Chapter we had ſome of the works of Nature written in Text Letters: here we are preſented with ſome of her writing in Short Hand; wherein many times ſhe hath been ſo happy to compriſe much in a little compaſs. The Elephant, though ſo vaſt of Bulk, is not yet ſo great a marvel as the ſmaller ſort of Inſects, where we behold with equal pleaſure and wonder how the Soul acts in thoſe narrow and ſtrait confinements; as regularly, as where it hath much larger room. The like may be obſerved at leaſt in ſome of thoſe Examples hereafter mentioned.

1. *Julia* the Niece of *Auguſtus* had a little dwarfiſh fellow called *Conopas*, whom ſhe ſet great ſtore by, and made much of; he was not above two foot and a hands breadth in height; and *Andromeda* a freed Maid of *Julia* was of the ſame height. *Plin. lib. 7. cap. 16. p. 165.*

2. *Marcus Varro* reporteth, that *Marius Maximus* and *Marcus Tullius* were but two cubits high; and yet were they both Gentlemen and Knights of *Rome*: and in truth we our ſelves have ſeen their bodies, as they lie embalmed, which teſtifie the ſame thing. *Plin. ibid. p. 165.*

3. In the time of *Theodoſius*, there was ſeen in *Ægypt* a pygmey, ſo ſmall of body, that he reſembled a Partridge, yet did he exerciſe all the functions of a man, and could ſing tuneably; he lived to the twentieth year of his age. *Camerar. hor. ſubciſiv. cent. 3. c. 79. p. 300. Niceph. hiſt. Eccleſ. lib. 12. cap. 37. p. 379.*

4. I have ſeen ſome men of a very ſmall ſtature, not by reaſon of any crookedneſs in the ſpine of the Back, or Legs; but ſuch as were ſo from their Birth, though ſtreight in all their Bones: of this number was *John de Eſtrix* of *Mechlen*, whom I ſaw when he was brought through *Baſil* to the Duke of *Parma*, then in *Flanders*, *anno* 1592, he was aged 35, he had a long beard, and was no more than three foot high; he could not go up ſtairs, much leſs could he get upon a form, but was always lift up by a ſervant: he was skilled in three tongues, ingenious and induſtrious; with whom a while I played at Tables. *Plater. obſerv. lib. 3. p. 581.*

5. There was about forty years ago, a Dwarf whom I ſaw at the Court of *Wirtemberg*, at the Nuptials of the Duke of *Bavaria*: the little Gentleman arm'd cap-a-pee, girt with a ſhort Sword, and with the like Spear in his hand, was put into a pie, that he might not be ſeen, and the pie ſet upon the table; at laſt raiſing the Lid, and breaking looſe thence, he ſtepped out, drew his Sword, and after the manner of a Fencer, traverſed his ground upon the table, to the equal wonder and laughter of them that were preſent. *Plater. obſerv. lib. 3. p. 582. Johnſt. nat. hiſt. claſſ. 10. cap. 4. Artic. 2. p. 325.*

6. *M. Antonius* is ſaid to have had *Siſyphus* a Dwarf, who was not of the full height of two foot, and yet of a vivid wit. *Zuing. vol. 2. lib. 2. p. 277.*

7. *Anno* 1610. I ſaw *John Ducker* an Engliſhman, whom ſome of his own Countrymen carried up and down to get money by the ſight of him. I have his picture by me, drawn at full length; he was about forty five years of age, as far as might be diſcerned by his face, which now began to be wrinkled; he had a long beard, and was only two foot and an half high; otherwiſe of ſtreight and thick Limbs, and well proportion'd. A leſs than he I have never ſeen. *Plater. obſ. lib. 3. p. 582.*

8. *Auguſtus*

Zuing. vol. 2. lib. 2. p. 277. Sueton. p. 81. in Augusto. Macrob. Saturnal. lib. 2. cap. 3. Zuing. Theatr. vol. 2. lib. 2. p. 278.

8. *Augustus Cæsar* exhibited in his plays one *Lucius*, a young man, born of honest Parents: he was not full two foot high, saith *Ravisius*, he weighed but seventeen pounds, yet had he a great and strong voice.

9. *Marcus Tullius Cicero* had *Quintus* his own Brother, and *Lentulus* his Son-in-law, who were both of them men of a very low and small stature, and he put a jest upon each of them for it: when he came into the Province where his Brother had been Prefect, and there beheld a statue representing his Brother, done only to the waste, but huge, and a Shield in the arm of it: My half Brother, said he, is much bigger than my whole. And seeing another time *Lentulus* girt with a long Sword: Who, said he, has tied my Brother to his Sword?

Zuing. vol. 2. lib. 2. p. 278. Eunap. in Iamblic. Voss. instit. lib. 1. cap. 5. § 19. p. 72.

10. In the time of *Iamblicus* lived *Alypius* of *Alexandria*, a most excellent Logician, and a famous Philosopher, but of so small and little a body, that he little exceeded the stature of those pygmeys who are said to be but a cubit high. Such as beheld him would think he was scarce any thing but spirit and soul: so little grew that part of him which was liable to corruption, that it seemed to be consumed into a kind of divine nature.

Zuing. vol. 2. lib. 2. p. 878. Burton's melanch. part. 2. §. 3. p. 290.

11. *Characus* was a man of exceeding small stature, yet was he the wisest counsellour that was about *Saladine* that great Conquerour of the East.

12. *Anno Dom.* 1306. *Uladislaus Cubitalis*, that pygmey King of *Poland* reigned, and fought more Battels, and obtained more glorious victories therein, than any of his long-shanked predecessours. *Nullam virtus respuit staturam*: *Virtue refuseth no stature*: but commonly vast Bodies and extraordinary Statures have sottish, dull and leaden spirits.

Sandys in Ovid Metam. lib. 6. p. 114.

13. *Cardan* saith, that he saw a man at full age in *Italy*, not above a cubit high, carried about in a Parrots cage. This would have passed my belief, had I not been told by a Gentleman of a clear reputation, how he saw a man at *Siena*, about two years since, not exceeding the same stature. A French man he was, of the Country of *Limosin*, with a formal Beard, who was also shewn in a Cage for money, at the end whereof was a little hutch, into which he retired; and when the assembly was full, came forth, and played on an instrument.

Zuinger. Theatr. vol. 2. lib. 2. p. 278.

14. *C. Licinius Calvus* was an Orator of that reputation, that he a long time contended with *Cicero* himself, which of them two should bear away the prize, and chiefest praise of eloquence; yet was this man of a very small and low stature. One time he had pleaded in an action against *Cato*; and when he saw that *Asinius Pollio*, who was the accuser, was compassed about with the Clients of *Cato* in *Cæsars* Market place, he required them about him to set him upon some turfs thereby; being got upon these, he openly swore, that in case *Cato* should do any injury unto *Asinius Pollio*, who was his accuser, that then he himself would swear positively to that whereof he had been accused. And after this time *Asinius Pollio* was never hurt either in word or deed, either by *Cato*, or any of his Advocates.

Zuinger. Theatr. vol. 2. lib. 2. p. 278.

15. There were two of the *Molones*, who were remarkable for the noted brevity and shortness of their stature, the one of them was an Actor in Plays and Interludes, the other was a famous Robber by the high way; both of them were so little, that the name of them passed into a Proverb, men using to say of a little man, that he was as very a dwarf as *Molon*.

CHAP. XXIV.

Of the mighty Force and Strength of some persons.

THe Northern Nations have made frequent invasions and irruptions into the Southern parts, wherein as an irresistible torrent they have born all away before them; yet it is observed they never established any durable Empire there: the reason is said to be, because the Southern wit in the upshot hath always prov'd an overmatch for the Northern Strength. What might we not expect from an able body in conjunction with a fertile brain, when we see such wonders perform'd by each of them single? Admirable are the instances of bodily strength from the relations of most credible Authors.

Wier. de præstig. dæm. lib. 1. cap. 18. p. 57.

1. A few years since there was one *Venetianello*, well known throughout all *Italy*, a famous Dancer upon the Ropes; a Venetian by birth, and called *Venetianello* because of the lowness of his stature: yet was he of that strength and firmness, that he broke the thickest shank bones of Oxen upon his knee, three pins of Iron as thick as a man's finger, wrapping them about with a Napkin, he would twist and writhe as if they were softened by fire. A beam of twenty foot long, or more, and a foot thick, laid upon his shoulders, sometimes set on end there, he would carry without use of his hands, and shift from one shoulder to another. My Son *Theodorus* was an eye-witness of all this, and related it to me.

Hakewell Apol. lib. 3. cap. 5. § 4. p. 214, 215.

2. *George l' Feur* a learned German, writes, that in his time in the year 1529, there liv'd at *Misnia* in *Thuring*, one called *Nicholas Klunher*, Provost of the great Church, who was so strong, as without Cable or Pulley, or any other help, he fetched up out of a Cellar a Pipe of Wine, carried it out of doors, and laid it upon a Cart.

Hakewell Ibid. p. 214. Sandys on Ovid. Metam. lib. 9. p. 178.

3. I have seen a man (saith *Mayolus* an Italian Bishop) in the Town of *Aste*, who in the presence of the Marquess of *Pescara*, handed a pillar of Marble three foot long, and one foot in Diameter, the which he cast high in the air, then received it again in his arms; then lash'd it up again, sometime after one fashion, sometime after another, as easily as if he had been playing with a Ball, or some such little thing.

Hakew. ib. p. 215.

There was (saith the same Author) at *Mantua*, a Man called *Rodomas*, of little stature, but so strong, that he brake a Cable as big as a man's arm, as easily as if it had been a small twine-thred. Mounted upon a Horse, and leading another by the bridle, he would run a full career, and stop in the midst of his course, or when it liked him best.

Hakew. ib. p. 215.

5. *Froysard* (a Man much esteemed for the truth and fidelity of his History) reports that about two hundred years since, was one *Ornando Burg* a Spaniard, he was companion to the Earl of *Foix*: one time attending the Earl, he accompanied him into a higher room, to which they ascended by twenty four steps: the weather was cold, and the fire not answerable; so that espying certain Asses out of the window laden with wood, as they stood in the lower Court, he goes down thither, lifts up the greatest of them with his burthen upon his shoulder, and carrying it to the room from whence he

he came, cast both as he found them into the fire together.

Hakew. Apol. ibid. p. 215.

6. *Lebelski* a Polander, in his description of the things done at *Constantinople* in the year 1581, at the Circumcision of *Mahomet* the Son of *Amurath* Emperour of the Turks, writes, that amongst many active men who there shewed their strength, one was most memorable, who for proof thereof lifted up a piece of wood which twelve men had much ado to raise from the earth; and afterwards lying down flat upon his back, he bore upon his breast a weighty stone, which ten men had (with much ado) rolled thither: and this he made but a jest of.

Jovii Elog. lib. 6. p. 285. Reusner. de scorbuto exercit. 1. p. 29. Camerar. cent. 1. cap. 82. p. 380.

7. Many yet alive, know how strong and mighty *George* of *Fronsberg*, Baron of *Mindlehaim* was: he was able with the middle finger of his right hand to remove a very strong man out of his place, sate he never so sure. He stopped a Horse suddenly, that ran in a full carriere; by only touching the Bridle: and with his shoulder would he easily shove a Cannon whither he listed. His Joynts seemed to be made of Horn: and he wrested twisted Ropes and Horse-shooes in sunder with his bare hands.

Full. Worth. p. 215.

8. *Cardan* writes, that himself saw one dancing with two in his arms, two upon his shoulders, and one hanging about his neck.

Hakew. Apol. lib. 3. cap. 5. §4. p. 216. Full. Worth. p. 205. Cornwall.

9. Of later days, and here at home, Mr. *Richard Carew* a worthy Gentleman, in his Survey of *Cornwal*, assures us, that one *John Bray* well known to himself, as being his Tenant, carried upon his back at one time, by the space of well near a Butt's length, six bushels of wheaten meal, reckoning fifteen Gallons to the Bushel, and the Miller a lubber of twenty four years of age upon the whole: whereunto he addeth, that *John Roman* of the same Shire, a short clownish Grub, would bear the whole carcase of an Ox, though he never tugged with it when it was a Calf, as *Milo* did.

Camerar. hor. subsic. cent. 1. cap. 82. p. 377. Capicol.

10. *Julius Capitolinus* and others report of the Tyrant *Maximinus* (who murdered and succeeded the good Emperour *Alexander Severus*) that he was so strong, that with his hands he drew Carts and Wains full loaden: with a blow of his fist he struck out a Horses teeth, and with a kick brake his thighs: he crumbled stones of Tuph betwixt his fingers: he cleft young Trees with his hands; so that he was sirnamed *Hercules*, *Anteus* and *Milo*.

Pollio. Camerar. hor. subcis. cent. 1. cap. 82. p. 377.

11. *Trebellius Pollio* writes of *Caius Marius*, a Cutler by his first occupation (and who in the time of *Galienus*, was chosen Emperour by the Soldiers) that there was not any man who had stronger hands to strike and thrust than he; the veins of his hands seemed as if they had been sinews: with his fourth finger he stayed a Cart drawn with Horses, and drew it backward. If he gave but a fillip to the strongest man that then was, he would feel it as if he had received a blow on the forehead with an hammer: with two fingers he would wrest and break many strong and twisted things.

Plin. lib. 7. cap. 20. p. 166. Camerar. hor. subcis. cent. 1. c. 82. p. 377. Solin. c. 4. p. 182. Fulgos. lib. 1. c. 7. p. 187.

12. *Tritanus* a Samnite Fencer was of such a making, that not only his Breast, but his hands also and arms were furnished with sinews both long-wise and a-cross, and side-ways: so that without any pain, and with the least blow, he overthrew all them that encountred him. The Son of this Fencer, of the same name and make, a Soldier in *Pompeys* Army, when he was challenged by an enemy, set so slight by him, that he overcame him by the blows of his bare hand; and with one finger took him up, and carried him to *Pompey*'s Camp. *Brusoni Facetiar. lib. 2. cap. 43. p. 152.*

Vopiscus. Camerar. hor. subcis. cent. 1. c. 82. p. 378.

13. *Flavius Vopiscus* writes, that the Emperour *Aurelian* was of a very high Stature, and marvelous strong: and that in the war against the Sarmatians, he slew in one day with his own hands eight and forty of his enemies; that in divers days together he overthrew nine hundred and fifty. When he was Colonel of the sixth Legion called *Gallica*, at *Mentz* he made strange havock of the *Franci*, who forraged over all the Country of *Gaul*; for he slew with his own hands seven hundred of them; and sold three hundred at *Port-sale*, whom he himself had taken prisoners: so that his Soldiers made a military song in praise of him.

Camerar. hor. subcis. Aventin. hist. Boior. lib. 4.

14. The Giant *Ænother* was born in *Turgaw*, a a Village of *Suevia*, he bore Arms under *Charlemaign*; he felled men as one would mow Hay, and sometimes broached a great number of them upon his Pike or Spear, and so carried them all on his shoulder, as one would do little Birds spitted upon a stick.

Jovii Elogia lib. 3. p. 146. Camerar. hor. subcis. cent. 1. c. 82. p. 378. Barlet. hist. of Scanderbeg. lib. 12. p. 496, 497.

13. *George Castriot*, for his valiant exploits, sirnamed of the Turks *Ischenderbeg*, that is, Lord *Alexander*, he slew in several conflicts with his own hands two thousand Turks, saith *Jovius*: three thousand, saith *Barletius*; never using to give but one blow where he struck: and whereas his Scimiter was very great and massy, he handled it with such force, that he never spent blow in vain, but it fell so right, that either he cleft them asunder whom he met with, or cut them in two by the waste, or whipped off their heads, and sometimes all the top of the shoulders withal. He cleft steel Helmets and all sorts of Harness with his Scimiter. This most valiant Prince was taken out of the world by a fever in the sixty third year of his age, *Jan.* 23. 1466. having defended his Kingdom twenty four years against two Turkish Emperours.

Camerar. hor. subcis. cent. 1. c. 82. p. 379. Reusner. de scorbuto exerc. 1. p. 28.

16. *Thomas Farel* reports of *Galeot Bardasin* a Gentleman of *Catana*, that he grew from time to time to such a height and bigness of body, that he exceeded all other men, how great soever from the shoulders upwards. He was too hard for all others in leaping, throwing a stone, tossing the Pike, and in Justing; for he was strong and mighty according to his stature. Being arm'd at all points, his Casque on his head, a Javelin in his right hand, and holding the pommel of his Saddle in the left, he would spring into the seat without help of Stirrop or other advantages: sometimes he would bestride a great Courser unbridled, and having given him the cariere, would stop him suddenly in his course, by straining him only with his Thighs and Legs: with his hands he would take up from the ground an Ass with his load which commonly weighed three Kintals. He struggled in the way of pastime, with two of the strongest men that could be found, of which he held one fast with one arm, and threw the other to the ground, and keeping him under with his knee, at last he pulled down the second, and never left till he had them both under him, and bound their hands behind their backs.

Camerar. hor. subcis. cent. 1. c. 22. p. 381. Zuing. vol. 2. lib. 5. p. 385. Reusner. de scorbuto exerc. 1. p. 29.

17. *Potocova*, a Gentleman of *Poland*, Colonel of the Cossacks (who of late years was beheaded at *Warsovia*, by the permission of *Stephen Batoxe* King of *Poland*, at the instance of the Turkish Embassadour) this Gentleman was of that strength, that he could as readily with his bare hands break Horshooes new out of the Forge, as he could have torn leaves of paper, or other such like thing easily to be broken.

18. Our

Johnst. hist. wonderful things in natur. class. 10. c. 4. Artic. 1. p. 325.

18. Our Chronicles (saith *Bertius* in his description of *Zealand*) relate that from *Gulielmus Bonus* Earl of *Holland*, unto the Marriage-Solemnities of *Charles* the Fair, King of *France*, was brought a woman of an unusual stature, born in *Zealand*, in respect of whom, very tall men seemed but Dwarfs: so strong, that she would carry two Barrels full of Beer under both arms, each of them weighing four hundred Italian pounds: and a Beam which eight men could not lift, she would wield at her pleasure.

Plin. lib. 7. cap. 20. p. 166.

19. *Julius Valens* a Captain-pensioner, or Centurion of the Guard of Soldiers about the body of *Augustus Cæsar*, was wont to bear up a Wagon laden with Hogsheads or a Butt of Wine, until it was discharged thereof, and the Wine drawn out of it: he would take up a Mule upon his back, and carry it away: also he used to stay a Chariot against all the force of the Horses striving and straining to the contrary; and other wonderful masteries, which are to be seen engraven upon his Tomb-stone.

Plin. ibid. p. 166.

20. *Fusius Salvius* having an hundred pounds weight at his feet, and as many in his hands, and twice as much upon his Shoulders, went with all this up a pair of Stairs, or Ladder.

Plin. ibid. p. 168.

21. My self have seen (saith *Pliny*) one named *Athanatus* do wonderful strange matters, in the open view and face of the world, he would walk upon the Stage with a Cuirace of Lead weighing five hundred pound, and booted besides with a pair of greaves upon his Legs of the same weight.

Plin. ibid. p. 166. Zuing. vol. 2. lib. 5. p. 384. Solin. c. 4. p. 182.

22. *Milo* the great wrestler of *Crotona*, was of that strength that he carried a whole Ox the length of a furlong: when he stood firm upon his feet no man could thrust him off from his standing; or if he grasped a pomegranate fast in his hand, no man was able to stretch a finger of his, and force it out at length.

Jovii Elog. lib. 2. p. 102. Reusner. de scorbuto exercit. 1. p. 29.

23. *Tamberlane* the Scythian was of a mighty body and exceeding strength; so that he would draw the string of a Scythian Bow (which few were able to deal with) beyond his ear, and caused his arrow to flie with that force, that he would shoot through a brazen mortar which the Archers used to set up for themselves as their mark.

Paul. Diac. hist. Longobard. lib. 5. c. 40. p. 301. Zuing. vol. 2. lib. 5. p. 385.

24. *Cunipertus* King of the Lombards, was of that strength in his arms, that when a boy, he would take two Rams of wonderful bigness in his hands by the wool upon their backs, and lift them from the ground, which no other was found that could do.

Dinoth. Memorab. lib. 3. p. 240, 241.

25. When the Emperour *Frederick Barbarussa* lead his Army to the Holy War: amongst divers other notable persons he had about him, there was one an *Almain*, of a vast body, and invincible strength; who not far from *Iconium* followed the Army at a great distance, leading in his hand a Horse by the Reins, which he had tired in the journey. About fifty Mahometans scouting up and down there a way, lighted upon this man, and set upon him on every side with their Arrows, he couching under his broad shield, securely eluded their attempt upon him this way: at last, one bolder than the rest, put spurrs to his Horse, and assaulted him with his Sword; but the *Almain* at the first blow struck off the fore legs of his Horse, and redoubling his stroke, struck with that mighty force upon the head of the Mahometan, that dividing it in twain, the sword passed through part of the saddle, and left a wound upon the back of the Horse. The Mahometans observing that terrible blow, provoked him no farther, but departed as they came. The *Almain* without mending his pace, came up safely to the rest of the Army.

Full. worth. p. 26. Somersetshire. Camd. Annals of Ireland. p. 153, 154.

26. *John Courcy*, Baron of *Stoke Courcy* in *Somersetshire*, the first Englishman that subdued *Ulster* in *Ireland*, and deservedly was made Earl of it: he was afterwards surprised by *Hugh Lacy* (corrival to his title) sent over into *England*, and by King *John* imprisoned in the Tower of *London*. A French Castle being in controversie, was to have the title thereof tryed by combat, the Kings of *England* and *France* beholding it. *Courcy* being a lean, lank body with staring eyes, is sent for out of the Tower to undertake the Frenchman; and because enfeebled with long durance, a large bill of Fare was allowed him to recruit his strength. The Monsieur hearing how much he had eat and drank, and guessing his courage by his stomach, or rather stomach by his appetite, took him for a Cannibal, who would devour him at the last course, and so he declined the Combat. Afterwards the two Kings desirous to see some proof of *Courcy*'s strength, caused a steel Helmet to be laid on a block before him, *Courcy* looking about him with a grim countenance (as if he intended to cut with his eyes, as well as with his arms) sundred the Helmet at one blow, striking his Sword so deep into the wood, that none but himself could pull it out again. Being demanded the cause why he looked so sternly: Had I (said he) fail'd of my design, I would have killed the Kings and all in the place. Words well spoken, because well taken: all persons present being then highly in good humour. He died in *France*, *anno Dom.* 1210.

Zuing. vol. 2. lib. 5. p. 384. Val. Max. lib. 9. c. 12. p. 270. Cæl. Antiq. lect. lib. 13. c. 36. p. 624.

27. *Polydamus* the Son of *Nicias*, born at *Scotussa* in *Thessalia*, was the tallest and greatest man of that age, his strength was accordingly; for he slew a Lion in the Mount *Olympus*, though unarm'd: he singled out the biggest and fiercest Bull from a whole Herd, took hold of him by one of his hinder feet, and notwithstanding all his struggling to get from him, he held him with that strength, that he left his hoof in his hand: being afterwards in a Cave under a Rock, the earth above began to fall, and when all the rest of his company fled for fear, he alone there remain'd, as supposing he was able with his Arms to support all those ruines which were coming upon him; but this his presumption cost him his life; for he was there crush'd to death.

Zuing. vol. 2. lib. 5. p. 384. Sax. Grammatic. l. 12.

28. *Ericus* the second King of *Denmark* was a person of huge Stature and equal strength; he would throw a Stone, or a Javelin, as he sate down, with much greater force than another that stood: as he sate he would struggle with two men, and catching one betwixt his knees would there hold him till he had drawn the other to him, and then he would hold them both till he had bound them. He also would take a rope by both the ends of it, and holding it thus in his hands sitting, he gave the other part of it to four strong men to pull against him; but while they could not move him from his seat, he would give them such girds now with the right, and then with the left hand, that either they were forced to relinquish their hold, or else notwithstanding all they could do to the contrary, he would draw them all to the seat where he sate.

Suetor. l. 3. c. 68. p. 160.

29. The Emperour *Tiberius* had the joynts of his Fingers so firm, and strongly compacted, that he could thrust his Finger through a green and unripe Apple: and could give a fillip with that force, that thereby he would break the head of a lusty man.

CHAP.

CHAP. XXV.

Of the marvelous fruitfulneſs of ſome; and what number of their deſcendants they have liv'd to ſee; alſo of ſuperfœtation.

IN the front of this Diſcourſe, it will not be amiſs to revive the memory of a Roman Matron, in whom there were ſo many wonders concentred; that it would almoſt be no leſs to forget her: *Auſonius* calls her *Callicrate*, and thus Epitapheth for her, as in her own perſon.

Full. Worth. p. 138. Buckinghamſhire.

Viginti atq; novem genitrici Callicrateæ
Nullius Sexus mors mihi viſa fuit
Sed centum & quinq; explevi bene meſſibus annos;
Intremulam baculo non ſubeunte manum.

Twenty nine birth's Callicrate *I told;*
And of both Sexes ſaw none ſent to grave:
I was an hundred and five Summers old,
Yet ſtay from ſtaff my hand did never crave.

A rare inſtance, which yet in the two former reſpects you will find ſurpaſs'd in what follows.

Hakew. Apolog. l.3. c.5.§ 7. p. 224. 1. There lyes a Woman bury'd in the Church at *Dunſtable*, who as her Epitaph teſtifies, bore at three ſeveral times three Children at a Birth, and five at a Birth two other times.

Full. Worthies, p. 119 Bedfordſhire. 2. *Elionora Salviata*, the Wife of *Bartholomew Freſcobald*, a Citizen of *Florence*, was delivered of fifty and two Children, never leſs than three at a Birth.

Schenck. obſ. l.4. obſ. 1. p. 562. 3. One of the Maid-ſervants of *Auguſtus* the Emperour, was delivered of five Children at a Birth; the Mother, together with her Children, were bury'd in the *Laurentine* way; with an Inſcription upon them, by the order of *Auguſtus* relating the ſame.

Gell. noct. Attic. l. 10. c. 2. p. 249.

Cæl. Rhod. Antiq. lect. l. 4. c. 23. p. 180. 4. Alſo *Serapia*, a Woman of *Alexandria*, brought forth five Children at one Birth, ſaith *Cœlius*.

Schenck. obſ. l.4. obſ. 1. p. 563. 5. *Anno* 1553. The Wife of *John Giſſinger* a *Tigurine*, was delivered of Twins, and before the year was out, brought at once five more, three Sons and two Daughters.

Schenck. ibid. p. 563. 6. Here is at *Bononia* one *Julius Seutinarius*, yet living, and is alſo a fruitful Citizen himſelf, he came in the World with ſix Births, and was himſelf the ſeventh, his Mother was the Siſter of *D. Florianus de Dulphis* my Kinſman, ſaith *Carpus*.

Camer. hor. ſubciſ. Cent. 2. c. 66. p. 273. Johnſt. Nat. Hiſt. Cl. 10. c. 5. p. 332. 7. *Thomas Fazel* writes that *Jane Pancica*, (who in his time was marryed to *Bernard*, a *Sicilian* of the City of *Agrigentum*) was ſo fruitful, that in thirty Childbirths, ſhe was delivered of ſeventy and three Children; which ſaith he, ſhould not ſeem incredible, ſeeing *Ariſtotle* affirms, that one Woman at four Births, brought forth twenty Children, at every one five.

Camer. ibid. p. 274. Schenck. obſ. l.4. obſ. 1. p. 562. Reinr. Reinecc. de Welphor. proſapia, p. 16. 8. There is a famous ſtory of the beginning of the Noble Race of the *Welfs*, which is this: *Irmentrudes*, the Wife of *Iſenbard*, Earl of *Altorf*, had unadviſedly accus'd of Adultery a Woman that had three Children at one Birth, being not able to believe that one man could at one time get ſo many Children; adding with all, that ſhe deſerv'd to be ſow'd up in a Sack, and thrown into the River; and accuſing her in that regard to the Earl her Husband. It hapned that the next year the Counteſs felt her ſelf with Child, and (the Earl being from home) ſhe was brought to Bed of twelve Male-children; but all of them very little: She fearing the reproach of Adultery, whereof yet ſhe was not guilty, commanded that eleven of them ſhould be taken and caſt into a River, not far from the Houſe, and one only brought up: It ſo fell out, that *Iſenbard* met the Woman, that was carrying the little Infants to their death; and asking her whither ſhe went with her Pail; ſhe reply'd ſhe was going to drown a few baggage Whelps, in the River of *Scherk*. The Earl came to her, and in deſpite of her reſiſtance, would ſee what was there; and diſcovering the Children, preſs'd her in ſuch wiſe, that ſhe told him all the matter. He caus'd them to be ſecretly educated; and ſo ſoon as they were grown great, and brought home to him, he ſet them in the Hall by him whom his Wife had brought up: Being thus by their Faces all known to be Brethren; there Mother mov'd in Conſcience, confeſs'd the fact, and obtained pardon for her fault: In remembrance whereof the honourable Race of the *Welfs* (that is whelps) got that name, which ever ſince it hath kept.

Johnſt. Nat. Hiſt. Cl. 10. c. 5. p. 333. Heyl. Coſmogr. Clark's Mir. c. 104. p. 497. Pezel. Mellific. tom. 3. p. 109.

Schenck. obſ. l. 4. obſ. 1. p. 563. 9. *John Francis*, Earl of *Mirandula*, tells of one *Dorothy*, a German by birth, who in *Italy*, at two ſeveral births brought forth twenty Sons, nine at the one, and eleven at the other; while ſhe went with this burden, by reaſon of the mighty weight, ſhe was wont to tye a ſwathing band about her neck and ſhoulders, and with that to bear up her ſwollen belly, which fell down to her very knees.

Schenck. obſ. p. 562. *Mathias Golancevius*, was Biſhop of *Uladiſlavia* in *Poland*, in the time of *Uladiſlaus Loctitius* the King; it is ſaid of his Mother, that ſhe was delivered of twelve Sons at once, and that of all theſe he only liv'd, the reſt dying as ſoon as they were born, ſaith *Cromerus*.

Schenck. ibid. p. 564. 11. *Alexander de Campo Fregoſo*, Biſhop of *Ventimilium*, profeſs'd to me, ſaith *Carpus*, (upon the faith of a Biſhop) that at *Lamia*, a woman of the Noble Family of the *Buccanigers*, brought forth ſixteen humane births, of the bigneſs of a man's palm, all which had motion; and that beſides theſe ſixteen, which had humane likeneſs, ſhe brought forth at the ſame time a Creature, in the likeneſs of a Horſe, which had alſo motion: All ſeventeen were wrap'd in one and the ſame ſecundine, which is Monſtrous.

Schenck. ibid. p. 562. 12. *Anno* 1217. Upon the 20*th.* of *January*, the Lady *Margaret*, wife to the Earl *Virboſlaus*, was in Country of *Cracovia*, brought to bed of thirty living bodies, all at once, ſaith *Cromerus*.

Schenck. ibid. p. 563. 13. In the Annals of *Sileſia*, it is recorded, that a woman at one birth was delivered of thirty and ſix Children.

Grimſt. Hiſt. Netherlands, l. 1. p. 52. Camer. hor. ſubciſ. Cent. 2. c. 66. p. 273, 274. Fulgoſ. l. 1. c. 6. p. 188. Heyl. Coſ. mog. p. 384. Schenck. obſ. l. 4. p. 562. Zuin. Theat. vol. 1. l. 2. p. 187. 14. Count *Flons* the Fourth, of that name Governor of the *Netherlands*, had amongſt others his Children one Daughter, call'd *Mathild*, ſome ſay *Margaret*, ſhe was marryed to Count *Herman* of *Henneberg*; *William* King of the Romans, and Earl of *Holland* was her Brother; *Otto*, Biſhop of *Utrecht*, her Uncle by the Fathers ſide; and *Henry* Duke of *Brabant* her Uncle by the Mothers ſide: *Alix* Counteſs of *Henault* her Aunt; *Otto* of *Gelders*, and *Henry* Biſhop of *Leige* her Couſins: On a time this Counteſs of *Henneberg* did ſee a poor Widow Woman, begging her bread for God's ſake, having in either Arm a Child, which ſhe had at one birth. This poor Woman craving her Alms:

Moriſons Itinerar. part 1. c.4. p.52.
Schot. Phyſic.curioſ. l.3. c.29.p. 547.
Guicciard. Indiſcript. Belgiæ.
Ludovic. Vives in colloq.
Howel's Epiſtles vol.1 §2.Ep. 13. p.14.
Stowes Annals,p.217.

Alms: the Counteſs rejected with reproachful words, ſaying, That it was a thing againſt Nature (in her opinion) for a Woman that is honeſt to conceive by her Husband two Children of one birth; and therefore that this her deliverance had bewrayed that ſhe had lewdly abandoned her ſelf to ſome others. The poor Woman having her heart full of diſcontent for her bitter ſpeeches, lifted up her eyes to Heaven, and ſaid, O great and mighty God, I beſeech thee for a teſtimony of mine innocency, that it will pleaſe thee to ſend this Lady at one burden ſo many Children as their are days in the year. A while after this Counteſs was big with Child by her Husband, and for her lying in ſhe went into *Holland* to ſee the Earl of *Holland* her Nephew; lodging in the Abby of Religious Women at *Loſdunen*, where ſhe grew ſo exceeding great, that the like was never ſeen. Her time being come the *Fryday* before *Palm-Sunday*, in the year 1276. ſhe was delivered of three hundred ſixty and five Children, half Sons and half Daughters, the odd one being found to be an Hermaphrodite, all complete and well faſhioned, of the bigneſs of Chickens new hatch'd, ſaith *Camerarius*: Theſe were laid in two Baſins and Baptiz'd by *Guidon* Suffragan to the Biſhop of *Utrecht*, who named the Sons *John*, and the Daughters *Elizabeth*, in the preſence of ſome great Lords, and notable perſons; as ſoon as they were baptiz'd, they all dy'd together with their Mother. The two Baſins are yet to be ſeen in the ſaid Church of *Loſdunen*, not far from the *Hague*, with an Epitaph, both in Latin and Dutch, which at large expreſs the whole ſtory.

Camer.hor. ſubciſ. Cent. 2.c.66.p. 273.

15. *Albertus Magnus* writes, that a woman of *Germany*, made abortion of twenty two Children at one time, all having their perfect ſhapes; and another Woman ſeventy: and that another Woman delivered into a Baſin, an hundred and fifty; every one of the length of ones little finger.

Plin.l.7. c. p.162.

16. In the Hiſtory of the Acts of *Auguſtus Cæſar*, we find upon Record, that in his twelfth Conſulſhip, upon the eleventh day of *April*; *C. Criſpinus Helarus* a Gentleman of *Feſulæ*, came with ſolemn pomp into the Capital, attended upon with his nine Children, ſeven Sons, and two Daughters; with ſeven and twenty Grand-children, that were the Sons of his Children; and nine and twenty more, who were his great Grand-children, the Sons of his Sons Sons: and beſides theſe with twelve Females, that were his Childrens Daughters, and with all theſe he ſolemnly ſacrificed.

Zuin.Theat. vol.3.l.11. p.

17. There was a Noble Lady of the Family of the *Dalburges*, who ſaw of her race, even to the ſixth degree; whereof the Germans have made this Diſtich.

Hakewel. Apolog.l.3. c.5.§7.p. 224.

1 2 3 4
Mater ait Natæ, dic Natæ, Filia Natam
5 6
Ut moneat Natæ, plangere Filiolam.

Which becauſe I have not found already tranſlated, I ſhall venture at it in this Tetraſtick.

The aged Mother to her Daughter ſpake,
Daughter, ſaid ſhe, ariſe,
Thy Daughter to thy Daughter take,
Whoſe Daughters Daughter cries.

Vives in Comment. ſup.lib. de Civit. dei. l.8.c.15. Hakewells Apolog. l.3. c.5.§7. p. 224.

18. In the memory of our Fathers (ſaith *Vives*) there was a Village in *Spain*, of above a hundred Houſes; whereof all the inhabitants, were iſſu'd from one certain old man, who then liv'd, when as that Village was ſo peopled: the name of *propinquity*, how the youngeſt ſhould call him, could not be given; for our Language (ſaith he) meaning the Spaniſh, affords not a name above the great Grand-fathers Father.

19. In the place and pariſh where I was born; *viz.* in the Burrough of *Leiceſter*, in the Church of St. *Martin*, I my ſelf have ſeen; (and it is there yet to be ſeen by others) a very remarkable Epitaph: which is this:

Here lyeth the body of John Heyrick *of this Pariſh; who departed this life the ſecond of* April; 1589. *being about the age of ſeventy ſix years; he did marry* Mary *the Daughter of* John Bond *of* Wardend, *in the County of* Warwick *Eſquire. He liv'd with the ſaid* Mary *in one houſe full fifty two years; and in all that time, never buried Man, Woman nor Child, though they were ſometimes twenty in houſhold. He had Iſſue by the ſaid* Mary *five Sons, and ſeven Daughters: The ſaid* John *was Mayor of the Town,* 1559. *And again, Anno* 1572. *The ſaid* Mary *liv'd to ninety ſeven years, and departed the eight of* December 1611. *She did ſee before her departure, of her Children and Childrens Children, and their Children, to the number of one hundred forty and two.*

Hakewel. ibid. p.224 Verſteg. Reſtit. Decayd. Intellig.1.p. 3.

20. In St. *Innocents* Church-yard, in the City of *Paris*, is to be ſeen the Epitaph of *Yoland Baily*, Widow to *Mounſieur Dennis Capel*, a Proctour at the Chaſtelet, which doth ſhew that ſhe had lived eighty four years, and might have ſeen 288. *Verſtegan* ſaith, 295 of her Children, and Childrens Children, ſhe dy'd the ſeventeenth of *April* 1514. Imagine how ſhe had been troubled to call them by a proper denomination, that were diſtant from her in the fourth and fifth degree.

21. In *Markshal* Church in *Eſſex* on Mrs. *Honywoods* Tomb, is this Inſcription:

Here lyeth the body of Mary Waters, *the Daughter and coheir of* Robert Waters *of* Lenham *in* Kent *Eſquire, wife of* Robert Honywood *of* Charing *in* Kent *Eſquire, her only Husband, who had at her deceaſe, lawfully deſcended from her* 367. *ſixteen of her own body,* 114 *Grand-children;* 228. *in the third Generation, and nine in the fourth. She liv'd a moſt pious life, and in a Chriſtian manner dyed here at* Markſhal, *in the ninety third year of her age, and in the forty fourth of her Widowhood,* May 11. 1620.

Fullers Worthies, p. 138. Buckinghamſhire.

22. Dame *Eſther Temple*, Daughter to *Miles Sands* Eſquire, was born at *Latmos*, in *Buckinghamſhire*, and was marryed to Sir *Thomas Temple* of *Stow* Baronet: She had four Sons, and nine Daughters, which liv'd to be marry'd; and ſo exceedingly multiplyed, that this Lady ſaw ſeven hundred extracted from her body. Reader, I ſpeak within compaſs, and have left my ſelf a reſerve, having bought the truth hereof by a wager I loſt, ſaith Dr. *Fuller*: Beſides there was a new Generation of marriageable Females juſt at her death. Had the Off-ſpring of this Lady been contracted into one place, they were enow to have peopled a City, of a competent proportion, though her Iſſue was not ſo long in ſucceſſion, as broad in extent: I confeſs very many of

her deſcendants, dy'd before death: the Lady *Temple* dy'd, *Anno* 1656.

Full. Worthies, p.113 Suſſex.

23. *John*, *Henry* and *Thomas Palmer*, were the Sons of *Edward Palmer* Eſquire in *Suſſex*. It happened that their Mother being a full Fortnight incluſively in labour, was on *Whitſunday* deliver'd of *John* her Eldeſt Son; on the *Sunday* following of *Henry* her ſecond Son; and the *Sunday* next after of *Thomas* her third Son: This is that which is commonly call'd ſuperfœtation (uſual in other Creatures, but rare in Women) the cauſe whereof we leave to the diſquiſition of Phyſicians. Theſe three were Knighted for their Valour and ſucceſs, as in their Nativities.

Schenck. obſ. Med. l. 4. obſ. 1. p. 542.

24. Another Example of ſuperfœtation, I will ſet down for the ſtories ſake, in the year of our Lord 1584. dyed the Noble Lord *Philip Lewis* of *Hirſhorne*, at his manſion Houſe in the *Palatinate*, three Miles from *Heydelberg*, he left no Heir, but his Lady was with Child; his Kindred forthwith enter upon the Rents and Royalties, and to gain the more full and perfect knowledge of them (ſoon after the death of her Lord) they pluck from her waſte the Keys of all private places (and that not without violence) the better to enable them for the ſearch they intended. This outrage redoubled the grief of the poor Lady; ſo that within few days after ſhe fell in travel, and brought forth a Son, but dead and wanting the Skull: Now were the next Heirs of the deceaſed Noblemam exceeding jocund, as having attained to their utmoſt hopes; and therefore now us'd the Eſtate as their own. But it pleaſed God (as out of a ſtone) to raiſe up a Son to that deſolate and diſconſolate Widow: For though ſhe was not ſpeedily deliver'd of him, after the firſt, yet ſhe remained ſomewhat big after her delivery, ſuſpecting nothing but that it was ſome præternatural humour, or ſome diſeaſe that was remaining in her body: She therefore conſulted the Phyſicians, who all thought, any thing rather to be the cauſe of her diſeaſe, than that in the leaſt they ſuſpected, a ſecond Birth ſo long after the firſt. They therefore advis'd her to go to the Baths by the *Rhine*; ſhe accordingly did, as a ſad and comfortleſs Widow, attended only with one Maid; came thither, *July* 1584. where (it ſo fell out) ſhe found *Auguſtus* the Elector of *Saxony*, together with the Princeſs his Wife; as alſo many other Princes and their Ladies; by which means all lodgings were ſo foretaken up, that ſhe could not find entertainment in any Inn: eſpecially being not known of what quality ſhe was, coming thither with ſo private a retinue as a ſingle Maid. At laſt diſcovering to the Governour of the place, who ſhe was, and her laſt misfortunes (not without ſome difficulty) ſhe procured lodging in his Houſe for that night, wherein ſhe came thither. But that very night, when it was the tenth week from her former delivery; it pleaſed God to ſend her (in her affliction, and amongſt ſtrangers) a lovely Boy. The fame of which came to the ears of the Illuſtrious Princes, who were then in Town. The Elector of *Mentz* made her a noble proviſion for her Lying in. The Elector of *Saxony* alſo ſent her by way of Preſent one thouſand Dollers: Alſo all the Rents and Royalties before ſeiz'd upon, were reſtored to this lawful Heir of her Husbands, and Child of hers; who alſo is yet alive, ſaith *Caſpar Bauhinus*.

Sandys on Ovid. Metam. l. 11. p. 215.

Superfœtation is by the diſtant Births of divers not rarely confirmed. A Dutch Woman in *Southwark*, ſome twenty years ſince, having invited divers of her Neighbours to her Upſitting, found her ſelf not well on a ſudden; and riſing from the table, was forthwith brought to bed of another. This falling on a time into our diſcourſe, one then preſent reported, that the like befel a Siſter of his; who three months after the birth of her firſt Son, was delivered of a ſecond.

CHAP. XXVI.

Of the ſtrange Agility and Nimbleneſs of ſome, and their wonderful feats.

HOmer in the commendation of the activity of *Meriones* calls him the Dancer; in which Art he was ſo famous, that he was known not only amongſt the *Greeks*, but to the *Trojans* alſo, his enemies; probably becauſe that in time of Battel, he made ſhew of an extraordinary quickneſs and nimbleneſs of body, which he had acquired unto himſelf by the practice of this Art, ſome of theſe who follow (though they wanted an *Homer* to recommend them to poſterity) have excell'd not only *Meriones* in point of agility; but have attain'd the utmoſt of what a humane body (in this kind) is capable of acquiring.

Zuin. Theat. vol. 2. l. 5. p. 386. Sabellic. Ex. l. 10. c. 9. p. 586.

1. Amongſt thoſe ſhews, which were preſented to the people of *Rome*, in the time of the *Cæſars*; there was exhibited to them a man; who was of that ſtrange agility, that he would skip from place to place, and climb up a ſmooth wall, after the ſame manner, as a Cat uſes to do.

Camer. hor. ſubciſ. Cent. 1. c. 75. p. 343. Johnſt. Nat. Hiſt. Cl. 10. 6. 8. p. 352.

2. I have ſeen oftentimes (ſaith *Camerarius*) in the Prince of *Bamberge* his Court, a certain Peaſant of *Germany*, nouriſh'd and brought up (as himſelf avouched) in the Mountains thereby amongſt Beaſts; he was ſo active, and nimble of his Body, that he amaz'd all that ſaw him. He ſhew'd his agility, not ſtanding, but walking upon his Feet and Hands, like a Dog or Cat, he would ſcramble up by the Coyns towards the roof of the Hall; in ſuch manner as an Ape could ſcarce do; though otherwiſe he was a ruſtical Fellow, heavy and of a groſs making. I ſaw him twice (adds he) as I was at the Princes Table, leap upon the ſhoulders of one of the Gueſts; and from thence upon the Table, without overturning Diſh or Cup, and then caſt himſelf with ſuch a ſpring upon the Floor, that one would have ſaid it had been a Squirrel or Wild-cat. He did uſe to skip as faſt from place to place, upon the tops of Towers and Houſes built point wiſe, as our Houſe Cats will do: There was in the Court a Dwarf, called *Martinet*, who us'd to mount the back of this nimble fellow, and turn him too and fro, and wheel him about as a Horſe; exerciſing him in divers leaps, and ſundry poſtures; but whenſoever he pleas'd (with one leap) he would caſt his Rider, though he endeavour'd to ſit never ſo ſurely. I would not have made any mention of this ſtrange man, in this Book, ſaith the forenamed Author, if I had not ſeen with my eyes his tricks of activity, as many others yet living have done: when I wrote this Chapter, he was alive with a Wife he had marry'd.

Zuin. vol. 2. l. 5. p. 385.

3. The great *Sforzia*, was of that notable agility

gility, thar (without the least assistance from another, or any advantageous rise of the ground) when he had once put his left Foot into the Stirrup, though his Helmet was on, and all the rest of his Body complete arm'd; yet would he neatly put himself into the Saddle of his great Horse.

Zuing. ibid. p. 386. 4. The *Lapones*, are of a moderate Stature, but of such agility of Bodies, that with a Quiver at their back, and a Bow in their hand; they will at a leap transmit themselves, in such a round or circle, whose Diameter is but one Cubit.

Zuing. vol. 2. l. 5. p. 386. 5. *Totilas*, King of the *Goths*, being to enter battle with *Narses*, and his forces; came into the midst of the Field, mounted upon a brave Horse, his Arms of Gold, and his Purple Royal Robe upon them, where he shew'd his rare Horsemanship; excercising his Horse various ways, with strange agility, casting his Head upon his Crupper, at others upon his Belly; then turning himself on this, and streight again upon his other side, in performing of these feats; he industriously wasted a great part of the Day, from the first break of it, on purpose to amuse the Enemy; till such time as two thousand Horse were come up to him, whom he expected before he would begin the fight.

Kornman. de mirac. vivor. p. 256. 6. *Antonius Nebrissensis* tells, that he saw a man at *Hispalis*, who was born in the *Canary* Islands, that would keep one of his feet in the same footsteps continually, and suffer a man to stand at the distance of eight paces from him, to throw stones at him: He in the mean time, by an artifical declining head, by wirthing of his body this and that way; and sometimes by the change and shifting his legs, would avoid the blow and hurt that was aimed at him. To this danger he would readily expose himself, as oft as any man would give him a brass farthing.

Kornman. de mirac. vivor. p. 256. 7. I saw, saith *Simon Maiolus*, in the *Cisalpine France*, an *Asiatick* Rope-dancer, that danced securely upon the Ropes with two Rapiers made fast to the inside of his legs; in which condition he must keep his legs at a great distance, or be wounded with the sharp points of the weapons he carried. After this, the same man had two round pieces of wood; of the breadth of three fingers, and somewhat more than a Cubits length, fastned to his feet, with these he danced, standing upon them end ways. Many other feats of activity he performed, that will difficulty be believed by any, besides such as were eye-witnesses thereof.

Kornman. de mirac. vivor. p. 257. 8. *Luitprandus*, no contemptible Author writes, that *Anno Dom.* 950. at such time as he was Ambassador from *Berengarius*, to the Emperour at *Constantinople*, he saw a strange sight: A Stage-player, saith he, without any assistance from his hands, bore upon his forehead a streight piece of wood in a pyramidical form, the length of which was twenty four foot, the breadth at the bottom two cubits, and one cubit on the top of it. Two naked boys (except a modest covering) climb'd up to the top of this piece of wood, which the man kept in a streight and even poise from turning this and that way, as if it had been rooted in his forehead: having mounted the top, the boys play'd upon it, the wood remaining immoveable; after this one of the boys came down, while the other remained playing, to the great content of the spectators; the wood standing fast all this while. The Stage-player continued all this space of time (which was no small one) with fixed feet, his hands unemploy'd, his body upright, and his forehead immoveable, although he bore upon it, so great and so ponderous a piece of wood, besides the weight of the boyes.

Purchas. pilgr. tom. 1. l. 6. c. 5. p. 748. 9. *Anno* 1507. The Soldan of *Ægypt* made ostentation of his magnificence to the Turkish Embassador: There were 60000 *Mamalukes* in like habit assembled in a spacious plain, in which were three heaps of Sand, fifty paces distant, and in each a Spear erected with a Mark to shoot at; and the like over against them, with space betwixt for six Horses to run a brest: Here the younger *Mamalukes* upon their Horses running a full carreer, yield strange experiments of their skill. Some shot Arrows backwards and forwards: Others in the midst of their race, alighted three times, and their Horses still running, mounted again, and hit the mark nevertheless: Others did hit the same, standing on their Horses, thus swiftly running: Others three times unbent their Bows, and thrice again bent them whilst their Horses ran, and missed not the Mark: Neither did others, which amidst their race, lighted down on either side, and again mounted themselves; no, nor they which in their swifteſt course, leaped and turned themselves backwards on their Horses, and then their Horses still running, turned themselves forward. There were which while their Horses ran, ungirt rheir Horses thrice; at each time shooting, and then again girting their Saddles, and never missing the Mark. Some sitting in their Saddles, leaped backwards out of them, and turning over their heads, settled themselves again in their Saddles, and shot as the former three times. Others laid themselves backwards on their running Horses, and taking their tails, put them in their mouths, and yet forgot not their aim in shooting: Some after every shot drew out their Swords, and flourished them about their heads, and again sheathed them; Others sitting betwixt three Swords on their right, and as many on the left thinly cloathed, that without geart care every motion would make way for death; yet before and behind them touched the Mark. One stood upon two Horses, running very swiftly, his feet loose, and shot also at once three Arrows before, and again three behind him. Another sitting on a Horse, neither bridled nor sadled, as he came at every Mark, arose and stood upon his feet, and on both hands hitting the Mark, sat down again three times. A third sitting on the bare Horse, when he came to the Mark, lay upon his back, and lifted up his leg, and yet missed not his shoot: One of them was kill'd with a fall, and two sore wounded, in these their feats of activity. All this is from *Baumgustens* relation, who was an eye-witness thereof.

Purch. Pilg. tom. 1. l. 6. c. 14. § 2. p. 810. 10. *Bemoine*, in an accident of Civil Wars in *Gia laff*, came ro the King of *Portugal* for aid; with his followers, amongst whom some were of such admirable dexterity, and nimbleness of body, that they would leap upon a Horse as he gallopped; and would stand upright in the Saddle, when he ran fastest, and turn themselves about, and suddenly sit down; and in the same race would take up stones laid in order upon the ground, and leap down and up at pleasure.

CHAP. XXVII.

Of the extraordinary swiftness and footmanship of some Men.

THe news of the overthrow of King *Perseus*, by *L. Paulus Æmylius*, is said to be brought from *Macedonia* to *Rome* in a day; but then it is suspected to be performed by the ministration of Spirits; who free from the burden of a body, may well be the quicker in their intelligence. We here have an account of some such, who may seem to have divested themselves of flesh, and almost to contend with Spirits themselves, in the quickness of their conveyance of themselves from place to place.

Plin.l.7.c.20.p.167. 1. *Philippides*, being sent by the *Athenians* to *Sparta*, to implore their assistance in the *Persian* War, in the space of two days, ran one thousand two hundred and sixty furlongs, that is one hundred, fifty seven Roman miles and a half.

Lipsius Epist. Cent.3. Epist.59. p. 269. 2. *Euchidas* was sent by the same *Athenians* to *Delphos*, to desire some of the holy Fire from thence; he went and return'd in one and the same day, having measured 1000 furlongs, that is, 125 Roman miles.

Solin.c.6. p.191. Plin.l.7. c. 20.p.167. Fulgos. l.1. c.6. p.146. 3. When *Fonteius*, and *Vipsanus* were Consuls, there was a Boy of but nine years of age, (*Martial* calls him *Addas*) who within the compass of one day, ran 75 miles outright.

Plin.l.2.c. 71.p.35. Lips. Ep. Cent.3.Ep. 59.p.269. Solin.c.6.p. p.191. 4. But that amazes me (saith *Lipsius*) which *Pliny* sets down of *Philonides* the Courier, or Footpost, that he dispatch'd in nine hours of the day 1200 furlongs, even as far as *Scycione* to *Elis*, and returned from thence by the third hour of the night: And the same *Pliny* speaks of it as a known thing; We know those now a-days, saith he, who will dispatch 160 miles in the Cirque upon a wager.

Lips.ibid. p.270. 5. There was one *Philippus*, a young man, a Soldier, and one of the Guard to *Alexander* the Great, who on foot and arm'd, and with his weapons in his hand, did attend the King, for 500 furlongs as he rode in his Charriot. *Lysimachus* often profer'd him his Horse, but he would not accept him; I wonder not at the space he measured, as that he perform'd it under such a weight of arms.

Baker's Chr. p.256. 6. King the *Henry* Fifth of *England*, was so swift in running, that he with two of his Lords, without Bow or other Engine, would take a wild Buck or Doe in a large Park.

Zuing. vol. 2.l.5.p.388 7. *Harold*, the Son of *Canutus* the Second, succeeded his Father in the Kingdom of *England*; he was sirnamed *Harefoot*, because he ran as swift as a Hare.

Zuing.ibid. p.388. 7. *Ethus*, King of the *Scots*, was of that swiftness, that he almost reached that of Stags and Grey-hounds; he was therefore vulgarly call'd *Alipes*, wing'd-foot; though otherwise unfit for Government, cowardly and a slave of pleasure.

Zuing.ibid. p.388. 9. *Starchaterus*, the *Suecian* was a valiant Giant, excelling in strength of body, and of incredible swiftness of foot; so that in the compass of one day he ran out of the upper *Suecia* into *Denmark*, a journey which other men could hardly perform, in the compass of twelve days, though on horseback.

10. The *Piechi* are a sort of Footmen who attend upon the Turkish Emperour, and when there is occasion, are dispatch'd hither and thither, with his Orders or other Messages: They run with such admirable swiftness, that with a little Polaxe, and a Viol of sweet Waters in their hands, they will run from *Constantinople* to *Hadrianople* in a day and a night, that is about 160 Roman miles. *Lipsius Epist. Cent.3.Ep. 59.p.271.*

11. *Luponus* a Spaniard was of that strength and swiftness, that with a Ram laid on his shoulder, he equall'd any other in the Race, that was to be found in his time. *Zuing.ibid. p.388.*

12. Under the Emperour *Leo*, who succeeded *Marcian*, there was a Greek named *Indacus*, a valiant man, and of a wonderful footmanship; he would run faster than any other of the *Athenian* or *Spartan* Footmen before mentioned. One might see him at parting, but he vanished presently like lightning, seeming as if he flew over Mountains and steep places, rather than run; he could ride more way in one day, without being weary, than the best Post could have done with so many Horses of release, as he could take without staying in any place; when he had made in a day much more way than a Post could do with all his speed; the next day he return'd to the place from whence he departed the day before, and went again from thence the next day for some other place, and never left running, nor could stay long in any place. *Camer.hor. subciv. Cent. 1.c.75. p. 343. Zuing. vol. 2.l.5. p. 388. Lips. Epist. Cent.3. Ep. 59.p.270.*

13. *Justin* tells how the Daughter of *Gargoris* King of the *Curetes*, having suffer'd her self to be defil'd, was delivered of a Son call'd *Habides*; whom the Grand-father (desirous to hide his Daughters shame) caus'd to be expos'd, and in a solitary place left to the mercy of the wild Beasts; but an Hind brought him up tenderly, as if he had been a Fawn of her own; so that being grown somewhat great, he would run swiftly like the Stags, with which he leap'd and skip'd in the Mountains: Finally, he was taken in a snare, presented to *Gargoris*, and by peculiar marks upon his body known, and owned by him to be the Son of his Daughter, who admiring the strange way of preservation, left the Crown to him, as his Successor. *Justin.l.44 p.321. Camer.hor. subciv. cent. 1.c. 75.p. 344.*

12. *Polymnestor*, a Boy of *Milesia*, was set out by his Mother, to keep Goats, under a Master who was the owner of them; while he was in this imployment; he pursu'd a Hare in sport, overtook and catch'd her, which known, he was by his Master brought to the *Olympick* Games, and there as victor in the Race, gain'd the Crown, in the forty and sixth *Olympiad*, saith *Bocchus*. *Solin.c.6. p.190.*

15. The news of the defeat of the Persians by the Romans in their Country, was quickly brought unto the Emperour *Theodosius* the younger, by a man he had, whose name was *Palladius*, one that had rare gifts, both outwardly in body, and inwardly in mind; he was able in three days to ride in such Post as was to be wondred at, unto the furthest places and bounds of the Roman and Persian Dominions, and back again in so many days to *Constantinople*. Moreover, he went with marvelous great speed throughout the World, whither soever the Emperour sent him. So that a wise man said once of him, This fellow with his celerity, maketh the Empire of *Rome*, which is very wide to be narrow and strait. When the King of *Persia* heard of him, he could not chuse but wonder. *Socrates Eccles. Hist. l.7.c.19. p. 385. Purch.Pilg. tom.1.l.4.c. 4. §5. p. 407.*

16. They have *Casquis* or *Posts* in *Peru*, which are

Purch.Plig. tom.1.l.9.c. 9.§2. p. 1066.

are to carry tydings or Letters; to which purpose they had Houſes a league and a half aſunder; and running each man to the next, they would run fifty leagues in a day and a night.

Purch.Pilg. tom.1.l.6. c.12.p.798

17. The *Ruche* are a Tribe of the *Arabians*, not rich, but in agility of Body miraculous; and account it a ſhame, if one of their Footmen be vanquiſhed by two Horſemen; nor is any amongſt them ſo ſlow, that he will not out go any the ſwifteſt Horſe, be the journey never ſo long.

Plut. Moral.lib.de. Tranquil. anim. p. 154.

18. *Briſon* was a famous runner of Races; and reputed of great ſwiftneſs; with this man *Alexander* the Great contended one time for the Victory in Footmanſhip. *Briſon*, intending to pleaſe the King, ſeem'd to faint and to lag behind, and thereby to yield the honour of the courſe unto him; but the King being advertiſed hereof, was mightily offended, and diſpleaſed with him about it.

Cæl.Rhod. Antiq. lect. l.5.c.5. p. 204.

19. *Iphiclus*, the Son of *Phylacus* and *Clymenes*. hath wonderful things ſpoken of his ſwiftneſs of Foot, eſpecially by the Poet *Heſiod*, by whom he is ſaid (I ſuppoſe by an Hyperbole) to run over the Ears of ſtanding Corn; and by *Demaratus*, to be able to walk upon the Sea.

CHAP. XXVIII.

Of Men of Expedition in their Journeys, and quick diſpatch in other Affairs.

THe Engliſh Ambaſſador had prevailed with the Turkiſh Sultan, to introduce ſome of our Muſitioners into the *Seraglio*, that he might hear a more excellent ſort of Muſick, than as yet he had been acquainted with: but they were ſo long in tuning their Inſtruments; that whether he thought that the beſt they could make, or that he would not allow himſelf any further leiſure, up he roſe and departed. He who made ſuch haſte in his Recreations, was no doubt as enpedite in his buſineſs, as the following in their Journeys and other Affairs.

Liv. l.37.

1. *Titus Sempronius Gracchus*, a ſmart young man, ſet out from *Amphiſſa*, and with change of Horſes upon the third day arriv'd at *Pella*.

Lipſ. Ep. Cent.3.Ep. 59. p.272.

2. M. *Cato*, with wonderful ſpeed came from *Hidruntum* to *Rome* upon the fifth day.

Lipſ. ibid. 272.

3. *Julius Cæſar*, with incredible expedition, made often ſuch journeys, that in his Litter he would travel at the rate of one hundred miles a day: He came from *Rome* to *Rhodanus*, (ſaith *Plutarch*) upon the eighth day; that is about 800 miles.

Lipſ.ibid. p.272.

4. *Icelus*, the freedman of *Galba*, out went him far; for (as *Plutarch* ſaith) to bring his Patron the news of *Nero*'s death, and to congratulate his arrival to the Empire, he went from *Rome*, and upon the ſeventh day came to *Clunia*, which is almoſt the middle of *Spain*.

Lipſ.ibid. p.273.

5. *Mithridates* (ſaith *Appianus*) with change of Horſes meaſured one thouſand furlongs in one day, that is one hundred twenty five Roman miles.

Lipſ.ibid. p.273.

6. Beyond him went *Hanibal*, (as ſaith the ſame *Appianus*) who being overthrown by *Scipio*, with one in his company, came in two days and two nights to *Adrumetum*, which is about three hundred ſeventy and five miles, that is, in a day and a night one hundred eighty ſeven miles and a half.

7. Yet was he alſo outſtrip'd by that Meſſenger, which was ſent by *Maximus* to the Senate of *Rome*, to carry news of *Maximinus* his death: He ran, ſaith *Capitolinus*, with that poſt haſte, that (changing Horſes) upon the fourth day from *Aquileia* he got to *Rome*, ſeven hundred ninety ſeven miles, which is almoſt two hundred miles for day and night. *Capitol.*

8. *Tiberius Cæſar*, when his Brother *Druſus* lay ſick in *Germany*, changing his Chariot Horſes, only three times, in a night and a day diſpatch'd a Journey of two hundred miles, and dead, he accompanyed his Corps out of *Germany* to *Rome* all the way on foot. *Sueton. in Tiberio p. 127. Val.Max.l. 5. c. 5. p. 146.*

9. *John Lepton* of *Kepwick*, in the County of *York* Equire, one of the Grooms of the privy Chamber to King *James*, undertook for a wager to ride ſix days together betwixt *York* and *London*, being ſevenſcore and ten miles, and he perform'd it accordingly to the greater praiſe of his ſtrength in acting, then his diſcretion in undertaking it. He firſt ſet forth from *Alderſgate*, *May* the 20*th*. being *Munday*, *Anno Dom.* 1606. and accompliſh'd his journey every day before it was dark. After he had finiſh'd his Journey at *York* to the admiration of all men, *Munday* the 27*th*. of the ſame Month, he went from *York*, and came to the Court at *Greenwich* to his Majeſty upon *Tueſday*, in as freſh and chearful a manner, as when he firſt began. *Full. Worthies, p.231 York. Sanderſ. Hiſt. of K. James, Anno 1606, p.333. Faythf. Annaliſt. p. 201.*

10. In the year 1619. the 17*th*. of *July* of King *James* his Reign, one *Bernard Calvert* of *Andover* rode from St. *Georges* Church in *Southwark* to *Dover*, from thence paſſed by Barge to *Callice* in *France*, and from thence return'd back to St. *Georges* Church the ſame day; ſetting out about three a clock in the morning, and return'd about eight a clock in the evening freſh and luſty. *Baker's Chr. p.605. Stowe's Chr. p.1032.*

11. *Oſterly* Houſe in *Middleſex* was built in the Park by Sir *Thomas Greſham*, who there magnificently entertain'd and lodg'd Q. *Elizabeth*; her Majeſty found fault with the Court of this Houſe as too great, affirming that it would appear more handſome, if divided with a Wall in the middle. What doth Sir *Thomas*, but in the night time ſends for Workmen to *London*, (Money commands all thiugs) who ſo ſpeedily and ſilently apply their buſineſs, that the next morning diſcover'd the Court double, which the night had left ſingle before; its queſtionable whether the Queen next day was more contented with the conformity to her fancy, or more pleas'd with the ſurprize, and ſudden performance thereof. *Full. Worthies, p.177 Middleſex.*

12. Sir *Thomas More* was Lord Chancellor of *England*; in which place he demeand himſelf with great integrity, and with no leſs expedition. In teſtimony of the latter, it is recorded, that calling for the next cauſe, it was return'd unto him, there are no more to be heard; all ſuits in that Court depending, and reading for hearing, being finally determin'd; whereupon a *Rythmer* had this. *Full. worthies, p.208 209. London.*

When More *ſome years had Chanc'lor been,*
No more ſuits did remain:
The ſame ſhall never more be ſeen,
Till More *be there again.*

13. In *Fabius Urſinus*, a Child but of eleven years

Dr. Reynold's Treatiſe of the Paſſions. p. 14.

years of age, there was ſo rare a mixture of invention and memory, that he could unto five or ſix ſeveral perſons at the ſame time dictate the words and matter of ſo many ſeveral Epiſtles, ſome ſerious, ſome jocular, all of different arguments; returning after every ſhort period from the laſt to the firſt, and ſo in order, and in the concluſion, every Epiſtle ſhould be ſo cloſe, proper and coherent, as if it alone had been intended.

Danet. in the life of Comines, prefixed to his Hiſtory.

14. *Philip de Comines*, Knight and Lord of *Argenton*, Privy Counſellour to *Lewis* the eleventh King of *France*, was a perſon of thoſe rare and quick parts, that he often indited at one time to four Secretaries, ſeveral Letters of weighty affairs, with as great facility and readineſs, as if he had but one matter in hand.

Strada. Clarks mir. c. 77. p. 349.

15. *Anthony Perenot*, Cardinal *Granvel*, was of ſo nimble a wit, that he ſometimes tired five Secretaries at once, with dictating Letters to them, and that in ſeveral tongues, for he underſtood ſeven languages exactly: none of that age ſurpaſſed him for eloquence; he was Biſhop of *Arras* at twenty four years of age, and had audience in the Council of *Trent*, for the Emperour *Charles* the Fifth, where he made a quick and elegant Oration.

Full. Worth. p. 9. Huntſhire.

16. Sir *Thomas Lakes* was born in the Pariſh of S. *Michael* in *Southhampton*, and through ſeveral under offices, at laſt preferred Secretary of Eſtate to King *James*: incredible his dexterity in diſpatch, who at the ſame time would indite, write, diſcourſe more exactly than moſt men could ſeverally perform them. Men reſembled him to one of the Ships Royal of Queen *Elizabeth*, called the *Swiftſure*, ſuch his celerity and ſolidity in all affairs. He fell at laſt (for the faults of others) into the King's diſpleaſure; yet even then (when outed of his Secretaries place) King *James* gave him this publick Eulogy in open Court, That he was a Miniſter of State fit to ſerve the greateſt Prince in *Europe*.

Plin. l. 7. c. 25. p. 168.

17. For vigour and quickneſs of ſpirit, I take it that *Caius Cæſar* Dictatour went beyond all men beſides: I have heard it reported of him, that he was wont to write, to read, to indite Letters, and withal to give audience to ſuiters, and hear their cauſes all at one time. And being employed (as 'tis well known) in ſo great and important affairs, he ordinarily indited Letters to four Secretaries at once: and when he was freed from other greater buſineſs, he would other whiles find ſeven of them work at one time.

Henric. ab Heers, obſ. med. l. 1. obſ. 13. p. 131.

18. *Henricus ab Heers* mentions a young man of fourteen years of age, who uſed to dictate to four of his School-fellows four different Verſes, and at the ſame time made a fifth himſelf. He was called the youth with the great memory: he afterwards applyed himſelf to Phyſick, wherein he is a Practitioner (ſaith he) this year, 1630.

Spartian. p. 90.

19. It is ſaid of *Adrian* the Emperour, that he uſed to write, dictate, hear others diſcourſe, and talk with others at the ſame time; and that he ſo comprehended all publick accounts, that every diligent Maſter of a Family underſtood not ſo well the affairs of his own private houſe.

Baker's Chron. p. 375. Hiſt. of life and death of Cardinal Woolſey by Mr. Cavendiſh. c. 2. 167.

20. King *Henry* the Seventh had occaſion to ſend a Meſſenger to the Emperour *Maximilian*, about a buſineſs that required haſte, he thought none more fit for this employment, than Mr. *Thomas Woolſey*, then his Chaplain, he call'd him, gave him his errand, and bade him make all the ſpeed he could. *Woolſey* departed from the King at *Richmond* about noon, and by next morning was got to *Dover*, and from thence by noon next day was come to *Calis*, and by night was with the Emperour, to whom declaring his meſſage, and having a preſent diſpatch, he rode that night back to *Calis*, and the night following came to the Court at *Richmond*: the next morning he preſented himſelf before the King, who blamed him for not being gone, the matter requiring haſte. To whom *Woolſey* anſwered, That he had been with the Emperour, diſpatched the buſineſs, and ſhewed the Emperour's Letter. The King wondred much at his ſpeed, beſtowed preſently upon him the Deanery of *Lincoln*, and ſoon after made him his Almoner. This was the firſt riſe of that afterwards great Prelate, Cardinal *Woolſey*.

CHAP. XXIX.

Of the Fatneſs and Unwieldineſs of ſome Men, and the Lightneſs of the Bodies of others.

Eraſ. in Adag.

ERaſmus tells us of the *Gordii*, that whereas other Nations were uſed to make choice of their Kings for ſome real excellency or virtue they had in them above others, theſe people had a cuſtom to advance him to the Throne of their Kingdom, who was the fatteſt and moſt corpulent that could be found: perhaps being of a peaceable diſpoſition of themſelves, they would have their Princes (whom they could no otherwiſe reſtrain) to be clogged at leaſt with Fetters of fleſh, leſt they ſhould prove over active, and more ſtirring than was conducing to their quiet. I know not what eaſe can be expected from him who is become a burden to himſelf, as ſome of the following perſons were.

Zacut. Luſit. prax. Adm. l. 3. obſ. 108. p. 416.

1. *Zacutus* ſpeaks of a young man who was grown to that huge thickneſs and fatneſs, that he could ſcarce move himſelf, much leſs was he able to go or ſet one ſtep forward: he continually ſate in a Chair, oftentimes he was oppreſſed with that difficulty of breathing, that he ſeem'd to be choaked; he was in perpetual fear of being ſuffocated, or that he ſhould ſpeedily die of an Apoplexy, Convulſion, Aſthma, or Syncope. How he was afterwards cured by *Zacutus* himſelf, may be ſeen in that obſervation of his cited in the Margin.

Plut. in Phocione. p. 746. Trenchfields hiſtory improv'd. p. 42.

2. *Polyenctus Sphettius* was a man of great corpulency: he one time made a long Oration amongſt the Athenians, to perſwade them to enter into a war with King *Philip* of *Macedon*. In the ſpeaking of which, by reaſon of the heat and his own fat, he had frequent recourſe to a Bottle of Water which he had about him for that purpoſe. When he had ended, *Phocion* roſe up: And my Maſters (ſaid he) is it fit to give credit to this man concerning the management of a war? What think you would become of him in the midſt of a Battel when his Helmet and Breſt-plate were on, ſeeing he is in ſuch danger of death with the bare labour of ſpeaking?

Athenæus l. 12. c. 12. p. 549. Ælian. Var. hiſt. l. 9. c. 13. p. 242.

3. *Dionyſius* (the Son of that *Clearchus* who was the firſt Tyrant in *Heraclea*) by reaſon of his voluptuous life, and exceſſive feeding, became ſo corpulent, that by reaſon of his fat he was preſſed with difficulty of breathing, and in a continual fear

fear of suffocation; whereupon his Physicians appointed, that as oft as he fell into any profound sleep, they should prick his sides and belly with very long and sharp Needles; he felt nothing while they passed through the fat, but when they touch'd upon the sensible flesh, then he awaked. To such as demanded Justice he gave answers, opposing a Chest betwixt him and them, to cover all the rest of his body, so that nothing but his face did appear without it. He died in the fifty fifth of his age, when he had reigned thirty tree years, excelling all the Kings his Predecessours for humanity and easiness of access.

Donat. hist. med. mirab. l.5. c.2. p. 274.

4. *Sanctius* King of *Spain*, Son of *Ranimirus*, carried such a heap of fat, that thence he was called *Crassus*, being now grown a burden to himself, and having left almost nothing untried to be quit of it. At length by the advice of *Garsia* King of *Navarre*, he made peace with *Miramoline* King of *Corduba*, went over to him, was honourably receiv'd, and in his Court was cured by an herb prescribed by the Physicians of that King.

Donat. ib. p. 274.

5. *Gabriel Fallopius* tells, that he saw a man, who being extremely fat, his skin was so thickened, that he lost all feeling, by reason of the over impaction of the Nerves thereby.

Cæl. l. 11. c. 13. p. 502.

6. *Philetas* of *Coos* was an excellent Critick, and

Gyral. hist. poet. tom. 1. Athen. l. 12. c. 13. p. 552.

a very good Poet, in the time of *Alexander* the Great, but withal he had a body of that exceeding leanness and lightness, that he commonly wore shooes of Lead, and carried Lead about him, lest at some time or other he should be blown away with the wind.

Zuing. vol. 2. l. 7. p. 492.

Ælian. hist. l. 9. c. 14. p. 244.

7. *Ptolomæus Euergetes* the seventh King of *Ægypt*, by reason of his sensuality and luxurious life,

Athen. deip. l. 12. c. 12. p. 549, 550.

was grown (saith *Possidonius*) to a vast bulk, his Belly was swollen with fat, his waste so thick, that scarce could any man compass it with both his arms: he never came out of his Palace on foot, but he always lean'd upon a staff. His Son *Alexander* (who killed his Mother) was much fatter than he, so that he was not able to walk, unless he supported himself with two Crutches.

Athen. l. 12. c. 12. p. 550.

8. *Agatharcides* tells of *Magan*, who reigned fifty years in *Cyrene*, that living in peace, and flowing in luxury, he grew to a prodigious corpulency in his latter years, insomuch that at last he was suffocated with his own fat, which he had gained in part by his idleness and sloth, and partly by his Epicurism, and excessive gluttony.

Athen. l. 12. c. 13. p. 562.

9. *Panaretus*, the Scholar of *Arcecilaus* the Philosopher, was in great estimation with *Ptolomæus Euergetes*, and retain'd by him with an annual stipend of twelve Talents. It's said of this man he was exceeding lean and slender, notwithstanding which, he never had any occasion to consult any Physician, but passed his whole life in a most entire and perfect health.

Athen. l. 12. c. 13. p. 551.

10. *Cynesias* was called (by *Aristophanes* and others) *Philyrinus*, because he girt himself round within boards of the wood *Philyra*, and that for this reason, lest through his exceeding talness and slenderness he should break in the waste.

Donat. hist. mirab. l. 5. c. 2. p. 274.

11. I have seen a young Englishman, who was carried throughout all *Italy*, and suffered not himself to be seen without the payment of money: he was of that monstrous both fatness and thickness, that the Duke of *Mantua* and *Montferat*, commanded his picture to be drawn to the life, and naked, as of a thing altogether extraordinary.

Donat. ibid. p. 274.

12. *Vitus a Matera* was a learned Philosopher and Divine, but so fat, that he was not able to get up a pair of stairs; he breathed with great difficulty; nor could he sleep lying along without present danger of suffocation. All this is well known to most of the students in *Naples*.

13. *Alphonsus Avalus* being dead, his body was opened, and the carcase taken care of by Physicians, and dried as much as might be with salt, and sand, and other things; yet for all this the fat of his body ran through his Chest of Lead whereinto he was put, and larded the stones of the Vault upon which it stood. *Kornman. de mirac. more. l. 6. c. 23. p. 11.*

14. *Anno* 1520. there was a Noble Man born in *Diethmarsia*, but living sometime in the City of *Stockholm* in *Sueden*; this man was sent to prison by the command of *Christierne* the Second, King of *Denmark*: when he came to the prison door, such was his extreme corpulency, that they who conducted him were not able to thrust him in at it. The Guard that went to convey him thither were to hasten back, to assist in the torturing of some other persons; so that being extreme angry to be thus delayed, they thrust him aside into a corner thereabouts, and by this means the man escaped being put into prison as was intended. *Zuing. Theatr. Vol. 2. l. 2. p. 279.*

15. Pope *Leo* the tenth of that name, had so mighty a Belly, and was so extremely corpulent, that to this very day, his fatness is proverbial in *Rome*; so that when they would of a man that is extraordinarily well fed, they use to say of him that he is as fat as Pope *Leo*. *Zuing. Theatr. vol. 2. l. 2. p. 279.*

CHAP. XXX.

Of the Longævity and length of life in some persons.

HE who hath but dipped into Anatomy, can easily apprehend that the life of man hangs upon very tender filaments; considering this, with the great variety of diseases that lie in ambush ready to surprise us, and the multitude of accidents that we are otherwise daily liable unto, it is not the least of wonders, that any man should have his life drawn out but to a moderate space: *Sunt quos saliva crassior male lapsa per fauces subitò strangulaverit*, saith *Seneca*: Their very spittle has ended them: so little is sufficient to thrust us out of this earthly tenement, the nearer the felicity of them that follow.

1. There is a Memorial entred upon the wall of the Cathedral of *Peterborough* for one, who being Sexton thereof, interred two Queens therein, *Katharine* Dowager, and *Mary* of *Scotland*, more than fifty years interceding betwixt their several sepultures. This vivacious Sexton also buried two Generations, or the people in that place twice over. The instance of his long life is alledged by such who maintain, that the smelling to perfect mould made of mens consumed bodies is a preservative of life: *Full. Worth. p. 293. Northamptonshire.*

2. *Richard Chamond* Esquire receiv'd at God's hand an extraordinary favour of long life, in serving in the office of a Justice of Peace, almost sixty years; he saw above fifty several Judges of the Western Circuit, was Uncle and great Uncle to three hundred at the least, and saw his youngest child above forty years of age. *Full. Worth. p. 211. Cornwal. Carew's Survey of Cornwal. p. 18.*

3. *Garsias Aretinus* lived to a hundred and four years in a continued state of good health, and de

ceased

Fulgos. l.8. c.14.p. 1098. ceased without being seised with any apparent disease, only perceiving his strength somewhat weakened. Thus writes *Petrarch* of him, to whom *Garcias* was great Grandfather by the Father's side.

Hakew. Apol.l.3. c.1. § 6.p.165. *Verulam hist.life and death.p. 135.* 4. A while since in *Herefordshire* at their Maygames (saith my Lord of S. *Albans*) there was a Morrice Dance of eight men, whose years put together, made up eight hundred, that which was wanting of an hundred in some, superabounding in others.

Baker's Chron.p. 502. *Hakew. Apol.l.3. c.1. § 6.p.166.* *Faith. Annal.p. 118.* *Full. Worth. Hantshire. p.8.* 5. I have been credibly inform'd, that *William Pawlet* Marquess of *Winchester*, and Lord Treasurer of *England* twenty years together, (who died in the tenth year of Queen *Elizabeth*) was born in the last year of *Henry* the Sixth: he lived in all an hundred and six years and three quarters, and odd days, during the Reign of nine Kings and Queens of *England*. He saw (saith another) the children of his children's children, to the number of an hundred and three, and died 1572.

Sanderson's hist. Ma.Q. Scots p.76. *Verulam hist.life and death.p. 110.* 6. *Georgias Leontinus* a famous Philosopher liv'd in health till he was an hundred and eight years of age: and when it was asked him by what means he attained to such a fulness of days, his answer was, by not addicting himself to any voluptuous living.

Verul. ibid. p.134. 7. Most memorable is that of *Cornarus* the Venetian, who being in his youth of a sickly body, began to eat and drink first by measure to a certain weight, thereby to recover his health, this cure turn'd by use into a diet, that diet into an extraordinary long life, even of an hundred years and better, without any decay of his senses, and with a constant enjoyment of his health.

Verul. ibid. p. 128. 8. *Hippocrates Cous* the famous Physician, lived an hundred and four years, and approved and credited his own art by so long a life.

Hakew. Apolog.l.3. c. 1.§ 6. p. 166. 9. Mr. *Carew* in his Survey of *Cornwal*, assures us upon his own knowledge, that fourscore and ten years of age is ordinary there in every place, and in most persons accompanied with an able use of the body and their senses. One *Polezew* (saith he) lately living, reached to one hundred and thirty. A Kinsman of his to one hundred and twelve. One *Beauchamp* to one hundred and six. And in the Parish where himself dwelt, he professed to have remembred the decease of four within fourteen weeks space, whose years added together, made up the sum of three hundred and forty. The same Gentleman made this Epigram or Epitaph upon one *Brawne* an Irish Man, but a Cornish Beggar.

Here Brawne *the* quondam *Beggar lies,*
Who counted by his tale
Some sixscore winters and above,
Such Vertue is in Ale.
Ale was his Meat, his Drink, his Cloth,
Ale did his death deprive:
And could he still have drunk his Ale,
He had been still alive,

Fulgos. l.8. c.14.p. 1095. *Verulam hist.life and death.p. 101.* *Verulam ib.p.106.* 10. *Democritus* of *Abdera*, a most studious and learned Philosopher, who spent all his life in the contemplation and investigation of things, who liv'd in great solitude and poverty, yet did arrive to an hundred and nine years.

11. *Galeria Capiola* a Player and a Dancer, was brought upon the Stage as a Novice, in what year of her age is not known, but ninety nine years after, at the Dedication of the Theatre by *Pompey* the Great, she was shewn upon the Stage again, not now for an Actress, but a wonder. Neither was this all, for after that, in the Solemnities for the life and health of *Augustus*, she was shewn upon the Stage the third time.

Verulam ibid.p.116, 117. 12. *Simeon* the Son of *Cleopias*, called the Brother of our Lord, and Bishop of *Jerusalem*, lived an hundred and twenty years, though he was cut short by Martyrdom. *Aquila* and *Priscilla*, first S. *Paul*'s Hosts, afterwards his fellow-labourers, lived together in a happy and famous Wedlock at least to an hundred years a piece, for they were both alive under Pope *Christus* the First.

Verulam ibi. p.134. 13. *William Postel* a Frenchman lived to an hundred and well nigh twenty years, and yet the top of his beard on the upper lip was black, and not gray at all.

Platevi obs. l.1.p.233, 234. 14. *Johannes Summer-Matterus* my great Grandfather by the Mother's side, of an ancient and honourable Family, after the hundredth year of his age, marryed a wife of thirty years, by whom he had a Son, at whose wedding, which was twenty years after, the old man was present, and lived six years after that; so that he completed an hundred and twenty six, without complaining of any more grievous accidents than this, that he could not prevent escapes, by reason of wind. Six years before his death my Father his Grandchild discoursing with him, he told him, that there were in that Dioceses ten men yet left who were more aged than himself.

Val. Max. l.8.c.14. Herodot. l. 4.p.67,68. Plin. l.7.c. 48. 15. *Arganthonius* was the King of the *Tartessians*, and had been so for eighty years, when the *Phocensians*, (who were the first of all the Greeks who opened the way into the Adriatick Sea, and visited *Tyrrhenia*, *Iberia* and *Tartessus*) came to him. He lived to an hundred and twenty years, saith *Herodotus*.

Plin.l.7.c. 29. Verul. hist. life and death.p. 108,109, 110. 16. In the last Taxation, Number and Review of the eighth Region of *Italy*, there were found in the Roll (saith *Pliny*) four and fifty persons of an hundred years of age: seven and fifty of an hundred and ten: two of an hundred five and twenty: four of an hundred and thirty: as many that were of an hundred five and thirty: or an hundred of seven and thirty years old: and last of all three men of an hundred and forty. And this search was made in the times of *Vespasian* the Father and Son.

Fulgos.l.8. c.14.p. 1096. 17. *Galen* the great Physician, who flourished about the reign of *Antoninus* the Emperour, is said to have lived one hundred and forty years. From the time of his twenty eighth year he was never seised with any sickness, save only with the grudge of a Fever, for one day only. The rules he observed, were, not to eat nor drink his fill, nor to eat any thing raw, and to carry always about him some one or other perfume.

Full. Worth. p.47. Staffordshire. Hakew. Apol.l.3. c.1. § 6.p. 166. 18. *James Sands* of *Horborne* in *Staffordshire*, near *Birmingham*, lived an hundred and forty years, and his Wife one hundred and twenty; and died about ten years past. He out-lived five Leases, of twenty one years a piece, made unto him after he was married.

Rawleigh. hist. world. l.1.c.5.§ 5. p.166. Full. Worth. p.310. Northumberland. 19. I my self (saith Sir *Walter Rawleigh*) knew the old Countess of *Desmond* of *Inchequin* in *Munster*, who lived in the year 1589, and many years since, who was marryed in *Edward* the Fourth's time, and held her joynture from all the Earls of *Desmond* since then, and that this is true, all the Gentlemen and Noble Men in *Munster* can witness. The Lord *Bacon* casts up her age to be an hundred and forty at the least, adding withal, *Ter per vices dentisse*, that she recovered her teeth (after the casting them) three several times.

20. *Tho-*

Full. Worth. p. 11. Shropſhire. Barthol. hiſt. Anatom. cent. 5. hiſt. 28. p. 47, 48.

20. *Thomas Parre*, Son of *John Parre*, born at *Alberbury* in the Pariſh of *Winnington* in *Shropſhire*, he was born in the Reign of King *Edward* the Fourth, *anno* 1483, at eighty years he married his firſt wife *Jane*; and in the ſpace of thirty two years, had but two children by her, both of them ſhort lived, the one liv'd but a Month, the other but a few years. Being aged an hundred and tweny he fell in love with *Katherine Milton*, and with remarkable ſtrength got her with child. He lived to above one hundred and fifty years. Two months before his death he was brought up by *Thomas* Earl of *Arundel* to *Weſtminſter*: he ſlept away moſt of his time, and is thus characteriſed by an eye-witneſs of him.

From head to heel his body had all over
A quick ſet, thick ſet, nat'ral hairy cover.

Change of air and diet, better in it ſelf, but worſe for him, with the trouble of many Viſitants, or Spectators rather, are conceived to have accelerated his death, which happened, *Weſtminſter*, *November* the fifteenth, *anno* 1634, and was buried in the Abbey Church there.

Fulgoſ. l. 8 c. 14. p. 1092, 1093.

21. *Titus Fullonius* of *Bononia*, in the Cenſorſhip of *Claudius* the Emperour (the years being exactly reckoned, on purpoſe to prevent all fraud) was found to have liv'd above one hundred and fifty years. And *L. Tertulla* of *Arminium* in the Cenſorſhip of *Veſpaſian* was found to have liv'd one hundred thirty ſeven years.

Hakewell. Apol. l. 3. c. 1. § 6. p. 165.

22, *Franciſcus Alvarez* ſaith, that he ſaw *Albuna Marc.* chief Biſhop of *Æthiopia*, being then of the age of one hundred and fifty years.

Purch. pilg. p. 481. Barthol. hiſt. Anat. cent. 5. hiſt. 28. p. 46. Camerar. hor: ſubciſ. cent. 2. c. 68. p. 278. Johnſt. nat. hiſt. 6. claſſ. 10. c. 6. p. 342. Vincent. le le Blanc's Travails. tom. 1. l. 22. p. 80. Verſteg. Reſtit. of decayed intellig. p. 323. Baker's Chron. p. 73. Hakew. Apol. l. 3. c. 1. § 6. p. 165. Fulgoſ. l. 8. c. 14. p. 1098. Verul. hiſt. life and death. p. 132. Hakew. Apol. l. 3. c. 1. § 6. p. 169. 167. Purch. ſ. pilgr. tom. 1. l. 8. c. 8. § 2. p. 961.

23. There came a man of *Bengala* to the Portugals in the *Eaſt Indies*, who was three hundred thirty five years old; the aged men of the Country teſtified that they had heard their Anceſtors ſpeak of his great age. Though he was not Book learn'd, yet was he a ſpeaking Chronicle of the forepaſſed times: his teeth had ſometimes fallen out, yet others came up in their rooms. For this his miraculous age, the Sultan of *Cambaia* had allowed him a penſion to live on, which whas continued by the Portugal Governour there, when they had diſpoſſeſſed the Sultan aforeſaid.

24. *Johannes de temporibus*, or *John of times*, ſo called becauſe of the ſundry ages he lived in: he was Armour-bearer to the Emperour *Charles* the Great, by whom he was alſo made Knight. Being a man of great temperance, ſobriety and contentment of mind in his condition of life, reſiding partly in *Germany* where he was born, and partly in *France*, liv'd unto the ninth year of the Emperour *Conrade*, and died at the age of three hundred and threeſcore and one year, *anno* 1128 (1146 ſaith *Fulgoſus*) and may well be reckoned as a miracle of nature.

25. That which is written by Monſieur *Beſanneera* (a French Gentleman) in the relation of Captain *Laudonneireis* ſecond voyage to *Florida*, is very ſtrange, and not unworthy to be ſet down at large. Our men, ſaith he, regarding the age of their *Paracouſſy*, or Lord of the Country, began to queſtion with him thereabout, whereunto he made anſwer, that he was the firſt living original from whence five Generations were deſcended, ſhewing them withal another old man, which far exceeded him in age; and this man was his Father, who ſeemed rather an Anatomy than a living body, for his Sinews, his Veins and Arteries, his Bones and other parts appeared ſo clearly through his ſkin, that a man might eaſily tell them, and diſcern them one from another. Alſo his age was ſo great that the good man had loſt his ſight, and could not ſpeak one only word without exceeding great pain. Monſieur *d' Ottigny* having ſeen ſo ſtrange a ſight, turn'd to the younger of theſe two old men, praying him to vouchſafe to anſwer to that which he demanded touching his age, then called he a company of Indians, and ſtriking twice upon his thigh, and laying his hands upon two of them, he ſhewed by ſigns, that theſe two were his Sons: again ſtriking upon their thighs, he ſhewed him others not ſo old, which were the children of the two firſt; and thus continued he in the ſame manner to the fifth Generation. But though this old man had his Father alive more old than himſelf, and that both their hairs was as white as was poſſible, yet it was told them, that they might yet live thirty or forty years more by the courſe of nature, though the younger of them both was not leſs than two hundred and fifty years old.

Fulgoſ. l. 8. c. 14. p. 1098.

26. *Guido Bonatus* an Aſtronomer, and a man of great Learning, ſaith, he ſaw a man whoſe name was *Richard*, in the year 1223, who told him, that he was a Soldier under *Charlemain*, and had now lived to the four hundreth year of his age.

Johnſt. nat. hiſt. claſſ. 10. c. 6. p. 342.

27. That is a rarity which is recited by *Thuanus*, that *Emanuel Demetrius*, a man of obſcure birth and breeding, liv'd one hundred and three years, his wife was aged ninety and nine; ſhe had been married to him ſeventy five years, the one ſuperviv'd the other but three hours, and were both buried together at *Delph.* 103.

Vincent. le Blanc's Travails tom. 1. c. 34. p. 155.

28. In the Kingdom of *Caſubi* the men are of good ſtature, ſomething tawny: the people in theſe parts live long, ſometimes above an hundred and fifty years, and they who retire behind the Mountains, live yet longer.

CHAP. XXXI.

Of the memorable old age of ſome; and ſuch as have not found ſuch ſenſible decays therein as others.

THe Philoſopher *Cleanthes* being one time reproach'd with his old age, I would fain be gone, ſaid he; but when I conſider, that I am every way in health, and well diſpoſed either for reading or writing; then again I am contented to ſtay. This man was ſo free from the common infirmities of Age, that he had nothing whereof to accuſe his; the like vegeteneſs and ſufficiency, both in body and mind, as to all ſorts of Affairs, by a rare indulgence of Nature, is ſometimes granted to extremity of Age.

Hakew. Apol. l. 3. c. 1. § 6. p. 166.

1. Sir *Walter Raleigh*, in his diſcovery of *Guiana*, reports that the King of *Aromaia*, being an hundred and ten years old, came in a morning on foot to him from his Houſe, which was fourteen Engliſh miles, and returned on foot the ſame day.

Camerar. hor. ſubciſ. cent. 2. c. 68. p. 277. Hakew. Apol. l. 3. c. 1. p. 166.

2. *Buchanan* in his Scottiſh Hiſtory, towards the latter end of his firſt Book, ſpeaking of the *Orcades*, names one *Lawrence*, who dwelling in one of thoſe Iſlands, marry'd a Wife after he was one hundred years of age and more, and that

when he was ſevenſcore years old, he doubted not to go a fiſhing alone in his little Boat, though in a rough and Tempeſtuous Sea.

Schenck. obſ. l.4.obſ.4. p. 539.

3. *Sigiſmundus Polcaſtrus*, a Phyſician and Philoſopher at *Padua*, read there fifty years; in his old age, he bury'd four Sons in a ſhort time, at ſeventy years age he marry'd again, and by this ſecond Wife had three Sons, the Eldeſt of which called *Antonius*, he ſaw dignifi'd with a Degree in both Laws. *Jerome*, another of his Sons, had his Cap ſet on his Head, by the hand of his aged Father, who trembled and wept for joy; not long after which the old man dy'd, aged ninety four years.

Plat. obſ. l.1 p.275.

4. To ſpeak nothing, ſaith *Platerus*, but what is yet freſh in memory, and whereof there are many witneſſes. My father *Thomas Platerus*, upon the death of my mother, his firſt wife, *Anno* 1572. and the 73d year of his age, marrying a ſecond time (within the compaſs of ten years) he had ſix children by her, two ſons, and four daughters; the youngeſt of the daughters was born in the 81ſt year of his age, two years before he died; who, if he was now alive in this year, 1614, would be aged 115 years, and would have a Grand-daughter of one year old by *Thomas* his ſon: And which is memorable betwixt two of his ſons; I *Fœlix* was born, *Anno* 1536. and *Thomas*, 1574. the diſtance betwixt us being thirty eight years; and yet this brother of mine, to whom I might have been Grandfather, is all gray, and ſeems elder than my ſelf; poſſibly, becauſe he was gotten when my father was ſtricken in years.

Val. Max. l. 8. c. 13. p. 236. Sabellic. Exempl. l. 1. c. 7. p. 48.

5. *M. Valerius Corvinus* attained to the fulfilling of an hundred years; betwixt whoſe firſt and ſixth Conſulſhip there was the diſtance of forty ſeven years, yet was he ſufficient (in reſpect of the entireneſs of his bodily ſtrength) not only for the moſt important matters of the Commonwealth, but alſo for the exacteſt culture of his fields; a memorable example, both of a Citizen, and Maſter of a Family.

Val. Max. ibid. p. 238. Cœl. Rhod. lect. Antiq. l. 19. c. 20. p.

6. *Metellus* equall'd the length of his life, and in extream age was created *Pontiffe*, for twenty two years he had the ordering of the Ceremonies; in all which time his tongue never faultred in ſolemn prayers, nor did his hand tremble in the offering of the ſacrifices.

Melch. Adam. in vit. Germ. Med. p. 141.

7. *Nicholaus Leonicenus*, famous in the Age he lived, and an Illuſtrator of *Dioſcorides*: He was in the ninety ſixth year of his age when *Langius* heard him at *Ferrara*, where he had taught more than ſeventy years. He uſed to ſay, that he enjoyed a green and vegete age, becauſe he had delivered up his youth chaſte unto his man's eſtate.

Val. Max. l. 8. c. 13. p. 236, 237. Plin. Hiſt. l. 7. c. 14. p. 163. Solin. c. 4. p. 178. Zuing. vol. 2. l. 4. p. 337 Sabellic. Exempl. l. 1. c. 7. p. 46.

8. *Maſſaniſſa* was the King of *Numidia* for ſixty years together, and excell'd all other men, in reſpect of the ſtrength, of an admirable old age; appears by the relation of *Cicero*; that for no rain or cold he could be induc'd to cover his head: they ſay of him, that for ſome hours together, he would continue ſtanding in one and the ſame place, not moving a foot, till he had tired young men, who endeavour'd to do the like, when he was to tranſact any affair ſitting, he would in his Throne perſiſt oftentimes the whole day without turning his body on this or the other-ſide, for a more eaſeful poſture: when he was on Horſeback, he would lead his Army, for the moſt part, both a complete day, and the whole night alſo; nor would he in extreme age remit any thing of that, which he had accuſtomed to do when he was young. He was alſo ever ſo able in the matter of *Venus*, that after the eighty ſixth year of his age, he begat a Son, whoſe name was *Methymnatus*; and whereas his Land was waſte and deſart; he left it fruitful by his continual endeavours in the cultivation of it; he liv'd till he was above ninety years of age.

Val. Max. l. 8. c. 13. p. 237.

9. *Appius Claudius Cæcus*, was blind for the ſpace of very many years; yet notwithſtanding, he was burden'd with this miſchance, he govern'd four Sons, five Daughters, very many dependants upon him; yea, and the Common-wealth it ſelf, with abundance of Prudence and Magnanimity. The ſame perſon having liv'd ſo long, that he was even tired with living; caus'd himſelf to be carry'd in his Sedan to the Senate, for no other purpoſe than to perſwade them from making a diſhonourable peace with King *Pyrrhus*.

Val. Max. l. 8. c. 13. p. 237. Plin. l. 7. c. 48. p. 174. Sabellic. Exemp. l. 1. c. 7. p. 47.

10. *Gorgias Leontinus*, the Maſter of *Iſocrates*, and divers other excellent perſons, was in his own opinion a very fortunate man. For when he was in the hundred and ſeventh year of his age, being ask'd why he would tarry ſo long in this life: Becauſe, ſaith he, I have nothing whereof I can accuſe my old age: being entred upon another age, he neither found cauſe of complaint in this, nor left any in that, which he had paſs'd.

Val. Max. l. 8. c. 13. p. 237. Plin. l. 7. c. 50. p.

11. *Xenophilus* the Pythagorean Philoſopher, was two years younger than the former, but not a whit inferiour in reſpect of his good fortune; for as *Ariſtoxenus* the Muſician ſaith, he dy'd free of all thoſe incommodities that attended upon humane Life, he enjoy'd a very perfect health; and left the world when he was in the higheſt ſplendor and reputation for a perſon of the moſt perfect and exact Learning.

Camer. hor. ſubciſ. Cent. 2. c. 68. p. 277. Lemnius de occult. nat. Mir. l. 4. c. 24.

12. *Lemnius* tells of one at *Stockholm* in *Sweden*, in the Reign of *Guſtavus*, Father of *Ericus*, who at the age of one hundred marry'd a Wife of thirty years, and begat Children of her; and ſaith moreover, that this man (as there are many others in that Country) was of ſo freſh, and green old age, that he ſcarce ſeem'd to have reach'd more than fifty years.

Zuin. Theat. vol. 2. l. 4. p. 337. Sabel. l. 1. c. 7. p. 47.

13. *Iſocrates* in the ninety fourth year of his age, put forth that Book of his, which he intitles *Panathenaicus*; he liv'd fifteen years after it, and in that extreme age of his, he was ſufficient for any work he undertook, both in Strength, and Judgement, and Memory.

Zuin. vol. 2. l. 4. p. 337.

14. *Ageſilaus*, King of *Sparta*, though he had attained to a very great age, yet was often ſeen to walk without Shooes on his Feet, or Coat on his Back, in Froſt and Snow; and this for no other cauſe than that being now an old man, he might give thoſe that were young an example of patience and tolerance.

Plin. Sab. l. 10. c. 8. p. 69. Zuin. Theat. vol. 2. l. 4. p. 337.

15. *Aſclepiades* the *Pruſian* gave it out publickly, that no man ſhould eſteem of him as a Phyſician, if ever he ſhould be ſick of any Diſeaſe whatſoever; and indeed, he credited his Art, for having liv'd to old age, without alteration in his health; he at laſt fell headlong down a pair of Stairs, and dy'd of the fall.

Cæl. Rhod. Ant lect. l. 29. c. 17. p. 1365.

16. *Mithridates*, King of *Pontus*, who for forty years managed a War againſt the Romans, enjoy'd a proſperous health, and to the laſt of his life us'd to ride, to throw Javelins, and on Horſes diſpos'd at ſeveral Stages rode one thouſand furlongs in one day; and alſo could drive a Chariot, that was drawn with ſixteen Horſes.

CHAP.

CHAP. XXXII.

Of some such Persons as have renew'd their Age, and grown young again.

IT is the fiction of the Poets, that *Medæa* was a Witch, that she boyled men in a Cauldron, with I know not what powerful ingredients, till such time as she had restored the Aged unto Youth again. The truth was, that being a Prudent Woman, by continued Exercise, and hard Labours in hot places; she restored those to health, who were soft and effeminate, and had corrupted their bodies by idleness and sloth. Much may be done this way to preserve the body in its useful vigor and firmness; and to prevent those Dilapidations and mines; which an unactive life usually brings upon a man; but what is this to the following wonderful relation?

Fuller's Worthies, p. 308,309. Northumberland.

1. Concerning *Machel Vivan*, Dr. *Fuller* hath set down a Letter sent him from Alderman *Atkins* his Son thus:

There is an acquaintance of mine, and a friend of yours, who certifi'd me of your desire of being satisfi'd of the Truth of that Relation I made concerning the old Minister in the North. It fortun'd in my Journey to Scotland, *I lay at* Alnwick *in* Northumberland *one* Sunday *by the way: and understanding from the Host of the House, where I lodg'd, that this Minister liv'd within three miles of that place; I took my Horse after dinner, and rode thither to hear him preach for my own satisfaction. I found him in the Desk, where he read unto us some part of the Common Prayer, some of holy* David's Psalms, *and two Chapters, one out of the Old, and the other out of the New Testament, without the use of Spectacles. The Bible, out of which he read the Chapters, was a very small printed Bible. He went afterwards into the Pulpit, where he Pray'd and Preach'd to us about an hour and a half; his Text was,* Seek ye the Kingdom of God, and all things shall be added unto you. *In my poor judgement, he made an excellent good Sermon, and went clearly through without the help of any Notes. After Sermon, I went with him to his house, where I propos'd these several following Questions to him: Whether it was true, the Book reported of him, concerning the Hair? whether or no he had a new set of Teeth come? Whether or no his Eye-sight ever fail'd him? And whether in any measure he found his Strength renew'd unto him? He answer'd me distinctly to all these, and told me he understood the Newsbook reported his Hair to become a dark brown again, but that is false, he took his Cap off and shew'd me it. It is come again like a Childs, but rather flaxen, than either brown or grey: For his Teeth he had three come, within these two years, not yet to their perfection; while he bred them, he was very ill. Forty years since he could not read the biggest print without Spectacles, and now he blesseth God there is no print so small, no written hand so small, but he can read it without them: For his strength, he thinks himself as strong now as he hath been these twenty years. Not long since he walked to* Alnwick *to dinner, and back again six North Country miles. He is now one hundred and ten years of age, and ever since last* May, *a hearty body, very chearful, and stoops very much; he had five Children after he was eighty years of years, four of them lusty Lasses, now living with him, the other dy'd lately; his Wife yet hardly fifty years of age; he writes himself* Machel Vivan, *he is a Scottish man, born near* Aberdeen; *I forget the Towns name, where he is now Pastor, he hath been there fifty years.*

Windsor, Sept. 28.
1657. Your assured loving Friend,

Thomas Atkins.

2. To this may fitly be annex'd a Letter which *Plempius* saith he saw under the hand of this wonderful old man himself, dated from *Lesbury, Octob.* the 19th. 1657. to one *William Lialkus*, a Citizen of *Antwerp*, which is as followeth. *Francisc. Plemp. fundam. Med. Munit. Sect. 4. c. 8. p. 120.*

Whereas you desire a true and faithful messenger should be sent from New-castle *to the Parish of* Lesbury, *to enquire concerning* John Maklin; *I gave you to understand, that no such man was known ever to be, or hath lived there for these fifty years last past, during which time I* Patrick Makel Wian *have been Minister of that Parish. Wherein I have all that time been present, taught, and do yet continue to teach there. But that I may give you some satisfaction, you shall understand that I was born at* Whithorn *in* Galloway *in* Scotland, *in the year* 1546. *bred up in the University of* Edenburgh, *where I commenc'd Master of Art, whence travelling into* England, *I kept School, and sometimes preach'd; till in the first of King* James, *I was inducted into the Church of* Lesbury, *where I now live. As to what concerns the change of my body, it is now the third year since I had two new Teeth, one in my upper, and the other in my nether Jaw, as is apparent to the touch. My sight much decay'd many years ago, is now about the hundred and tenth year of my age, become clearer; Hair adorns my heretofore bald Skull. I was never of a fat, but a slender mean habit of body; my diet has been and moderate, nor was I ever accustomed to feasting and tippling, hunger is the best sawce; nor did I ever use to feed to satiety. All this is most certain and true, which I have seriously, though over hastily confirmed to you under the hand of*

Patrick Makel Wian

Minister of Lesbury.

3. That worthy person, D. *Pieruccius*, a Lawyer of *Padua*, and Host to the great *Scioppius*, did assure me, that a certain German, then living in *Italy*, had at sixty years of age recover'd to himself, both new Teeth and black Hair; and had extended his life to a great many years, with the only use of an extract of black *Hellebore*, with Wine and Roses. *Barthol. Hist. Anatomic. Cent. 5. Hist. 28. p. 51.*

4. *Alexander Benedictus* tells of *Victoria Fabrianensis*, a Woman of fourscore years of Age, that then her Teeth came anew, and that though the Hair of her Head was fallen off, yet it also came afresh. *Donat. Hist. Med. mirab. l. 6. c. 2. p. 300.*

5. *Torquemada* assures us, that being at *Rome* about the year 1531. it was bruited throughout

Hakewels Apolog. l.3. c.1. §6. p. 167,168.

Italy; that at *Tarentum* there liv'd an old man, who at the age of an hundred years, was grown young again; he had chang'd his skin like unto the Snake, and had recover'd a new being; withall he was become so young and fresh, that those who had seen him before could then scarce believe their own eyes; and having continued above fifty yeas in this Estate, he grew at length to be so old, as he seemed to be made of Barks of Trees; whereunto he further adds, another story of the like Nature.

Camer. hor. subcis. Cent. 2. c. 68. p. 278. Hakew. Apol. p. 168.

6. *Ferdinand Lopez* of *Castegnede*, Historiographer to the King of *Portugal*, in the eighth Book of his Chronicle relateth, that *Nonnio de Cugne*, being Viceroy at the *Indies*. In the year 1536. there was a man brought unto him, as a thing worthy of admiration; for that it was aver'd by good proofs, and sufficient Testimony, that he was three hundred and forty years old. He remembred that he had seen that City, wherein he dwelt unpeopled, being then when he spake it one of the chief Cities in all the *East Indies*. He had grown young again four times, changing his white Hair, and recovering his new Teeth; when the Viceroy did see him, he then had the Hair of his Head and Beard black; although he had not much: and there being by chance a Physician, at the time present; the Viceroy willed him to feel the old man's Pulse, which he found as good and as strong, as a young man in the prime of his age. This man was born in the Realm of *Bengala*, and did affirm, that he had at times near seven hundred Wives, whereof some were dead, and some were put away. The King of *Portugal* being advertiz'd of this wonder, did often inquire, and had yearly news of him by the Fleet, which came from thence; he liv'd above three hundred and seventy years.

Delrio. disquis. Magic. lib. Donat. Hist. Med. Mirab. l. 6. c. 2. p. 300.

7. An old Abbatess, being decrepit, suddenly became young, her monthly conrses return'd, her rugged and wrinckled skin grew smooth, her hoary hairs became black, and new teeth in her head, and paps swell'd after the manner, as is usual with Virgins.

Sandys in Ovid. Metam. l. 7. p. 146.

8. The flesh of a Viper prepar'd and eaten, clarifies the eye-sight, strengthens the sinews, corroberates the whole body; and according to *Dioscorides*, procures a long and healthful age, in somuch, as they are proverbially said to have eaten a snake, who look younger than accustomed; nor is the Wine of Vipers less soveraign. I have heard it credibly reported, by those who were eye-witnesses, how a Gentleman, long desperately sick, was restor'd by these means to health with more than accustomed vigor; his grey hairs, whereof he had many, falling all from his head; and so continuing for seven years after.

CHAP. XXXIII.

Of such Persons as have changed their Sex.

NAture seems to be so in love with change, that she will have nothing here in this World, to rest in a continued and constant state: Hence it is that Rivers seek out new Channels for themselves; new Cities arise out of the ruines and rubbish of the old; the tops of *Olympus*, *Ætna* and *Parnassus* do not appear so high to us, as they did to our Fore-fathers: and the very Heavens themselves look almost daily upon us with different Faces. But whether there have been such changes in Humane Bodies, as those whereof this Chapter treats, that I must rest upon the credit of such Authors, as have been the Relators of the following Histories.

Plin. Nat. Hist. l. 7. c. 4. p. 158. Sabellic. Ex. l. 9. c. 10 p. 513.

1. It is no Lye or Fable that Females may be turned into Males, for we have found it recorded in the Annals, that in the year when *Publius Licinius Crassus*, and *Caius Cassius Longinus* were Consuls of *Rome*: there was in *Cassinum*, a Maid-child, under the hand and tuition of her Parents, who became a boy; and by the appointment of the *Aruspices*, was confin'd to a certain Desert Island, and thither convey'd.

Fulgos. l. 1. c. 6. p. 14. Sabellic. Ex. l. 9. c. 10. p. 513.

2. *Licinius Mutianus* reports that himself saw at *Argos* one named *Aresco*n, who before time had to name *Arescusa*, and was a Maid, but afterwards in process of time came to have a Beard, as also the parts testifying a man, and thereupon marryed a Wife.

Heyw. Hierarch. l. 7. p. 478. Zuin. Theat. vol. 2. l. 2. p. 282.

3. There was in *Smyrna* a Virgin call'd *Philotis*, but in the same night, wherein she was marry'd to a young man; those parts which were inverted and conceal'd, began to appear, and she rose in the Morning of a contrary Sex.

Fulgos. l. 1. c. 6. p. 187, 188. Wier. opera. p. 337. Kornman de mirac. vivor. p. 44.

4. A marvelous thing also happened in our age, saith *Fulgosius*, when *Ferdinand* the First was King of *Naples*, *Ludovicus Guarna*, a Citizen of *Salerne*, had five Daughters, of which the two Eldest were call *Franciscа* and *Carola*, both which at fifteen years of age, found such alteration in themselves, that they chang'd their Feminine Habits and Names also, the one being call'd *Franciscus*, and the other *Carolus*.

Zacch. qu. Med. legal. l. 7. p. 494. Wier. opera. p. 337. Schot. Med. curios. l. 1. c. 31. p. 146. Donat. Hist. mirab. l. 6. c. 2. p. 298.

5. In the Town of *Erguira*, distant some nine miles from *Conimbra*, there liv'd a Nobleman who had a Daughter named *Maria Pachecha*, who by a like accident with the former, proving to be a young man, changed her habit, and call'd her self *Manuel Pachecha*, who after made a voyage into the *Indies*, became a valiant Soldier, attain'd to much wealth and honour, and returning, marryed a Lady of a Noble Family; but never attain'd to have Issue, and his countenance continued effeminate to the day of his death, saith *Amatus Lusitanus. Consult. Medic. Cent.* 2. *curat.* 39.

Schott. Physic. curios. l. 1. c. 31. p. 146. Heyw. Hierarch. l. 7. p. 478.

6. Strange is that, which is related by *Antonius Torquemada*, not far from the City of *Beneventum* in *Spain*, a Country-man of a mean fortune, marry'd a Wife, who (because she was barren) us'd her very roughly, insomuch, that she lead with him a very discontented life. Whereupon one day putting on one of her Husbands Suits, to disguise her self from knowledge; she stole out of the House, to seek out a more peaceable fortune elsewhere. And having been in divers services, whether the conceit of her mans habit, or whether Nature strangely wrought in her, but she found a notable alteration in her self; insomuch, that she who had been a Wife, desired to perform the office of a Husband. She marry'd a Woman in that place, where she had retired her self. Long she kept these things close, till in the end, one of her familiar acquaintance travelling by chance that way, and seeing her to be so like that Woman he before knew: he demanded if she were not Brother to such a man's Wife, who had

had forsaken her Husbands House so many years since: to whom, upon promise of secrecy, she revealed all that you have heard with the circumstances before rehearsed.

Plin. Nat. Hist. l. 7. c. 4 p. 158.

7. I my self am an eye-witness, saith *Pliny*, that in *Affrick* one *Cossicius* a Citizen of *Tisdrita* turned from a woman to be a man upon her very wedding day, and was alive at that time that I wrote this Book.

Schenck. obs. Med. l. 4. obs. 6. p. 502 Phleg. Trallian. lib. de mirab.

8. At *Laodicea* in *Syria* there was a woman called *Æteta*, who living with her Husband, was turned into a man, and her name thereupon altered into that of *Ætetus*. *Marinus* was then President at *Athens*, and *Lucius Lamias* and *Ælianus Vetus* Consuls at *Rome*. *Phlegon Trallianus* the freed man of *Adrian* the Emperour, saith he saw her.

Liv. Hist. l. 4.

9. *Q. Fabius Maximus*, and *M. Claudius Marcellus* being Consuls, a woman of *Spoletum* became a man.

Schenck. obs. Med. l. 4. p. 502.

10. It is manifest, saith S. *Augustine*, that in part of *Campania*, during the Reign of *Constantine* the Emperour, a Maid became a Man, and was carried to *Rome*.

Schenck. ibid. p. 507.

11. At *Rome* in the time of *Alexander*, a Maid upon her wedding day became a Man.

Donatus in Hist. Med. mirab. l. 6. c. 2. p. 297.

A woman of *Cajeta* that was married to a Fisherman (as *Antonius Panormita* related it to us, saith *Pontanus*) after fourteen years acquaintance with her Husband's Bed, was changed from a woman to a man. Upon which being ashamed of her self, as one exposed to the derisions of men and women: she altered also her course of life, and entred into a Monastery, in which he was known to us the rest of his life. He was buried in the Church of S. *Mary*.

Donat. Hist. Med. mirab. l. 6. c. 2. p. 297. Fulgos. l. 1. c. 6. p. 188.

13. There was a woman called *Æmilia*, married to *Antonius Spentas* a Citizen of *Ebulum*, who after twelve years marriage became a Male, married a wife, and when a controversie arose about the restoring of her Dowry by her Husband: *Masius Aquosa*, by the command of King *Ferdinand*, ended the Suit; adjudging her Dowry to be repayed unto her.

Paræus, l. 4. c. 5. p. Schenck. obs. l. 4. obs. 6. p. 503.

14. *Antonius Loqueneus* affirmed unto me (saith *Pareus*) that he saw a man (at *Rhemes* in an Inn which had a Swan for the sign of it, *Anno Dom.* 1560) who was ever reputed a Female, to the fourteenth year of her age; at which time it fell out, that wantoning in bed with a Maid that lay with her, the signs of a man brake out of her; which when her Parents were informed of, by the interposition of Eccleasiastical Authority, her name was chang'd from *Joan* to *John*, and from thenceforth she wore the habit of a man.

Paræus, l. 4. c. 5. p. Schenck. l. 4 obs. 6 p. 503 Schott. Phys. curios. l. 1. c. 31. p. 145. Sandys on Ovid. Metam. l. 9. p. 184.

16. Some years since, saith the same *Paræus*, when I was in the retinue of *Charles* the Ninth; at *Vitriac* in *France*, there was shew'd me a man, call'd *Germanus Garnierus*, by some *Germanus Maria*, who before having been a Woman, was call'd *Maria*, he was of an indifferent Stature, a square habit of Body, with a thick and red Beard. He was taken for a Virgin unto the fifteenth year of his age, at which time, running after the Hogs he kept (which had gotten into the corn) and leaping over a Ditch with great violence; it came to pass, that the membranes being broke, the hidden evidences of a man, suddenly descended, and discovered themselves, not without pain. Returning to their Cottage, with tears she complained to her Mother, that her Bowels fell out, at which Spectacle, her Mother astonished (consulting with Physicians and Chirurgeons) was inform'd that her Daughter was become a man. The whole matter therefore being represented to the Cardinal Bishop of *Lenuncurium*, he call'd an assembly, where she receiv'd the name and habit of a man.

Schenck. obs. l. 4. obs. 6. p. 503.

16. I have heard the like, saith *Montanus*, of another Virgin, which I had related unto me by the Illustrious Queen *Elionora*, Cousin German to the Emperour *Charles* the Fifth.

Donat. Hist. mirab. l. 6. c. 2. p. 298.

17. *Anno* 1574. While I am writing these things (saith *Donatus*) in the City of *Spoleto*, in *Umbria*, a Girl of eighteen years of age, the Daughter of one *Toraccia*, and Sister to *John Franciscus de Anguilo* of *Norcia*, was chang'd into a man, as is witnessed by divers inhabitants of that place.

Schenck. obs. Med. l. 4. obs. 6. p. 503.

18. In my time (saith *Cuelmannus*) at *Corbeil*, a Town of *France*, near unto the *Sequana*, there was a Girl, who for fourteen years had been educated amongst the Maids, habited as they, and by no difference discernible from the rest of them; yet about the time aforesaid, she had such testimonies about her, that pleaded she was no longer a Woman; that she thereupon altered her Name and Apparel into those of a man. *Cuelmannus* relates this upon the credit of a Physician, in a private Lecture of Anatomy, in the presence of *Cellareus* and *Wolphius*, both eminent Physicians.

Hipocrat. part 8. l. 6. Epidem. Aphor. 45. Zuin. Theat. vol. 2. l. 2. p. 282.

19. *Phiethusa*, heretofore the Wife of *Pitheus Abdera*, while she was young was very fruitful, but her Husband being forc'd into exile; it ceased a long time to be with her monthly, as it had used to be: whereupon she was seised with pains, and redness in her joynts: after which her whole Body became Manlike, all over rough and hairy; she had also a Beard, and her voice was become more deep. We try'd, saith *Hipocrates*, to Effeminate her again, but in a short time she dy'd: And he tells the like of *Namysia*, the Wife of *Gorgippus*, who also dy'd, not long after the same thing had befallen her.

Donat. Hist. mirab l. 6. c. 2. p. 297.

20. But that almost surpasses all credit, which is told by *Pontanus* of a Woman, who after she had been delivered of a Son, became a man, which yet he confirms by the testimony of *Antonius Colotius* the *Umbrian*, and, saith he, this fell out about the year of our Lord, 1496.

Donat. ibid. p. 298. Schenck. p. 503.

21. *Empedocles* of *Agrigentum*, a stickler for the *Pythagorean* Philosophy, saith thus of himself in *Pholastratus*.

Et puer ipse fui, nec non quandoq; puella.

I was both Boy and Girl at several times.

Schenck. p. 503. Donat. ibid. p. 298.

22. *Ausonius* tells of a Boy at *Beneventum*, who suddenly became a Girl, and he hath it in these words.

Nec satis antiquum quod Campano in Benevento,
Unus Epheborum *Virgo repente fuit.*

At Benevent (*nor is it long ago,*)
A youngster did unto a Virgin grow.

Usher. his Annalss in Anno M. 3858. p. 473.

23. In *Abas* a City of *Arabia*, there was a certain Woman call'd *Herais*; she was the Daughter of one *Diophantus*, a *Macedonian*, and begotten by him of an *Arabian* Woman: She was marry'd to one *Samaides*, after which she changed her Sex, and of a Woman became a Man, taking upon her, her Fathers name *Diophantus*.

John. Choker. Fax Hist. cent. 1. c. 23.

24. *Antonius Diuna*, a learned person, propounds the Question, whether a Nun being turned into

into Man, is obliged to become a Monk, or take upon him some Religious Order; he resolves it in the Negative, in such words as these: There was a Nun of St. *Dominicks*, in the City of *Ubeda*; she was born in the Town call'd *Sabiote*, her name was *Magdalena Mugnoz*; the memory of her is yet fresh amongst us: This Woman in the seventh year after she had taken upon her the profession of a Nun; was from a Woman turn'd into a Man. Being hereupon expell'd the Nunnery, she put on man's cloaths; a Beard grew upon her chin, and she was called *Franciscus Mognoz*. This very *Francis* was afterwards my Client; and I pleaded for him in a cause of Rape; for a certain Woman accus'd him, that she was known by him by violence, and got with Child. So that (adds he) if the like case shall fall out, seeing the foresaid Nun (turned to a man) was turned out of the Nunnery; such person without scruple may marry, or take Orders as he please.

CHAP. XXXIV.

Of the strange rigour in punishments used by several Persons and Nations.

WHereas, amongst all the sorts of Beasts (how fierce and ravenous soever) there is not any that uses to prey upon those of his own kind: Man, as if he affected a brutality below that of the Beasts themselves; is not only a Wolf, but a Devil to such as are of the same species with him. There are some men who ever stretch their Wits for the invention of an ingenious cruelty, and who (as if the visage of death was not sufficiently grim) study to shadow it with unusual horrors: moding their punishments by the Council of *Caligula*, *ita feri ut sentiant se mori*, they strive to assemble several deaths, and to bring them so near together, that (if possible) they would give a thousand in one. How prolifick the inventions of men have been in this kind, may be seen (in part) by the Examples that follow.

Sandys Travels, l.1.p. 62.

1. The Turks sometimes, even for small offences, use to lay a man down upon his back, hoist up his legs, and with a cudgel give him three or four hundred blows on the Soles of his Feeet, that so the Veins which assemble there may convey the pain to all the parts of the Body; and by this means the person so punish'd is made lame.

Purch.Pilg. p.1334. Sandys. ibid.62,63

2. They have also amongst them a dreadful punishment, which is ganching; that is, they let the Body of a Man fall from on high, upon certain Hooks, that are fastned below, on purpose to catch hold of him; and being thus taken, they suffer them there to hang until they die, by the anguish of their wounds, or else more miserable famine.

Purch.ibid. p.1334. Sandys. ibid.p.63.

3. They have another which is yet more terrible; him whom they have design'd to this punishment, they draw over a Gibbet, and putting a small Cord about his naked Waste, two men pulling at the two ends, they inforce him to draw up his breath; still pulling it straiter and straiter, till they have made him very small; then with one blow they cut him off in the middle; that done, they clap the upper part on an hot Iron, or Plate of Copper, that sears up the Veins; whereby they keep him in sense of intolerable pain so long as they can. The person thus us'd, will retain both sense and discourse till he is taken down, and then he departs in an instant: while the upper part of the body is thus barbarously dealt with, they throw the neather part of it to the Dogs.

Purch.Pilg. vol.1. p. 557.

4. While Sir *Thomas Roe* was Embassador at the great *Moguls* Court, he saw some of his Nobles whipt (by his command) for drunkenness in this manner: They were strip'd stark naked; and had one hundred and thirty stripes a piece, with a most terrible instrument, having four Cords, and at the ends of each of them Irons like Spurrowels, so that each stroke made four wounds: and when by reason of this cruelty, they lay for dead upon the ground; the *Mogul* caus'd the standers by to kick them, and the Porters to break their staves upon them; when they were thus mangled and bruised, they were carry'd out, one of them dying in the place.

Zuin.Theat. vol.1.l.2. p.160.

5. The *Muscovites*, in the Examination of Thieves, Homicides, and the like, instead of putting to the Rack, to extort a confession, they cause cold Water to be let fall drop by drop (from an high place) upon their bare heads; and this they look upon as a most intolerable punishment.

Alvarez.Semed. History of China, part 1.c.28. p.143.

6. In *China*, they have two sorts of Racks, that of the Feet, and that of the Hands; for the Feet they use an Instrument, called *Kia Quen*; it consists of three pieces of wood put in one traverse, that in the middle is fixt, the other two is moveable, between these their Feet are put, where they are squeez'd and pres's'd, till the Heel-bone run into the Foot: For the Hands, they use also certain pieces of wood, they call them *Teanzu*; these small pieces they put betwixt the Fingers: then they straiten them very hard, seal them round about with Paper, and so they keep them for some space of time.

Zuin.Theat. vol.1. l. 2. p.199.

7. The punishment with Ice amongst the Northern Nations is this: They digg a hold in the Ice in two places, at distance from each other, then they tye the guilty person to a long Rope, then throw him into one of the holes; and then under the Ice, with a swift motion, they draw him through the Water out at the other hole.

Plut.Parrel. in Artaxerx. p. p.10019. Camer.hor. subcis. cent. 1.c.85.p. 403. Fulgos. l.9. c.2.p.1153 Lonicer. Theat. p. 351. Zonaræ Annal. tom. 1.fol.21. Pezel. Mellific.tom.1. p.194.

8. A most horrible and cruel punishment is that amongst the *Persians*, by which *Mithridates* the Domestical Servant of *Artaxerxes* was put to death. They take two Troughs, made on purpose so even, that the one is neither longer nor broader than the other. He that is to be punished, is to be laid on his back, in one of them, and then covered with the other; after which they are both fastned together, yet so as the Feet, Hands and Head lye without them, by holes made for that purpose; all the rest of the Body being cover'd and hid within: while he thus lies, he hath Meat given, as much as he will eat, and if he will not eat, they constrain him to it by force, pricking his Eyes with Needles; when he hath eaten, they give him to drink Hony mingled with Milk, and they pour thereof not only into his Mouth, but also upon his Face, turning him, so that the Sun ever more strikes into his Eyes; insomuch, that his Face is continually cover'd over with Flies. And for as much as he doth within this Trough all the

the necessities of nature, that a man eating and drinking is forced unto, of the filth and rottenness of his excrements there are worms engendred, which eat into his body: when they see that the miserable creature is dead, they take off the upper trough, and find his flesh all eaten by this Vermine even to his entrails. The forementioned *Mithridates*, when he had languish'd in this misery the space of seventeen days, he died at last in grievous and horrible torments. All this was to this great favourite at the instance of *Parysatis* (the Mother of *Artaxerxes*) without any other reason, save that having drank too much (by the policy of a crafty Courtier) he was provoked to speak too freely, and to boast of his valour absurdly.

Suet. in Tiberio. c. 52. 157. Fulgos. l. 9. c. 2. p. 1160. Lonicer. Theatr. p. 352.

9. *Tiberius Cæsar* invented a new kind of torment; for he caused the privy members of some he was displeased with, to be tied fast with a Lute string, and then forc'd them to immeasurable drinking, till by the extreme torture of their retained urine they expired.

Fulgos. l. 9. c. 2. p. 1168.

10. *Otho Antonius* Earl of *Monsferat*, and Prince of *Urbin*, caused a boy of his that waited upon him in his Chamber, to be wrapped up in Sear-cloths of Sulphur, Pitch and Rosin, and so to be burnt alive in manner of a lighted torch; the only cause he used him with this cruel severity, was, for that he neglected to awake him at the precise hour he had appointed.

Fulgos. l. 9. c. 2. p. 1169.

11. *Nicholaus Picinius*, when under Duke of *Milan*, he besieged the City of *Album Ingaunum*, he there took *Valens Fogatius*, and forasmuch as he was found to have carried Letters from the Besieged, he caused his head and heels to be tied together, till the man was thus turn'd in manner of a Globe, then he ordered that he should be shot into the City from the mouth of such a Gun as the Italians call *Bricola*, with a Mortar-piece; so that though the man died before he touched the earth, yet with that high fall he had, and force of the powder, he lost all humane form, and few of his limbs were to be gathered up, some being lost by the way.

Zuing. Theatr. vol. 1. l. 2. p. 199.

12. *Dracula* was the Prefect of the *Transalpine Hungary*: he is reported to have caused the feet of such Turks as he had taken prisoners, to be flea'd, and then rubbed over with Salt, that done, he commanded Goats to be brought to lick the Salt and raw soles of their feeet, that with the asperity and roughness of their tongues they might encrease their torments.

Fulgos. l. 9. c. 2. p. 1168.

13. *Mahomet*, Emperour of *Constantinople* used extreme severity to such Captives as he had taken, and thought their service unprofitable, through age, or other impediment: for he caused the end of a long pole to be thrust up into their fundament, the other end of it was fastned in the earth; thus were they raised up on high, as it were sitting upon the upper end of the pole, being in this state he caused meat to be reached up to them, so long as their torments would suffer them to continue alive.

Zuing. vol. 1. l. 2. p. 200. Lamprid.

14. *Alexander Severus* the Roman Emperour, when a Notary had return'd a false Breviate of a Cause into the Emperour's Council, he caused the Nerves of all his fingers to be cut so, that from thence forth he was never able to write.

Virgil. Æneid. l. 8. p. 266.

15. Such as had the misfortune to fall into the displeasure of *Mezentius*, were used with a cruelty agreeable to the salvage and barbarous disposition of that Tyrant. The best of Poets has thus described it:

Mortua quinetiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora;
Tormenti genus, & sanie taboque fluentes
Complexus misero longâ sic morte necabat.

Dead bodies to the quick he joyned, and
Composing face to face, and hand to hand,
Flowing with putrid filth (strange torments) by
Embraces foul he slowly caused to die.

Wieri opera p. 812, 813. in lib. de ira. Fulgos. l. 9. c. 1. p. 558. Lonicer. Theatr. p. 353. Sandys Travels. l. 4. p. 200. Xophil. p. 57. in Augusto.

16. *Augustus Cæsar* being at Supper with *Vedius Pollio*, it fell out that a servant of *Pollio*'s brake a Crystal Glass, who streight commanded he should be hal'd to capital punishment: and what was that? but to throw him for food to his Lampreys, many of which he kept in a pond near his house; the boy breaking from them that were seising of him, ran in to *Cæsar*, cast himself at his feet, and besought him, not that he might not die, but that he might not die that unheard of and cruel death, *Cæsar* astonish'd at the form of this unusual cruelty, commanded forthwith that the boy should be dismissed his service, and be at liberty, all the Glasses of that curious workmanship to be broken in his presence, and the Fish pond to be filled up: For, said he, I will take from *Pollio* all future occasion of falling into such precipitant eversions of the mind, or of destroying his servant hereafter in so cruel a manner, who, how base of birth soever, yet being a man, is of more value than all the Glasses and Vessels of the world.

Wieri opera p. 825. l. de ira.

17. *Lysimachus* being displeased with his Friend *Telesphorus* the Rhodian, caused his ears and nose to be cut off, and then having enclosed him in a Cage, he fed him there as a strange and unusual creature, his maimed face having made him lose all humane resemblance; hunger, and filth which his body had contracted (being there left in its own dung) his exulcerated sides, by reason of the straitness of his incloSure, these made him appear a foul and frightful spectacle to all that look'd upon him; and being thus made a monster by his punishment, he was also depriv'd of all pity.

Camerar. hor. subsis. cent. 2. c. 58. p. 245. Dinoth. memorabil. l. 5. p. 372, 373. Aul. Gell. noct. Attic. l. 6. c. 4. p. 172. Pezel. mellific. hist. tom. 2. p. 47.

18. *Attilius Regulus* being prisoner at *Carthage*, was by them shut up into a Dungeon, whereinto not so much as a glimpse of light entred: a long time after he was hastily brought into the *Forum*, or Market place, and laid right against the Beams of the scorching Sun, his eye-lids both the upper and the nether being turn'd, and tied so fast, that he could not close them, but held his eyes staring against the Sun. The tormenters keeping him in that case, and never suffering him to sleep, till he had ended his days in that miserable torture. The news of his death being brought to *Rome*, the Gentlemen of *Carthage* that were prisoners there, were by the commandment of the Senate delivered into the hands of the Sons of *Regulus*, who shut them into a press set all over with long and sharp pointed nails, where they were never suffered to sleep, but standing and watching were forc'd to recompense the loss of his life with that of their own.

Baker's Chron. p. 202.

19. An Irish Friar of the order of the Carmelites, in the Reign of King *Richard* the Second, charged the Duke of *Lancaster* with heynous crimes, as that he intended to destroy the King, and usurp the Crown, shewing the time, the place, and other circumstances of the whole plot, but the Duke, call'd to his answer, so clear'd himself, at least gave such colours of clearing, that the accuser was committed to the custody of *John Holland*

land the King's half Brother, till a day appointed for further trial. The night before which day, the said Lord *Holland*, and Sir *Henry Green*, are said to have come to this Friar, and putting a cord about his neck, tied the other end about his privy members, and after hanging him up from the ground, laid a stone upon his Belly, with the weight whereof his back bone burst asunder; thereby putting him to a most tormenting death. An act not more inhumane than unadvised; for though it took away the accuser, yet it made the accusation more suspicious.

wieri opera. 824. in l. de ira. Zonar. Annol. tom. 1. fol. 32. Sabellic. ex l. 8. c. 4. p. 438. Justin hist. l. 12. p. v38. Usser's Annals. A.M. 3675. p. 239.

20. *Bessus* was the Prefect of *Bactria*, under *Darius* King of *Persia*, who (when his Master had fought three Battels unfortunately with *Alexander*) finding him in his flight, bound him, and having mortally wounded him, left him to the mercy of his enemy then in pursuit. The Traytor afterwards fell into the hands of *Alexander*, who (to make him an example to late posterity) caused the tops of two trees (growing over against each other) to be bent down together with a mighty force, and his limbs to be tied fast to them both, which done, the trees upon the sudden were left at liberty, and thus the body of the miserable wretch, upon their parting was rent in sunder, this kind of punishment the Greeks call *Disphondonem*.

M. de Seres General hist of Frace. p. 1178, 1179. Howel's Epist. vol. 1. § Ep. 18. p. 30. Howel's hist. of Lewis 13. p. 7.

21. *Francis Ravillac* born in *Angoulesme*, by profession a Lawyer was that infamous Villain who stabbed to the heart the most illustrious *Henry* the Fourth, King of *France*, for which he was put upon the Rack the twenty fifth of *May*, and had sentence of death passed upon him the twenty seventh day, and his execution according to it, which was on this manner: He was brought out of prison in his shirt, with a torch of two pound weight lighted in one hand, and the knife wherewith he had murdered the King chain'd to the other, and then he was set upright in a Tumbrel or Dungcart: in this manner he was carried to the *Greve*, where there was a strong Scaffold built. At his coming up to the Scaffold he crossed himself, a sign that he died a Papist, then he was bound unto an Engine of Wood, made like unto S. *Andrew*'s Cross, which done, his hand with the knife chain'd unto it was put into a Furnace, then flaming with fire and brimstone, wherein it was in a most terrible manner consumed, at which he cast forth horrible cries like one tormented in Hell, yet would he not confess any thing. After which, the Executioners having made pincers red hot in the same Furnace, they did pinch his paps, the brawns of his Arms and Thighs, the calves of his Legs with other fleshy parts of his body, pulling out collops of flesh, and burning them before his face, then they poured into those wounds scalding Oyl, Rosin, Pitch and Brimstone molten together: after which they did set a hard roundel of clay upon his Navel, having a hole in the midst, into which they poured molten lead, he roared out most horribly, yet he revealed nothing. But to make the last act of his Tragedy equal in torments to the rest, they caused four strong Horses to be brought to tear his body in pieces; where being ready to suffer his last torment, he was again questioned, but would not reveal any thing, and so died without speaking one word of God. But his Flesh and Joynts were so strongly knit together, as those four Horses could not in a long time dismember him; but one of them fainting, a Gentleman who was present, mounted upon a mighty strong Horse, alighted, and tied him to one of this Wretches members, yet for all this they were constrain'd to cut the flesh under his arms and thighs with a sharp Razour, by which means his body was the easier torn in pieces, which done, the fury of the people was so great, that they pulled his dismembered carcase out of the Executioners hands, which they dragged up and down through the dirt, and cutting off the flesh with their knives, the bones which remain'd were brought to the place of execution, and there burnt, the ashes were scattered in the wind, being held unworthy of earths burial. By the same sentence all his Goods were declared forfeit to the King. It was also ordain'd, that the House where he had been born should be beaten down (a recompense given to the owner thereof) and that never any other should be built upon the ground: That within fifteen days after the publication of the sentence by sound of Trumpet in the Town of *Angoulesme*, his Father and Mother should depart the Realm, never to return again, if they did, to be hanged without form of process, his Brethren, Sisters and other kindred were ever forbidden ever after to carry the name of *Ravillac*, enjoyning them to take another upon the like pains; the Substitute of the King's Attourney General having charge to see the execution of the said sentence at his peril.

Camerar. hor. subcis. cent. 1. c. 87. p. 407.

22. In the time of the Emperour *Julian* the Apostate, *Marcus* Bishop of *Arethusa*, after he had first been imprisoned in a Cave under ground, he was afterward drawn forth and delivered to the youth of the City to prick him with Bodkins: Finally, being anointed with Brine and Honey, and shut in a Cage, he was therein hang'd up to the Sun, that the Flies and Wasps might eat him alive, which torment (saith *Suidas*) he endured with invincible courage and patience.

Zuing. Theatr. vol. 2. l. 7. p. 514. col. 2.

23. *Galeacius Sforza*, Duke of *Milan*, having heard the lamentation of a poor widow, over the corps of her Husband, who had lain unburied for three days, through the covetousness of a Parish Priest, she having no money wherewith to purchase him a Grave, the Duke commanded the price to be paid, the Grave to be digged, and the carcase to be thrown upon the Priest; for he would that they should be both buried together, the one dead, and the other alive, this was his command, and himself took care for the execution of it accordingly.

CHAP. XXXV.

Of the unusual Diseases wherewith some have been seised, and when, and where some of them began.

THis world is a kind of great Hospital, wherein is contained a numberless number of miserable creatures, wearied out with variety of infirmities and diseases. *Horace* complains:

Horat. carm. l. 1. ode 3.

Post ignem ætheria domo
Subductum macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda necessitas
Leti, corripuit gradum.

And

And as the impiety, luxury, and idleness of men hath advanced, in the same manner new diseases have encroached upon us, and those also accompanied with such an unwonted malignity, and such unheard of symptoms as are sufficient to excite the admiration of the Reader.

Zacut. Lusit. prax. Adm. l. 3. obs. 37. p. 347.

1. In the year 1600, there was a plague which made great devastation almost throughout all *Europe*, but especially in *Spain*. At that time I observed divers in a certain Village very strangely affected; for as soon as the plague had seised them, they were suddenly deprived of all sense, their hair fell off their heads, a livid pustule arose out at the end of their Nose, which in the space of twenty four hours eat it all off, then were the sick taken with cold and mortification of the extreme parts, and so presently died, not one of them escaped.

Zacut. Lusit. prax. Adm. l. 3. obs. 94. p. 396.

2. The Brasilians have a disease which makes great destruction amongst them, it's call'd in their language *Mahundo*, the Portugals call it *Bicho*, and the Dutch de Worm. In the first accession of the Disease, the Patient is pressed with a spontaneous lassitude, an unusual heat in the fundament, and an intolerable itch in those parts; if this be without a Fever, it is soon cured with the juice of Lemmons: if neglected, the heat increases, an ulcer is bred, from whence flows a great deal of matter; this is also curable with the juice of Lemmons, and the juice of Tobacco; but if the ulcer through ignorance or inadvertency be not heeded, then all medicine comes too late, the ulcer spreads, the parts are mortified by inflammation, and (which is wonderful) all this without Fever or Thirst, the sick are exhausted of all strength, and falling into faintings, depart this life. A rare and strange disease, which is observed to be only in the Western parts: and whose only Antidote is Lemmons, and that of Tobacco.

Donat. hist. medic. mirab. l. 6. c. 4. p. 308.

3. The Carbuncle (which is so peculiar an evil to the Province of *Narbon*) came first into *Italy* while *L. Paulus* and *Quintus Marcus* were Censors; two consular persons, *viz. Julius Rufus* and *Q. Lecanius Bassus* died of it this very year. It's bred in the most private place of the body, and for the most part under the tongue, 'tis a hard red pustule, black in the head of it, sometimes livid, it swells the body, is without smart, itch, or any other symptom besides sleep; and oppressing the patient with a heavy sleep, it sends him out of the world in three days.

Donat. hist. med. mir. l. 6. c. 4. p. 308.

4. That Species of the Leprosie which is called *Elephantiasis*, came not into *Italy* before the time of *Pompey* the Great: it commonly began in the face, or at the Nostril, no bigger at first than a small pease; it spreads it self all over the body, which it deforms with divers spots, unequal skin, and a rough scab; at last it turns black. and wastes the flesh unto the very Bones, making the Fingers and Toes in the mean time swell. The Disease is peculiar to *Ægypt*, and if it fall upon the King, is fatal to the people; for Baths of humane blood are the usual and frequent remedies that are prepared for him.

Krant. hist. Sax. l. 5. Donat. hist. mir. l. 6. c. 4. p. 310.

5. *Albertus Krantzius* tells, that at such time as Duke *Godfrey* of *Bulloign* was in the Holy War, about *Niverna* there was a strange kind of Disease discovered; for men burnt, being touch'd with an invisible fire, a fire that pierc'd unto the very bowels and vitals, by occasion of which, the hands of some, and the feet of others fell off: the like was *anno* 1089, in the West part of *Lorrain*, *Gaulter. tab. chron. p.* 631.

Procop. de bell. Goth. l. 2. Donat. hist. med. l. 6. c. 4. p. 310.

6. *Procopius* speaks of a Famine amongst the *Tuscans*, and thereby a Disease fell amongst them which took away many thousands: the manner of their Disease and death he thus sets down: Having nothing to eat, they became extenuated and pale, their skin clave to their bones; and whereas choler too much abounded in them, the Gall overflowed and infected the body and skin with its own tincture: at length the Disease prevailing, there was no moisture left in the body, the skin was hard as leather that is tann'd, their visages were changed from livid unto black, and the men seem'd like so many quench'd Torches, their countenance was stupid, and their aspect lowring like unto those who are mad, and in this condition they died.

Forest. obs. medic. part. 3.

7. *Forestus* records, that in *Siracuse* there was an universal Disease called the Hungry Sickness, in which people did desire continually to eat, and were never satisfied: of this multitudes died. At last it was observed, that this disease came of Worms, which were expelled by Bole Armoniack and Triacle.

Schenck. obs. med. l. 4. obs. 8. p. 504.

8. *Hippocrates* tells of a Disease among the better sort of the *Scythians*, by which they become emasculated, and are called effeminate, being unable to perform the office of Husbands, they put on the habit, and dispose themselves into the society of women, where they handle the Distaff, *&c.* *Hippocrates* supposes it may come from them by their too frequent and constant riding upon Horses, by which their Hips are contracted, and they are made lame, to cure which, they open both their veins behind the ears, and draw much blood thence, which, saith he, if any man do, he is speedily made barren.

Cites. opusc. medic. 168.

9. That Pox which is the scourge of Whoremasters, did first break forth in *anno* 1494, and from the Neapolitan Expedition was deriv'd unto all *Europe*, passing through all the Countries of it, by which means 'tis called by some the French, the Spanish, the Neapolitan Pox. *Nicholaus Leoniceus* without the injury of any Nation, calls it the Epidemical Scab. This Disease raged, during the whole year 1500, and in 1609, from new symtoms it was called the Crystalline Scab, and was somewhat more mortal than it had been before.

Cites. opusc. med. p. 169. Donat. hist. medic. l. 6. c. 4. p. 309.

10. About *anno* 1530, the Disease called the Scurvy did first infest *Denmark*, *Norway* and *Lithuania* only, but now 'tis become deadly almost in all maritime places, especially to Mariners, affecting them with putrefaction of the Gumbs, falling out of the teeth, virulent ulcers of the Jaws, as stinking and noisome smell of the breath, an œdematous tumour of the whole body, especially of the Legs and Feet, with livid spots in the skin, which turn at last to malignant ulcers.

Zuing. Theatr. vol. 2. l. 4. p. 330. col. 1.

11. *Johannes Baptista* of *Modena*, at the rising of the Sun was every day seised with a vehement pain in the fore part of his head, which pain did gradually encrease till such time as the Sun was got up to his meridian height; from that time his pain did diminish by degrees, so that at Sun-set it was quite gone.

Schenck. obs. med. l. 6. obs. 5. p. 176.

12. When I was at *Basil*, saith *Cardan*, for two years together a pestilence had afflicted those only who were Helvetians, insomuch that in all that time (which is strange to relate) scarce one Frenchman or Italian died of it.

Schenck. obs. l. 1. obs. 10. p. 137.

13. *Erasmus* saw an Italian who spake perfect Dutch (which yet he had never learn'd) it was

suppos'd he was possessed by the Devil; but being freed of some Worms wherewith he was infested, he recovered, not knowing that he had ever spoken Dutch.

Forestus de vitiis capitis.l.4. Plut.in Sylla.p. 474,475.

14. *Forestus* speak of a Gentleman of *Portugal*, out of whose body the Lice swarm'd so fast, that his two men did nothing else but sweep them off with their hands; and this they did in that plenty, that they carried out Baskets full of them. Of this loathsome disease died *Sylla*, *Pherecides*, *Philip* the Second King of *Spain*, *Acastus* the Olynthian, *Calisthenes*, *Mutius* the Lawyer, and *Eunus* the Author of the servile war.

Sennert. prax.med. l.5.part.§ 2.8.p. 307. Citesi. opusc. med.p.169. Clark. mir. c.103.p. 479.

15. About the year one thousand five hundred sixty, or seventy, the Polonian *Plica* broke forth, which plats and twists the hair of men and women in so terrible a manner, and so deforms their heads, that they seem to be Gorgons. Their hair abounds with lice and matter, for they dare not either clip it off, or disentangle it with a Comb; if any man presume to cut off those locks, he is presently struck blind, or according to the variety of parts in which the virulent humour is lodged, he is miserably tortured, his bones are struck one against the other, his joynts are loosed, and a convulsion upon all the parts of his body; but if he nourish these locks and curls, though he is strong and fleshy, yet nevertheless doth he become weak, trembling and bloodless; but if they fall off of their own accord, and thereupon the force of the disease may have seem'd to have spent it self, yet doth it grow afresh upon them; nor doth it cease till it hath twisted all their hair in this manner, and filled it with nastiness and filth.

Polyd.virg. Angl.hist. l.26.p.561. Citesi. opusc. med.mir.l. 6.c.4.p. 309. Baker's Chron.p. 341. Stowes Annals.p.540. Zuing. Theatr. vol. 2.l.4.p. 338.

16. The Sweating Sickness in *England* began first in the beginning of the Reign of *Henry* the Seventh, it seised men with a deadly Sweat all over the body, and together with that a vehement pain and heat in the head and stomach infested them; some in bed or up not able to endure the heat, threw off their cloaths: others in their thirst drank cold drink: and some there were who patiently bearing both the heat and stink (for the sweat had a stinking smell) covered themselves close, increasing their sweat, but all of them immediately, or at least, not long after their beginning to sweat, died indifferently; so that scarce one of an hundred of the sick recovered: the force of the Disease lasted twenty four hours, and then (the sweating being over) they recovered; yet not so but that many afterwards relapsed and died of it. A strange mortality was made by this Disease, for it slew so many, that Strangers wondered this Island should be so populous as to bear and bury such incredible multitudes. Some have observed, that no Stranger in *England* was touched by this Disease, yet the English were chased with it, not only here, but in other Countries abroad, which made them fear'd and avoided whersoever they came. At last, the only remedy found out for it was this, if it seised any while they were up, to lie down with their cloaths on, if in Bed, there to rest without rising for twenty four hours, so covered in the mean time as not to provoke their sweating, but to suffer it gently, and of its own accord to distil, to take no food at all, if able so to continue, nor any more of their accustomed (and that warm) drink than to quench their thirst: above all, not to stir either hand or foot out of the Bed, to cool themselves, for that was deadly to attempt.

17. It is reported by Authors worthy of credit (saith *Cardan*) that at *Constantinople* there arose a plague of a strange kind of nature, all that were infected, or lay sick of it, seem'd to themselves to be slain by another man, and afflicted with this terrour, they died; most of them (while sick) neither saw nor heard, but lay as persons astonished, or Planet-struck, wholly dispossess'd of their senses and reason; and though they were in a Fever, accompanied with a cough, yet were they cold and pale.

Schenck. obs.med.l.6. obs.3.p. 766. Zuing. Theatr. vol.1.l.1. p.16. Cæl.Rhod. Lect.Antiq. l.2.c.6. p.51. Dinoth. memorab. l.6. p.442. Jul.Capitol.in Antonin.p. 181. Cæl.Rhod. Lect.Antiq. l.8.c.12. p.365. Fulgos. l.1. c.6.p.150.

18. In the Reign of *M. Antoninus Philosophus*, and *Ælius Verus*, there was at *Babylon* in the Temple of *Apollo*, a little Cabinet of Gold, which a Soldier lighting on by chance open'd, and thence breath'd out such a pestilent air, that it first infected the Parthians, then the adjacent Provinces, and crept on to almost all the habitable world: such was the fury of that Plague, that it destroyed almost the third part of mankind; it wasted *Italy* in that manner, that the Farms, Fields and Towns were left without Inhabitants, so that they grew up to Woods and Ruines; and almost all the military Forces were consumed by it.

Petr. Servidissertat. de ungu. Armar.p. 25,26.

19. *Gabriel Fonseca* the chief Physician in *Rome* relates this History, a noble Nun of the illustrious Family of the *Franchis*, aged 27, of a hot and dry temperament from her Birth, having formerly been variously affected, in the Month of *March*, 1637, fell into such a wonderful voidance of urine, that several times in the compass of one single day, exceeded the quantity of two hundred pounds weight; her urine was thin, and of like consistence with water, in which there swimmed above something like flakes of snow: and which was observ'd equally wonderful in this profusion of water, wherein she had continued for divers days, she vehemently abhorred all kinds of drink: when I perswaded her to it, lest she should wholly melt into urine, she thereupon hated me, wept, and was angry with the Physician that attended her, for calling me to his assistance. There was with us the excellent *Benedictus Averrhinus*, a famous Physician in the City, also *Jo. Jacobus Baldinus* a Physician of great reputation both in the City and the World, the Physician in ordinary to the Nunnery in *Campo Martio* wherein she abode; and yet this Nun in a few days after recovered. After two Months she fell into an absolute suppression of urine, burning with extraordinary thirst: when I then attended (by reason of the absence of the ordinary Physician) and that she had made no water in fourteen days: at last with the use of the Spirit of Turpentine she voided urine copiously, with a matter in it resembling Sand and chalk.

Euseb.Eccl. hist.l.9.c. 10.p.181, 128. Camerar. hor.subcis.

20. The end of *Maximinus* the Tyrant is thus described by *Eusebius*: Having staid in the House while his Army was abroad, and hiding himself in his privy Chambers and Closets, he was stricken throughout all his body, with a strange and unknown Disease, so that he threw himself upon the ground transpierced with griefs, vexed with the cruel twinge of torment, and overwhelmed with a wolvish hunger that could never be satisfied. All his flesh was taken with a secret fire sent from Heaven, so that as it were burnt, and coming by little and little to be turn'd to ashes, there was no more any shape of man to be seen in him, nothing being left but a carcase of bones all dry, and as it were broiled, insomuch that they who attended him in that case, gave out, that his body was as a sepulchre, in which stinking carcase the soul was buried. The heat increasing within the marrow, his eyes fell out of his head, so that he utterly lost his sight. Being in this miserable state, he confess'd himself taken, calling for death, and acknowledging it

was

was the just recompence of his fury, and insolence against Christ; he drave his soul out of that infested den, wherein it was detain'd.

Joseph. 21. *Antiochus*, the Son of *Demetrius*; as he returned from *Persia*, was smote with a remedilesse pain in his Bowels, intolerable torments in all his inward parts, his Body breeding abundance of Worms, which issued out from the same, so that he rotted above ground, and by reason of the intolerable stink of his putrefi'd Body, no man could endure to come near him; nor was he himself able to endure that noisome smell, that proceeded from him, so that he ended his life in much misery.

Schenck. obs. Med. l. 1. obs. 10. p. 137. 22. *Schenckius* tells of a certain melancholy Rustick, who always when the Moon was combust, made Verses; but the combustion being over about two days, he utter'd not one learnrd word: He tells also of a Woman, who falling into a Disease, familiarly spake Latin, who yet so soon as she was cured, knew not a word of that Tongue.

Zuin. Theat. vol. 2. l. 7. p. 543. col. 2 Gault. tab. Chr. p. 535. 23. *Anno Dom.* 654. in the eleventh year of *Constance* the Emperour, it rain'd ashes; at *Constantinople* Fire fell from Heaven, and a most grievous Plague followed for three Months in the Summer. A good and evil Angel did visibly appear to all men, walking round the City; the evil Angel seemed to carry a hunting Spear in his hand: and look how oft he stroke with that upon the Door of any mans House, by the command of the good Angel, so many Corps were found in that same House the day following.

Cæl. Rhod. Lect. Antiq. l. 30. c. 4. p. 1390. Zuin. Theat. vol. 1. l. 1. p. 16. col. 2. 24. In the Reign of *Lysimachus*, the *Abderitæ* were infected with a new and strange Disease; the manner of it was thus: First, a violent and burning Fever universally seis'd them: Upon the seventh day after, they bled at Nose very copiously, or others of them fell into an exceeding sweat; and this was the end of the Fever: But a ridiculous affection was left upon their minds; for they all fell to acting of Tragedy; they thundred out Iambicks loud as they could: Especially *Euripides* his *Andromeda*, and the part of *Perseus* therein; so that the City was full of these pale and extenuated Actors, crying up and down the Streets:

O Love thou tyrant over Gods and Men!

and such like. This dotage lasted till Winter, and sharp cold put an end to it. The occasion of all was this: *Archelaus*, a famous Tragedian had in Summer represented *Andromedæ*; and in the Theatre they had got the cause of their Fever; and these representations remain'd in their minds after their recovery.

CHAP. XXXVI.

Of the different and unusual ways, by which some men have come to their deaths.

Trenchfields History improv'd, p. 34. THe Indian King of *Mexico*, upon the day of his Coronation, was cloathed with a Garment, all painted over with Skulls, and dead Mens bones; those rude people intending to admonish him in his new Sovereignty of his own Mortality; and we read of *Joseph* of *Arimathæa*, that he had his Tomb in his Garden; certainly it was to season his pleasures there, with the remembrance of his own frailty: it will be our Wisdom to expect death in every place, and in every condition; seeing there is none that is priviledged against his approaches: By various accidents the Rich and Poor promiscuously perish, and so do the Young and Old: sometimes (as it was in the race to the Sepulcher of Christ, *John* over-ran *Peter*) the Young and Strong make more haste to the Tomb; than the Aged and Weak: For the great Creator hath planted us round with death; and the ways to it are such and so many, as mock the prudence and best foresight of the wisest amongst mortality to evade them.

Hevl. Cosmog. p. 253. Fulgos. l. 9. c. 12. p. 1333. Zuing. vol. 2. l. 4. p. 362. 1. *Charles* the Second, King of *Navar*, having wasted his spirits with voluptuousness and luxury, in his old age, fell into a lethargy, or else a palsie; and therefore to comfort his benummed limbs, he was by the advice of his Physicians; sewed up in a sheet, steeped in *Aqua vitæ*; the Chirurgeon having made an end of sewing the sheet, wanted a knife to cut off the thread, whereupon he took up the wax candle that stood by him, to burn it off; but the flame running by the thread, caught hold of the sheet in an instant; which according to the Nature of *Aqua vitæ*, burnt with such violence, that notwithstanding all endeavours; the aged King miserably expir'd in the midst of the flames: This fell out, *Anno* 1386.

Fulgos. l. 9. c. 12. p. 1334. Kornman. de mir. mort. l. 6. c. 38. p. 19. Zonar. Annal. tom. 3. p. 119. 2. The Emperor *Jovinian*, Successor to *Julian* the Apostate; being come to *Dadastana*, that bordereth on *Bythinia* and *Galatia*, lay in a Chamber that was new plaister'd with Lime upon the Walls; where his Head being surcharg'd with a venemous vapour (caus'd on, and increas'd by a Fire of Charcoal, made in the Room) he was found that night stifled in his Bed, being in the three and thirtieth year of his age.

Full. worth. p. 247. Devonsh. 4. In *Devonshire* there is a stone call'd the Hanging Stones, being one of the bound-Stones, which parteth *Comb-Martin*, from the next Parish. It got the name from a Thief, who having stoln a Sheep, and ty'd it about his own Neck, to carry it home at his Back: he rested himself for a while upon this Stone, which is about a foot high, until the Sheep strugling, slid over the Stone on the other side, and so strangl'd the Man.

Full. worth. p. 257. Norfolk. 4. Dr. *Andrew Perne* (though very facetious) was at last heart-broken with a Jest, as I have been most credibly inform'd from excellent hands: He is tax'd much for altering his Religion four times in twelve years, from the last of King *Henry* the Eighth, to the first of Queen *Elizabeth*; a Papist a Protestant, a Papist a Protestant; but still *Andrew Perne*; now it fortun'd he was at Court with his Pupil Archbishop *Whitgift*, in a rainy afternoon, when the Queen was (I dare not say wilfully) but really resolv'd to ride abroad, contrary to the mind of her Ladies, who were on horseback (Coaches as yet being not common) to attend her. Now one *Clod*, the Queens Jester, was employ'd by the Courtiers to laugh the Queen out of so convenient a Journey. Heaven, saith he, Madam, disswades you, this heavenly minded man Archbishop *Whitgift*, and Earth disswades you, your Fool *Clod*, such a lump of clay as my self; and if neither will prevail with you, here is one that is neither Heaven nor Earth, but hangs betwixt both; Dr. *Perne* and he also disswades you. Hereat the Queen and the Courtiers laugh'd

heartily, whilst the Doctor look'd sadly; and going over with his Grace to *Lambeth*, soon saw the last of his life.

Raleigh. Hist. world, l.2. c.24. § 5. p.503.

5. *Anastasius* the Emperor was slain with Lightning; so was *Strabo* the Father of *Pompey* the Great; so was also *Garus* the Emperour, who succeeded *Probus*, whilst he lodged with his Army upon the River *Tigris*.

Full. worth. p.266. Devonshire

6. ---- *Child*; his Christian name is unknown, was a Gentleman the last of his Family, being of ancient Extraction (at *Plimstook* in *Devonshire*) and had great Possessions. It hapned that he hunting in *Dartmore*, lost both his company and way in a bitter snow; having kill'd his Horse, he crept into his bowels for warmth; and wrote this with his blood;

He that finds and brings me to my tomb,
The land at Plimstook *shall be his doom.*

That Night he was frozen to death, and being first found by the Monks of *Tavistock*, they interr'd him in their own Abbey; and sure it is, that the Abbot of *Tavistock* got that rich Manor into his possession.

Heylen. Cosmograf. p. 931.

7. *Arrius*, who deny'd the Divinity of Christ, was sent for by the Emperour *Constantine* to make recantation of his former heresies; but he first wrote out a copy of his own opinions, which he hid in his bosome; and then writing out the recantation expected from him, took oath that he did really mean, as he had writen; which words the Emperour referr'd to the recantation, he to the paper in his bosome: but God would not be so cozened, though the Emperour was; for as he pass'd in triumph through the Streets of *Constantinople*, he drew aside into a private house of ease, where he voided his guts into the draught, and so dyed.

Fulgos. l.9. c.12. p. 1329.

Socrates Eccles. Hist. l.1.c.25. p. 250.

Fulgos. l.9. c. 12. p. 1323.

8. *Alexander* the *Elean* Philosopher swimming over the River *Alpheus*, light with his breast upon a sharp reed, which lay hid under the water; and receiv'd such a wound thereby, that he dy'd upon it.

Fulgos. l.9. c. 12. p. 1323.

9. *Heraclius* the *Ephesian*, fell into a Dropsie, and was thereupon advertis'd by the Physicians to anoint himself all over with Cow-dung, and so to sit in the warm Sun; his servant had left him alone, and the Dogs supposing him to be a wild Beast, fell upon him, and killed him.

Val.Max.l. 9.c.12. p. 270.

10. *Milo* the *Crotonian*, being upon his journey, beheld an Oak in the Field, which some body had attempted to cleave with Wedges; conscious to himself of his great strength he came to it, and seising it with both his hands, endeavoured to wrest it in sunder, but the Tree (the Wedges being fallen out) returning to it self, caught him by the hands in the cleft of it, and there detain'd him to be devour'd with wild Beasts, after his so many and so famous exploits.

Val. Max. l.9.c.12. p.270.

11. *Polydamas* the famous wrestler, was forc'd by a tempest into a cave, which being ready to fall into ruines, by the violent and sudden incursion of the waters; though others fled at the signs of the dangers approach; yet he alone would remain, as one that would bear up the whole heap and weight of the falling Earth with his shoulders; but he found it above all humane strength, and so was crush'd in pieces by it.

Jovii Elog.l.1. p. 16. Dinoth.l.8. p.555.

12. *Attila*, King of the *Huns*, having marryed a Wife in *Hungary*, and upon his Wedding Night, surcharg'd himself with Meat and Drink; as he slept, his Nose fell a bleeding, and through his Mouth found the way into his Throat, by which he was choak'd and kill'd, before any person was apprehensive of the danger.

Fulgos.l. 9. c.12. p. 1328.

13. *Calo-Johannes*, Emperour of *Constantinople*, drew a Bow against a Boar in *Cilicia*, with that strength, that he shot the Arrow through his own hand that held the Bow, the Pile of it was dipt in poyson, as 'tis usual in huntings, and of that wound he dyed in a few days, and left the Empire to his Son *Emanuel*, *Anno* 1130.

Fulgos. ibid. p. 1337.

14. *Giachetus Geneva*, a man of great reputation amongst the *Salucians*, though he was stricken in years, and had had some Children by his Wife, yet being addicted to *Venus*, he privily let in a Girl at the back-door; and when one night he delay'd his coming to bed longer than he was accustomed to do; after they had knock and call'd in vain at his Study door, his Wife caused it to be broken open, and there was *Giachetus*, and the Girl, found both dead in mutual imbraces, and in a shameful and base posture.

Baker's Chr. p.510. Full.Church Hist.l.9. Cent. 16. p. 109. Faithful Annalist. p. 129.

15. In the nineteenth year of Queen *Elizabeth*, at the Assize held at *Oxford*, *July* 1577. one *Rowland Jenks*, a Popish Bookseller, for dispersing scandalous Pamphlets, defamatory to the Queen and State, was arreigned and condemned; but on the sudden there arose such a damp, that almost all present were endanger'd to be smothered: The Jurors dyed that instant. Soon after dyed Sir *Robert Bell*, Lord Chief Baron; Sir *Robert de Oly*, Sir *William Babington*, Mr. *de Oly* high Sheriff, Mr. *Wearnam*, Mr. *Danvers*, Mr. *Fettiplace*, Mr. *Harcourt* Justices; Mr. *Kerle*, Mr. *Nash*, Mr. *Greenwood*, Mr. *Foster*, Gentlemen of good account; Serjeant *Barham*, an excellent Pleader; three hundred other persons presently sickned and dyed within the Town, and two hundred more sickning there dyed in other places; amongst all whom there was neither Woman nor Child.

Val.Max.l. 9.c.12. p. 270.

16. *Anacreon* the Poet had exceeded the stated term of humane life; yet while he was endeavouring to cherish the poor remainders of his strength, by the juyce of Raisins; the stone of one of them stuck so fast in his dry and parched Throat, that it occasioned his death.

Dinoth.l.8. p.557. Zuing. vol. 2.l.7.p.515

17. Pope *Adrian* the Fourth, being at *Anagnia*, thundring out excommunication and curses against the Emperour *Frederick* the First, retired to a Fountain for coolness sake, out of which he drank a little water, together with which a Flie entred his Mouth, and so clave unto his Throat, that it could not be removed by any endeavours of the Physicians, so that to the amazement of all men he perished thereby.

Schenck.obs. l.2.p.202.

18. *Tarquinius Priscus*, while he was at Dinner, feeding upon Fish; one of the Fish-bones stuck so unfortunately cros his Throat, that (not being to be remov'd) he miserably dyed thereby on the same night.

Sueton. Dinoth.l.8. p.555.

19. *Drusus Pompeius*, the Son of *Claudius Cæsar*, by *Herculanilla*, to whom the Daughter of *Sejanus* had a few days before been assured, being a Boy, and playing; he cast up a Pear on high, to receive it again into his mouth; but it fell so full, and descended so far into his Throat, that stoping his breath, he was presently suffocated by it, before any help could be had.

Schenck.obs. l.2. obs.1.p. 202.

20. *Terpander* was an excellent Harper, and while he was singing to his Harp at *Sparta*, and opened his mouth wide, an unhappy waggish person that stood by; threw a Fig into his Mouth so unluckily, that he was strangled by it.

21. *Lewis* the Seventh, sirnamed the *Grosse*, King

De Serres. Hist. France p.108. Dinoth. l.8. p.558. King of *France*, would needs have his Eldest Son *Philip* crowned King in his life time, which *Philip* soon after riding in the Suburbs of *Paris*, his Horse frighted at the sight of a Sow; threw him out of his Saddle so unhappily, that he dy'd within few hours after.

Schenck. l.5 obs.2.p.635 22. We have seen, saith *Valleriola*, how *Ludovicus Vives*, a Senator at *Mompelier*, receiving but a slight and small hurt in the palm of his hand, such as did scarce reach throw the skin to the flesh; yet thereby fell into a sudden convulsion, and dyed the seventh day after he had received the hurt.

Schenck. p.637. 23. We have observ'd *Johannes Baptista*, an *Argentine*, to dye at *Padua* of a hurt receiv'd in his little Finger, saith *Horatius Augenius*.

Schenck. l.5 obs.4.p.652 24. *Marcus Sobiratius* of *Avignion*, a virtuous young man, and of great hopes; having a slighter hurt upon the heel, than to suspect any misfortune from thence; did yet dye of it upon the seventeenth day, after he had receiv'd it.

Barthol. Hist. Anatomic. Cent. 4. Hist.89. p.409. 25. Discord arising about a year since in *December*, betwixt the Students and the Servants of the Noblemen in *Copenhagen*; *Nicholas Andreas*, a Student in Divinity, though innocent entring in at the Regent Gate, receiv'd a hurt upon three of his Fingers; a Surgeon took care of him, and dexterously bound up his wounds: but the day following, a convulsion took him, which every day encreasing, was upon the eleventh day the death of that learned and well disposed young man.

Barthol. ibid. Cent.3 Hist.42.p. 84. 26. I saw a Woman, who playing with a Boy, it so fell out, that he thrust a Needle into her Knee, she neglected so slight a wound, but being seis'd with a convulsion, she dyed upon the third day after.

Heyl. Cosmog.p.667. 27. *Frederick* the first Emperour of the Germans, bathing himself in *Cydnus*, a River of *Cilicia* of a violent course, the swiftness of the stream tripp'd up his heels, and he not able to recover himself, was suddenly drown'd.

Bakers Chr. p.62. 28. *Gerard*, Archbishop of *York*, in the Reign of *Henry* the First, a man though learned, yet of many ill parts; sleeping one day in his Garden after Dinner, never awak'd again, but was there found dead.

Zacch. Quæst. Med. legal. l.2.tit.2. p.60. 29. Pope *Clement* the Seventh was poyson'd by the smell of an empoysoned Torch that was born before him; for having receiv'd of the smoak of it into his body, he was kill'd by it. *Kornman. de mirac. mortuor.lib.6.cap.28.p.12.*

Camer. hor. subcis. Cent. 2. c.12. p. 45. Heyl. Cosmog.p.535. 30. *Anno Dom.* 830. *Popiel* the second of King *Polonia*, careless of matters of State, gave over himself to all manner of dissoluteness, so that his Lords despised him, and call'd him the *Polonian Sardanapalus*. He feared therefore that they would set up one of his Kinsmen in his stead, so that by the advice of his Wife, whom he ragingly lov'd; he feign'd himself sick, and sent for all his Uncles, Princes of *Pomerania* (being twenty in number to come and see him) whom (lying in his bed) he instantly pray'd, that if he chanc'd to dye, they would make choice of one of his Sons to be King, which they willingly promised, in case the Lords of the Kingdom would consent thereto. The Queen enticed them all, one by one to drink a health to the King, as soon as they had done, they took their leave. But they were scarce got out of the Kings Camber, before they were seis'd with intolerable pains; and the corrosions of that poyson, wherewith the Queen had intermingled their draughts, and in a short time, they all dyed. The Queen gave it out as a judgement of God upon them, as having conspired the death of the King; and prosecuting this accusation; caused their bodies to be taken out of their graves, and cast into the Lake *Goplo*. But by a miraculous transformation, an innumerable number of Rats and Mice did rush out of those bodies; which gathering together in crowds, went and assaulted the King, as he was with great jolity feasting in his Palace. The Guards endeavoured to drive them away, with weapons and flames, but all in vain. The King perplex'd with this extraordinary danger, fled with his Wife and Children into a Fortress, that is yet to be seen in that Lake of *Goplo*, over against a City call'd *Cruschitz*, whither he was pursued with such a number of these creatures, that the Land, and the Waters were covered with them, and they cry'd and hiss'd most fearfully, they entred in at the Windows of the Fortress, having scaled the Walls, and there they devoured the King, his Wife and Children alive, and left nothing of them remaining, by which means all the race of the *Polonian* Princes was utterly extinguished; and *Pyast* a Husbandman, at the last, was elected to succeed.

Camer. hor. subcis. cent. 2.c.12. p. 46,47. Heyl. Cosmog.p.417. 31. *Anno Dom.* 968. *Haito* the second Duke of *Franconia*, sirnamed *Bonosus*, Abbot of *Fulden*, was chosen Archbishop of *Mentz*: In his time was a grievous dearth, and the poor being ready to starve for want of Food; he caused great companies of them to be gathered, and put into Barns, as if there they should receive Corn, and other relief: But he caused the Barns to be set on fire, and the poor to be consumed therein, saying withal, That they were the Rats that did eat up the Fruits of the Land. But not long after, an Army of Rats, gathered themselves together (no man can tell from whence) and set upon him so furiously, that into what place soever he retired himself, they would come and fall upon him: If he climb'd on high into Chambers; they would ascend the wall, and enter at the windows, and other small chinks and crevises; the more men attempted to do them away, the more furious they seem'd, and the more to encrease in their number. The wretched Prelate seeing he could find no place by Land safe for him, resolved to seek some refuge by the waters, and got into a boat to convey himself to a Tower, in the midst of the *Rhine*, near a little City, called *Bingen*: But the Rats threw themselves by infinite heaps into the *Rhine*, and swam to the foot of the Tower, and clambering up the wall, entred therein, and fell upon the Archbishop, gnawing and biting, and throttling and tearing, and tugging him most miserably till he dyed. This Tower is yet to be seen, and at this day call'd Rats Tower. It is also remarkable, that whiles the Archbishop was yet alive, and in perfect health, the Rats gnawed and razed out his name, written and painted upon many walls.

Plut. Parrell. p.474. in Sylla. Dinoth. memorab.l.8. p.554. 32. *Sylla* the Dictator had at first an inward ulcer, through which his flesh (having contracted corruption) was wholly turned into lice, nor could any remedy be found for so great an evil, the shifting of Garments, use of Baths, change of Diet, would do no good; but such a number of Lice did perpetually issue out, together with flesh, as overcame all endeavours to cleanse him: long did this disease afflict him, till at last in great misery and horrible torments he ended his days.

33. *Anno Dom.* 1217. *Henry* the First was King of

Lipſ. monit. l.2.c.14. p. 347. of *Spain*, being yet a Child, nor did he long enjoy the Kingdom; for after the ſecond year of his Reign, he was taken away by a ſad and unexpected accident: For while, at *Valentia*, he was playing in the Court-yard of the Palace with his equals; it fortun'd that a tile fell from the houſe upon his head; which ſo brake his skull, that he dy'd of the wound upon the eleventh day after he receiv'd it.

Zuin.Theat. vol.2.l.7. p.462. Saxo. l.10. 34. *Haquinus*, King of *Norway*, had in pitch'd Field overcame *Haraldus*, the Son of *Gunilda*, who with the aſſiſtance of the Danes had invaded his Kingdom; and while he was upon return to his Ships; there was ſeen a Dart (uncertain from what hand it came) long hovering in the Air, as if it knew not where to light, while every man was apprehenſive of the danger of his own perſon; it at laſt fell with that force upon the head of *Haquinus*, that it ſlew him in the place; ſome ſuppoſe it was procur'd by the witchcraf of *Gunilda*, in revenge of her Sons diſhonour: however *Haraldus*, by this unhop'd for death of his enemy, obtain'd the Kingdom of *Norway*.

Joſeph. de bello Judaic.l.7. c. 6. Zuin.Theat. vol.2.l.7. p.501. 35. The Romans under *Titus* had entred the Temple of *Jeruſalem*; the Jews ſet fire on it with a purpoſe to drive them thence, or conſume them there; amongſt others that were diſtreſſed in the flames, was one *Artorius*; who having eſpy'd below his Camrade *Lucius*, call'd to him with a loud voice; That he made him his Heir of all he had, if he would ſtand to receive him (as he leapt down) into his arms; he readily came and ſtood to receive him: *Artorius* was ſav'd, but *Lucius* oppreſſed with the fall of him, was ſo bruiſed upon the ſtones, that he dyed upon it.

Zuin.Theat. vol.2.l.7. p.515. Gilbert. Cogn. Nar-rat.l.1. 36. A certain Prieſt that was well skill'd in ſwimming, and groping for Fiſh, had in a deep place, under the Banks light of a Pearch, which to hold the better, he put into his mouth, and ſo to ſwim back to his companions; the Pearch, with her ſtrugling, ſlipt ſo far into his Throat, that the miſerable Prieſt was ſtrangled by it, notwithanding all the endeavours his aſſociates could uſe to the contrary; *ſic perca Parca fuit* (ſaith my Author) thus the Fiſh was his fate.

Camer. hor. ſubciſ. Cent. 2.c.79. p. 310. 37. *Nicon*, the *Thaſian* Champion was dead, and a Statue erected in memory of him, and his exploits; one of his Rivals in Honour, out of a deep hatred he had conceiv'd againſt the deceaſed; and being not able to reach his perſon, with a club laid load upon his Statue, which being thus beaten, fell with ſuch a weight upon the injurious perſon below it, that it cruſh'd and bruiſed him to death upon the place, ſaith *Suidas*.

Stradæ proluſ.l.3. prælect.4.p. p.315. 38. We read in *Strada*, of a Baker in that Street of *Rome*, which is call'd *Suburra*, who having ſneez'd twenty three times in one continued breath, dy'd upon the twenty fourth.

Fulgoſ. l.9. c.12. p. 1328. 39. *Grimoaldus*, King of the *Lombards*, upon the ninth day, after he had opened a vein in his arm, by the advice of the Phyſicians, took a Bow into his Hand, and ſhot at a Pidgeon, by which the Vein was again ſo ſuddenly and unhappily unclоſed, that it poured out ſo much Blood as ſufficed to carry out his life along with it.

Plin. Nat. Hiſt. l.7. c. 53.p. 185, 186. 40. I will ſhut up this Chapter with ſome ſuch Examples of ſudden death, as I meet with in *Pliny*, and they are ſuch as followeth; two of the *Cæſars*, that had been Pretors, dy'd one at *Piſa*, and the other at *Rome*, in the Morning, as they were putting on their Shooes. Q. *Æmylius Lepidus*, as he was going out of his Bed-chamber, hit his great Toe againſt the Door ſide, and therewith dy'd. *Caius Aufidius*, going to the Senate ſtumbled, and dy'd immediately. An Embaſſador of the *Rhodians*, who had to the admiration of all that were preſent, pleaded their cauſe before the Senate, in the very entry of the Council-houſe, as he was going forth, fell down dead, and never ſpake word. *Cn. Bebius Pamphilus*, who had been Prætor dy'd ſuddenly, as he was asking a Boy what it was a clock. *Aulus Pompeius*, as he had finiſhed his Prayers. *Juventius Thalna*, as he was ſacrificing. *Servilius Panſa*, as he ſtood at a Shop in the Market-place, leaning upon the ſhoulder of his Brother *P. Panſa*. *Bebius* the Judge, as he was adjourning the day of ones appearance in the Court. Mr. *Terentius Corax*, as he was writing Letters in the Market place. *C. Julius* a Surgeon, as he was dreſſing the ſore Eye of another. L. *Manlius Torquatus*, at Supper, reaching a Cake to one of his Gueſts. L. *Durius Valla*, as he drank a Potion of honey'd Wine. *Appius Aufeius*, newly come out of the Bath, and as he ſupp'd up a reer Egg. *P. Quintius Scapula*, as he was at Supper in the Houſe of *Aquilius Gallus*. *Decimus Saufeius* the Scribe, as he was at Dinner in his own Houſe.

* *Nemo tam divos habuit faventes,*
Craſtinum ut poſſit ſibi polliceri:
Res Deus noſtras celeri citatas
Turbine verſat.

* Senec. *in* Thyeſt. c.3.

CHAP. XXXVII.

Of the dead Bodies of ſome great Perſons, which not without difficulty found their Graves; and of others not permitted to reſt there.

THe Grave is the common Houſe and home that is appointed for all the living; that ſafe harbour, that lies open for all thoſe Paſſangers, that have been toſs'd upon the troubled Sea of this mortal life. Here

The purpl'd Princes ſtrip'd of all their pride,
Lye down uncrowned by the poor mans ſide.

Only it ſometimes ſo falls out, that ſome great perſons are not ſuffered to go to reſt, when their bed is made; and others are pull'd out of thoſe Lodgings, whereof they had once taken a peaceable poſſeſſion.

Baker's Chr. p.44,45. Speed's Chr. p.434. Full.Church Hiſt.l.3. Cent.11.p.9 1. No ſooner had the Soul of that victorious Prince, *William* the Conquerour, left his Body, but that his dead Corps was abandon'd by his Nobles and Followers, and by his meaner Servants he was diſpoil'd of Armor, Veſſels, Apparel, and all Princely Furniture, his naked Body left upon the Floor, his Funeral wholly neglected; till one *Harluins*, a poor Country Knight, undertook the carriage of his Corps to *Caen* in *Normandy*, to St. *Stephens* Church, which the dead King had formerly founded. At his entrance into *Caen*, the Covent of Monks came forth to meet him; but at the ſame inſtance, there happen'd a great Fire, ſo

ſo that as his Corps before, ſo now his Herſe was of all men forſaken, every one running to quench the Fire. That done, they return and bear the Corps to the Church: The Funeral Sermon being ended, and the ſtone coffin ſet in the earth in the Chancel; as the Body was ready to be laid therein, there ſtood up one *Anſelm Fitz-Arthur*, and forbad the Burial, alledging that that very place, was the Floor of his Fathers Houſe, which this dead King had violently taken from him, to build this Church upon; Therefore, ſaid he, I challenge this ground, and in the name of God forbid that the body of this diſpoiler be covered with the Earth of my Inheritance. They were therefore inforced to compound with him for one hundred pounds. Now was the Body to be laid in that ſtone Coffin; but the Tomb prov'd too little for the Corps, ſo that preſſing it down to gain an entrance, the Belly not bowel'd brake, and ſent forth ſuch an intolerable ſtink amongſt the aſſiſtants at the Funeral; that all the Gums and Spices fuming in their Cenſers, could not relieve them; but in great amazement all of them haſted away; leaving only a Monk or two to ſhuffle up the Burial, which they did in haſte, and ſo gat them to their Cells: Yet was not this the laſt of thoſe troubles, that the Corps of this great Prince met with; but ſome years after, at ſuch time as *Caen* was taken by the French unner *Chaſtilion* 1562. his Tomb was rifled, his Bones thrown out, and ſome of them, by private Soldiers, brought as far as *England* again.

Full. church Hiſt. l. 4. Cent. 15. p. 170. Speed's chr. p. 661 Stowe's Survey of London, p. 507.

2. *Katherine de Valois*, Daughter to *Charles* the Sixth, King of *France*, Widow of King *Henry* the Fifth; ſhe was marry'd after to, and had Iſſue by, *Owen ap Tudor*, a Noble Welſhman; her Body lies at this day unburied in a looſe Coffin at *Weſtminſter*, and ſhew'd to ſuch as deſire it. It's ſaid it was her own deſire, that her Body ſhould never be buried, becauſe ſenſible of her fault, in diſobeying her Husband King *Henry* upon this occaſion. There was a Prophecy amongſt the Engliſh people, that an Engliſh Prince born at *Windſor* ſhould be unfortunate, in looſing what his Father had acquir'd; Whereupon King *Henry* forbad Queen *Katherine*, (being with Child) to be delivered there, but ſhe out of the corrupt principle of *nitimur in vetitum*, and affecting her Father before her Husband, was there brought to bed of King *Henry* the Sixth, in whoſe Reign the fair Victories, woven by his Fathers Valor, were by cowardice, careleſneſs, and contentions unravell'd to nothing. Yet the Story is told otherwiſe by others, *viz.* that ſhe was bury'd by her Son, King *Henry* the Sixth, under a fair Tomb, and continued in her Grave ſome years, until King *Henry* the Seventh, laying the foundation of a new Chappel, caus'd her Corps to be taken up: But why the ſaid *Henry* being her great Grand-child, did not order it to be re-interr'd is not recorded; if not done by caſualty and neglect, it is very ſtrange, and ſtranger if out of deſign.

Joſeph. Bell. Judaic. l. 1. c. 7. p. 570. Joſeph. Antiq. Jud. l. 14. c. 13. p. 359.

3. *Ariſtobulus*, King of the Jews, was by *Cn. Pompeius* ſent to *Rome* in bonds; afterwards he was enlarged by *Cæſar* (when he had overcome *Pompey*) and ſent into *Syria*; there by the favourites of *Pompeys* part, he was taken away by poyſon, and for ſome time deny'd buryal in his Native Country; the dead Body being kept preſerv'd in Honey; till at laſt it was ſent by *Marcus Antonius* to the Jews, to be laid in the Royal Monuments of his Anceſtors.

4. The great *Alexander*, who had attain'd to the height of Military Glory, dy'd at *Babylon*, not without ſuſpicion of poyſon; this great man, for whom ſo much of the world, as he had conquered, was ſo much too little, was compell'd to expect the leiſure of his mutinous Captains, till they would be ſo kind, as to bury him: Seven days together, his dead Corps lay neglected: in thoſe heats of *Meſopotamia*, greater than which are rarely to be found in any Country: At laſt command was given to the *Ægyptians* and *Chaldeans* to embalm the Body according to their Art, which they did: yet was it two years before the miſerable remainders of this Heroe, could be ſent away towards its Funeral; then it was receiv'd by *Ptolemæus*, by him carry'd firſt to *Memphis*, and ſome years afterwards to *Alexandria*, where it lay, and ſome ages after was ſhew'd to *Auguſtus Cæſar*; after his Victory over *Antonius* and *Cleopatra*.

Quint. Curt. l. 10. p. 3. Diodor. Sic. l. 18. p. 593. Ælian. Var. Hiſt. l. 12. c. 64. p. 347.

5. *Michael Palæologus*, Emperour of *Conſtantinople*, in the Council at *Lions*, under Pope *Gregory* the Twelfth, was reconciled to the Latin Church: there in ſign of his agreement, he and thoſe that were with him, publickly ſang the *Nicene* Creed: By reaſon of which he fell into ſuch a hatred of the Greeks: that when he dy'd, the Monks and Prieſts forbad his Body to be bury'd: and his Son *Andronicus*, who ſucceeded him, though otherwiſe dutiful enough, not only deny'd him the honour of an imperial Funeral, but ſcarce allow'd him that of a mean perſon; he only commanded a few in the night to carry him far from the Camp, and there cover him with Earth, that the Body of ſo great a perſon might not be torn in pieces by wild Beaſts.

Zuin. vol. 3. l. 10. p. 1024.

6. *Jacobus Patius* had conſpired againſt the *Medices*, for which he was publickly hang'd, but by the permiſſion of the Magiſtrates, his dead body was laid in the Monuments of his Anceſtors: but the enraged multitude dragg'd it out thence, and buryed it in the common Field, without the Walls of the City; where yet they would not ſuffer it to reſt, but in another popular fury, they fetch'd it out thence, drew it naked through the City, by the ſame halter wherewith he had been before hanged; and ſo threw it into the River *Arnus*.

Zuing. Theat. vol. 3. l. 10. p. 1023.

7. The Carcaſe of Pope *Julius* the Second was digg'd up, and his Ring taken from off his Finger by the Spaniards, at ſuch time as *Rome* was taken by the Army of the Emperour *Charles* the Fifth, which was *Anno Dom.* 1527.

Zuin. vol. 3. l. 10. p. 1023.

8. *Scanderbeg* the moſt famous Prince of *Epirus*; dy'd in the ſixty third year of his age, upon the 17*th.* of *January*, *Anno Dom.* 1466. when he had reigned about twenty four years: his dead Body was, with the great lamentation of all men, buryed in the Cathedral Church of St. *Nicholas* at *Lyſſa*, where it reſted in peace; until that about nine years after the Turks coming to the ſiege of *Scodra*; by the way took the City of *Lyſſa*, and there with great devotion digg'd up his bones, reckoning it ſome part of their happineſs, if they might but ſee or touch the ſame, and ſuch as could get any part thereof, were it never ſo little, cauſed the ſame to be ſet, ſome in Silver, ſome in Gold to hang about their Necks, or wear upon their Bodies; perſwading themſelves by the wearing thereof, to be partakers of ſuch good fortune and hap, as had *Scanderbeg* himſelf whilſt he lived.

Knowl's Turk. Hiſt. p. 403. Barlet. Hiſt. of Scanderbeg, l. 12. p. 496.

9. The Sepulcher of the Great *Cyrus*, King of *Perſia*, was violated in the days of *Alexander* the Great, in ſuch manner; that his bones were diſplaced

Jacob. Capell. Hiſt. Sacr. & exotic. p. 418.

displaced and thrown out, and the Urn of Gold that was fixed in his Coffin, when it could not be wholly pulled away, was broken off by parcels. When *Alexander* was inform'd hereof, he caused the *Magi* who were entrusted with the care and keeping thereof, to be exposed unto tortures, to make them confess the authors of so great a violation and robbery, but they denyed with great constancy that they had any hand in it, or that they knew by whom it was done. *Plutarch* says that it was one *Polymachus* a noble *Pellean*, that was guilty of so great a crime. It is said, that the Epitaph of this mighty Monarch was to this purpose: O mortal that comest hither (for come I know thou wilt) know that I am *Cyrus* the Son of *Cambyses*, who settled the Persian Empire, and ruled over *Asia*, and therefore envy me not this little heap of earth, wherewith my body is covered.

Pezel.mellif.tom.2. p.378.

CHAP. XXXVIII.

Of entombed Bodies, how found at the opening of their Monuments; and of the parcel Resurrection near Gran Cairo.

Such as held the pre-existency of Souls, write of them, that when they are commanded to enter into bodies, they are astonished, and suffer a kind of *deliquium* or trance, that they hiss and murmur like to the suspirations of the wind, complaining in such manner as this. Miserable wretches in what have we so fouly trespassed; what offence so heynous, and worthy of so horrible a punishment have we committed, as to be shut up, and imprisoned for it in these moist and cold carcases? That thereupon they comforted themselves with the thoughts of the bodies dissolution, and petitioned before their captivity that their enlargement might be hastened, through the fall and corruption of their prisons. I insist not upon the truth of these matters, but pretend only to shew in what manner these shells of mortality have been found after the bird hath been fled: and that some bodies have made far less haste to putrefaction than others; whether from any peculiarity in their texture, or preservative virtue in their conditure, let others examine.

Vaugh. Flor. solitud. p.137.

1. At such time as *Constantine* reign'd together with *Irene* his Mother, there was found in an ancient Sepulchre in *Constantinople*, a body with a plate of Gold upon the brest of it, and therein thus engraven, *In Christum credo qui ex Mariâ Virgine nascetur: O Sol, Imperantibus Constantino & Irene iterum me videbis*: that is, *I believe in that Christ who shall be born of* Mary *a Virgin: O Sun, thou shalt see me again, when* Constantine *and* Irene *shall come to reign.* When this Inscription had been publickly read, the body was restored to the same place where it had been formerly buried.

Fulgos. lib. 1.c.6.p. 177, 178. Lonicer. Theatr.p. 233. Zonar. Annal.l.3. Gaulter. tab. chron. p.569.

2. In the tenth year of *Henry* the Seventh, at the digging of a new foundation in the Church of S. *Mary Hill* in *London*, there was then found and taken up the body of *Alice Hackney*, she had been buried in that Church an hundred and seventy five years before, yet was she then found whole of skin, and the joints of her Arms pliable; her Corps was kept above ground four days without any annoyance, exposed to the view of as many as would behold it, and then recommitted to the earth.

Baker's Chron.p. 360.

3. In the Reign of King *James*, at *Astley* in *Warwickshire* upon the fall of the Church, there was taken up the Corps of *Thomas Grey*, Marquess of *Dorset*, who was there buried the tenth of *October*, 1530, in the twenty second year of King *Henry* the Eighth, and albeit he had lain seventy eight years in this Bed of corruption, yet his eyes, hair, flesh, nails and joints remain'd in manner as if he had been but newly buried.

Faithful Annalist. p. 224.225.

4. *Robert Braybrook* born at a Village in *Northamptonshire*, was consecrated Bishop of *London*, *Jan.* 5. 1381. he was after that Chancellour of *England* for six Months, he died *anno* 1404. and was buried under a Marble Stone in the Chappel of S. *Mary* in the Cathedral of S. *Paul*, *London*, yet was the body of this Bishop lately taken up and found firm, as to skin, hair, joynts, nails, *&c.* For upon that fierce and fatal fire in *London*, *Sept.* 2. 1666. which turn'd so much of *Pauls* into rubbish, when part of the floor fell into S. *Faiths*, this dead person was shaken out of his Dormitory, where he had lain and slept so unchanged as you have heard no less than two hundred sixty and two years. His body was exposed to the view of all sorts of people for divers days; and some thousands did behold and poise it in their arms, till by special order it was reinterred.

Fullers Worthies. p. 284. Northamptonshire.

5. At the taking down of the most ancient Church of S. *Peter* in *Rome* (to make way for that new and most magnificent one since erected in its stead) there was found the body of Pope *Boniface* the Eighth, all whole, and in no part diminished.

Zacch. Quæst.medico legal. l.4.lit.1. quæst. 10. p.239.

6. Some years since at the repairs of the Church of S. *Cæcilia* beyond the River *Tiber*, there was found the body of a certain Cardinal, an English man, who had been buried there three hundred years before, yet was it every way entire, not the least part of it perished, as they report who both saw and handled it.

Zacch. ib. p.239.

7. Not long since at *Bononia*, in the Church of S. *Dominick*, there was found the body of *Alexander Tartagnus* (a Lawyer at *Imola*) which was perfectly entire, and no way decayed, although it had had lain there from his decease above one hundred and fifty years.

Zacch. ib. p.239.

8. *Pausanias* hath the History of a Soldier whose body was found with wounds fresh, and apparent upon it, although it had been buried sixty two Olympiads, that is, no less than two hundred forty eight years.

Pausan. in Eliacis.l.5. ad finem.

9. In the Reign of King *Henry* the Second, *anno* 1089, the Bones of King *Arthur* and his wife *Gucnevor* were found in the Vale of *Avalon*, under an hollow Oak, fifteen foot under ground, the hair of the said *Guenevor* being then whole and fresh, of a colour yellow, but as soon as it was touched it fell to powder, as *Fabian* relateth: this was more than six hundred years after his death; his Shin-bone set by the Leg of a tall man, reached above his Knee the breadth of three Fingers. *Hieronymus Cardanus* tells of his Father, that after he had been twenty years buried, and they then had occasion to open his monument, they found that in all that time there was nothing of his flesh consumed, save only his lips, and that but at the end of them, and also his eyes were somewhat wasted.

Baker's chron.p. 85. Stowes Annals. p.55. Cardan.de varietat.l. 8.c.40. Kornman. de mirac. mort.l.3. c. 1. p.2. Zuing. Theatr. vol. 2.l.7.p. 516.

11. *Kornmannus* tells, that in *Valentia* a City of *Spain*, there was found the body of *Adonizam*, the servant

Kornman. de mirac. mort. l. 8. c. 26. p. 17. Zacch. Qu. medic. leg. l. 4. tit. 1. qu. 10. p. 239.

servant of King *Solomon*, together with his Epitaph in Hebrew: it appeared that he had lain buried above two thousand years, yet was he found uncorrupted, so excellent a way of conditure, a rich embalming of the dead were those skilled in, who lived in the Eastern Countries. He also mentions the body of *Cleopatra*, which had remain'd undamaged for an hundred and twenty five Olympiads, *viz.* 500 years, as appears by the Letter of *Heraclius* the Emperour to *Sophocles* the Philosopher. I remember not to have read any thing like this amongst the Romans; unless of the body, as some say, of *Tullicla* the Daughter of *Cicero*, which was found entire and uncorrupted, after (as some have computed it) one thousand and three hundred years.

Cael. Antiq. lect. l. 3. c. 24. p. 120.

Camerar. hor. subcis. cent. 1. c. 11. p. 75.

Johnst. nat. hist. class. 10. c. 6. p. 343.

12. I have often seen in a well known place of *Germany* (saith *Camerarius*) a young Gentleman's Tomb, who was buried in a Chappel where his predecessours lay. He was the faireſt young man of his time, and being troubled with a grievous sickness in the flower of his age, his Friends could never get so much of him, as to suffer himself to be represented in sculpture or Picture to serve for posterity, only this (through their importunity) he agreed unto, that after he should be dead, and some days in the ground, they should open his Grave, and cause him to be represented as they then found him. They kept promise with him, and found that the worms had half gnawn his face, and that about the midriff and the back-bone there were many Serpents. Upon this they caused the Spectacle, such as they found it, to be cut in stone, which is yet at this present to be seen among the armed Statues of the Ancestors of this young Gentleman. So true (it seems) is that of *Eccluſ.* 10. 12. *When a man dieth he is the heritage of Serpents, Beasts and Worms.*

Of Bodies dead engender Worms, of Worms a rotten stink:
And then as horrible a state, as mind of man can think.

Fuller's Worthies. p. 320. Essex.

13. To this may be annexed the ensuing Relation, written by the pen of Mr. *Thomas Smyth*, of *Sewarstone* in the Parish of *Waltham* Abbey, a discreet person, not long since deceased. It so fell out, that I served Sir *Edward Denny* (towards the latter end of the Reign of Queen *Elizabeth*, of blessed memory) who lived in the Abbey of *Waltham cross* in the County of *Essex*, which at that time lay in ruinous heaps. And then Sir *Edward* began slowly now and then to make even, and re-edifie some of that Chaos. In doing whereof *Tomkins* his Gardiner came to discover (among other things) a fair marble stone the cover of a Tomb hewed out in hard stone. This cover with some help he remov'd from off the Tomb, which having done, there appeared to the Gardiner, and Mr. *Baker* Minister of the Town (who died long since) and to my self, and Mr. *Henry Knagge* (Sir *Edward*'s Bayliff) the anatomy of a man lying in the Tomb aforesaid, all the bones remaining, bone to his bone, not one bone dislocated: in observation whereof we wondred to see the bones still remaining in such due order, and no dust or other filth besides them to be seen in the Tomb. We could not conceive that it had been an Anatomy of bones only, laid at first in the Tomb, yet if it had been the carcase of a † man, what became of his flesh and entrails? For as I have said before, the Tomb was all clean of filth and dust besides the bones. This when we had well observed, I told them, that if they did but touch any part thereof, that all would fall asunder; for I had only heard somewhat formerly of the like accident. Trial was made, and so it came to pass. For my own part I am perswaded, that as the flesh of this Anatomy to us became invisible, so likewise would the bones have been in some longer continuance of time. Oh what is man then which vanisheth thus away like unto smoak or vapour, and is no more seen? Whosoever thou art that shalt read this passage, thou mayst find cause of humility sufficient.

† *It is generally conceived the body of King Harold.*

14. It's said, that in the Isles of *Arran* in the *Connachlio* Sea: the dead bodies of men do not putrefie, but exposed to the air remain uncorrupted; so that by this means the survivers come to know their Grandfathers, great Grandfathers, great great Grandfathers, and a long order of their dead Ancestors, to their great admiration. *Kornman. de mirac. mortuor. lib. 3. cap. 4. p. 5.* *Zacch. quæst. med. leg. l. 4. tit. 1. q. 10. p. 235.*

15. The body of *Alexander* the Great lay for seven days together in a hot Country unburied, and altogether uncorrupted. *Curt.*

16. We know some, saith *Alexander Benedictus*, who have been laid in their Graves half alive, and some noble persons have been disposed into their Sepulchres, whose life has lain hid in the secret repositories of the heart. One great Lady was thus entombed, who was after found dead indeed; but sitting, and remov'd from her place, as one that had return'd to life amongst the carcases of the dead: she had pulled off the hair of her head, and had torn her breast with her nails, signs too apparent of what had passed, and that she had long in vain called for help, while alone in the society of the dead. *Schenck. obs. medic. l. 6. obs. 3. p. 769.*

17. *Alexander Guaynerius* speaking of the old and great City of *Kiovia* near the *Borysthenes*, there are, saith he, certain subterranean Caverns, extended to a great length and breadth within ground; here are divers ancient Sepulchres, and the bodies of certain illustrious Russians, these, though they have lain there time out of mind, yet do they appear entire. There are the bodies of two Princes in their own Country habit, as they used to walk when alive, and these are so fresh and whole as if they had but newly lain there. They lie in a Cave unburied, and by the Russian Monks are shewed unto Strangers. *Camerar. hor. subcis. cent. 2. c. 70. p. 283.*

18. *Laurentius Mullerus* tells us also, that in this City there is a Temple with admirable Vaults, in which divers bodies are kept uncorrupted, as if they were boiled, not livid and black, but with a fresh and lively colour of the skin: the tradition is that they are the bodies of some Martyrs, and that the Tartars in their incursions presume not to touch them, because it has prov'd dangerous to them heretofore to endeavour it. He also remembers, that in a vaulted Chappel there is to be seen the body of a woman, wrapt in a thin and transparent sheet, and so entire, that the yellow hair and all the members of it will abide the touch. It's said to be the body of the Martyr *Barbara*. *Camerar. ib. p. 283.*

19. Such as write the History of the *West Indies* tell us, that many of that Country-men upon the high Mountains (at a certain time of the year) are found as it were congealed and dead, the bodies of these persons are firm, without corruption, inward or outward, and so remain. D. *Paludanus* (an excellent Physician, and a studious collector of exotick rarities) told me that at his house he had two such *Indians* most entire, that *Camerar. ib. p. 283, 284.*

they had no ill savour, that they were not lurid with a pale and dead colour, but that to the beholders afar off their skin seemed reddish, and that in all other things (motion only excepted) they were like to the living. He said that it came to pass by the blowing of the South-wind, which hath such a power to stupefie and congeal, and that in open places it often befals the Indians (in respect of their bodies) if they find not out places where to secure themselves. This faithful witness occasions me to give the more credit to *Cornelius Wit-flictus*, when he tells that in the mountainous parts of the Provinces of *Chil*, there blows a wind that proves dangerous, not in respect of its vehemence, but its notable subtilty. Heretofore the first Discoverers of this Country having on foot got over the high mountains, came to this place, but now by reason of dangerous wind or air, they dispatch the voyage by Sea. The breath of this wind is so hurtful, that it oppresses the vital heat in the Bowels, kills the passenger immediately, hurts not the dead body in the least, but preserves it free from corruption and putrefaction. They say that *Almagro* in his return back, which was five months from his coming, found divers of his Soldiers together with their Horses dead with cold, that they were fresh and whole, and so also their Horses, both in such posture as they were when they were alive at the instant of their congelation.

Camerar. hor. subcis. cent. 1. c. 73. p. 340. Kornman. de mirac. mortuor. l. 2. c. 38. p. 28.

20. *Camerarius* tells of a Kinsman of his, a person of Honour, who, though he had not seen, yet had heard by many of the truth of that which follows, and that at *Cairo* and in other places in *Ægypt* it is held as a solemn thing and common, also for my better satisfaction he shewed me a Book Printed long before at *Venice*, containing the Description of divers Voyages made by Venetian Embassadours to the Princes of the Northern *Asia*, into *Æthiopia*, and to other Countries. Amongst the rest was a discourse out of which I have taken some words towards the end, the sence whereof is this: *Anno* 1540, upon the twenty fifth of *March*, many Christians accompanied with certain Janizaries, went from *Cairo* to a little barren Mountain, about half a league off: it was in times past assign'd for the burial of the dead: in this place there meet ordinarily every year an incredible multitude of persons to see the dead bodies there interred, coming out (as it were) of their Graves and Sepulchres. This beginneth the Thursday, and lasteth till the Saturday, and then all vanisheth away. Then may you see Bodies wrapped in their cloaths after the old fashion: but they see them not either standing or walking, but only the arms or the thighs, or some other part of the body which you may touch; if you go farther off, and presently come forward again, you shall find these arms or limbs appearing more out of the ground, and the more you change places, the more divers and eminent these motions are seen. At the same time many Tents are erected about this Mountain; for both whole and sick that come thither in great Troops believe verily, that whosoever washeth himself the night before the Friday, with a certain water drawn out of a pond thereby, hath a remedy to recover or maintain health. This is the report of the Venetian: besides which we have also the relation of a Jacobin of *Ulm* named *Fœlix*, who hath travelled in those Quarters of the Levant, and hath published a Book in the Almain Tongue, of what he saw in *Palestine* and *Ægypt*, wherein he makes the same Relation.

This Parcel Resurrection of Legs and Arms, *&c.* useth to be seen and believed upon Good Friday, and the Eve of that, saith Mr. *Gregory*, and then adds out of *Simon Goulartius*, from the relation of one *Stephen du Plais* an eye-witness, and a man of very good and sober note in his acknowledgment. And he told me moreover that he had (and others had done so too) touched divers of these rising members. And as he was once so doing upon the hairy head of a child, a man of *Cairo* cryed out aloud; *Kali, kali ante materasde*, that is to say, *Hold, hold, you know not what you do.*

Mr. Greg. in his Notes and Observations. p. 130, 131. Heyl. Cosm. l. 4. p. 924. Sandy's Relat. l. 2. p. 127.

21. In the year 1448, in the ruines of an old Wall of that beautiful Church at *Dumferlin* in *Scotland*, there was found the body of a young man in a Coffin of Lead, wrapped up in Silk; it preserved the natural colour, and was not in the least manner corrupted, though it was believed to be the body of the Son of King *Malcolme* the Third, by the Lady *Margaret.*

Hect. Boeth. l. 18. Zuing. Theatr. vol. 2. l. 7. p. 567.

22. The body of *Albertus Magnus* was taken out of his Sepulchre, to be interred in the midst of the Chancel in a new built Tomb for that purpose: it was two hundred years from the time wherein he had been first buried; yet was he found entire, without any kind of deformation, unless it was this, that his jaw seemed to be somewhat fallen. I know not whether this is imputable to the Divine Power, or to the virtue of those things wherewith he was embalmed, but I saw the thing I speak of with these eyes of mine, and I testifie by this writing the truth of the Relation.

Crantz. Metrop. l. 3. c. 42. & 48. Zuing. vol. 2. l. 7. p. 566.

23. At the opening of the Sepulcher of *Charles Martel*, there was no part of his body to be found therein; but instead thereof a Serpent was found in the place. *Vid. Kornman. de mirac. mortuorum, lib. 4. cap. 86. p. 35.*

Johnst. nat. hist. class. 10. c. 6. p. 343.

CHAP. XXXIX.

Of such Persons as have return'd to life after they have been believed to be dead.

WHen a Bird hath once broken from her Cage, and has tasted the sweetness of the air, and which is more, of the pleasure of society and liberty, it's not an easie thing to allure her back to the place of her former restraint. And it is as hard to conceive, that a Soul which has once found it self in a state of enlargement, should willingly return any more into the strait and uneasie prison of the Body. But it seems (by what follows) that there are certain laws on the other side of death, to which it must obey, by vertue of which we read of so many morsels cast up again which death seemed to have swallowed quite down.

Fulgos. l. 1. c. 6. p. 155. Plin. nat. hist. l. 7. c. 52. p. 184. Zacch. qu. med. leg. t. 4. hist. 1. qu. 11. p. 241. Kornman. de mirac. mortuor. part 2. c. 27. p. 22.

1. That is wonderful which befel to two Brother Knights of *Rome*, the elder of them was nam'd *Corfidius*, who being in the repute of all men dead, the tables of his last will and testament were recited, in which he had made his Brother the Heir of all he had: But in the midst of the Funeral preparations, he rose with great cheerfulness upon his Legs, and said, That he had been with his Brother, who had recommended the care of his Daughter unto him, and had also shewed him where he had hid

hid a great quantity of Gold under ground, wherewith he should defray his Funeral Expences. While he was speaking in this manner to the admiration of all that were present, there came a messenger with the news of his Brother's death; and the Gold was also found in the very place as he had said.

Plut. Fulgos. l.1. c.6.p.p. 155. Kornman. mirac. mortuor. part. 2.c.31.p. 24.

2. *Plutarch* in his Book *de anima*; writes of one *Enarchus*, who being accounted, and left for dead by the Physicians, not long after return'd to life, affirming, that those spirits who had withdrawn him from this life, were severely reproved by their Chief; for that through their mistake they had brought him instead of *Nicauda* the Tanner, who the same day and hour (being sick of a Fever) died in his Bed. Besides this, as a testimony of his return to life, he told *Plutarch* (who was then sick) that he should speedily recover of that disease, as indeed he did.

Fulgos. l.1. c.6. p.157. Kornman. de mirac. mort.l.2.c. 32.p.24.

3. A like case with the former is set down by *Gregorius* thus: There was, saith he, one *Reparatus* a Roman, who being stiff and cold was given over by his Relations, as one who was undoubtedly dead, when soon after he return'd to life, and sent to the Shrine of S. *Laurence* in *Rome*, such as should enquire concerning *Tiburtius* the Priest there, if any thing had newly befallen him. In the mean time while the messenger was gone, he told them that were with him, that he had seen that *Tiburtius* tormented in Hell with terrible flames. The messenger he had sent return'd with this news, that *Tiburtius* was that very hour departed this life, and soon after *Reparatus* himself died.

Fulgos. l.1. c.6. p.158.

4. *Stephanus* a Roman, a person of great virtue, and very wealthy, went to *Canstantinople* about the dispatch of some Affairs he had there, where he died. And for as much as the day was far spent, and inclining towards Evening, so that preparations for his Funeral could not be conveniently made in that short time, he was therfore laid out, and kept in the house till the morrow, at which time he arose from the dead, and said, that he was brought before a certain Judge, where he heard them loudly reprehended and rated, by whom he was thither brought; for that the Judge had given them order not to bring him, but one *Stephanus* a Blacksmith, who was one of his Neighbours: they sent therefore to that Blacksmith, and it was found that he died in that very hour. And this, saith *Gregorius*, I have heard related by the mouth of *Stephanus* himself.

Fulgos. ib. p.159. Kornman. de mirac. mort.l.2. c.33. p.25.

4. Near unto this is that which S. *Augustine* saith was seen by himself in the person of one *Curina*: this man liv'd in a Village near unto *Hippo* in *Africa*, where S. *Augustine* was Bishop, falling into a grievous sickness, he was reputed by almost all persons as dead, having lost all his senses, and receiving no kind of nourishment, when he had lain some days in this posture, that which detain'd his Friends from the burial of him was, that some of them thought some little breath was yet in his Nostrils: but when these also were now of the mind that he was departed, on the sudden he opened his eyes, and bade them send speedily to *Curina* a Smith and his Neighbour to see how he did, and when word was brought back that he was newly dead, he told them that he was brought before a Judge who sharply rebuked the spirits that had brought him instead of the other *Curina*; that thereupon he was restored to life, that in this extasie he had seen Paradise, and many other things he related; amongst others, that he was admonished to be baptized by S. *Augustine* at *Hippo*, being therefore restored to his health, he did as he was advised.

Fulgos. ib. p.160.

6. While *Narses* was in *Italy* there was a great Plague in *Rome*, whereof in the house of *Valerianus* the Advocate, a young man fell sick, he was his Shepherd, and a Liburnian by Nation; and when he was supposed to be dead, he straight returned to himself, and calling his Master to him, told him that he had really been in Heaven, and had there understood how many, and who they were that should die out of his House in that great plague; and having named them, told his Master that he should survive his servants. To confirm the truth of what he said, he added that he had learned all kind of Tongues: and in the same hour discoursed with his Master in Greek, he also made trial with others that were skilled in other languages, whereas before he only understood the Latine. When he had lived thus two days, he grew into a Frenzy, and striving to bite his own hands, he died: as many as (as by name) he had said should die, followed him soon after, but his Master remain'd free from infection, according as he had predicted.

Fulgos. ib. l.1. c.6.p. 160.

7. *Everardus Ambula*, a German Knight, fell sick in *Germany* in the time of Pope *Innocent* the Third, and when he had lain for some time as one dead, returning to himself, he said, that his Soul was carried by evil spirits into the City of *Jerusalem*; thence into the Camp of *Saladine* (who then reigned in *Ægypt*) from thence it was conveyed to *Lombardy*, where in a certain Wood he had spoken with a German Friend of his: lastly, he was brought to the City of *Rome*, the site, the form of places and Buildings of which, together with the features of divers Princes there, he most exactly described as they were: whereas this is matter of admiration, yet that encreases the wonder, that he with whom he said he did converse in the Wood, affirmed that he had there at the same time and hour discoursed with this *Everardus* according as he had declared.

Plin. nat. hist.l.7. c. 52.p. 184. Valer.Max. l.1.c.8.p. 29.

8. *Acilius Aviola* was concluded dead both by his Domesticks and Physicians; accordingly he was laid out upon the ground for some time, and then carried forth to his Funeral Fire; but as soon as the flames began to seise his body, he cryed out that he was alive, imploring the assistance of his Schoolmaster, who was the only person that had tarried by him, but it was too late, for encompassed with flames, he was dead before he could be succored.

Valer.Max. l.1.c.8.p. 30.

9. *Lucius Lamias* had been Prætor, and being departed this life, he was carried (after the Roman manner) to be burnt, being surrounded with flames, he cryed out that he lived, but in vain, for he could not be withdrawn from his Fate.

Plat. de repub.l. 10. Fulgos. l.1. c.6.p.155. Zuing. Theatr.vol. 2.l.7.p. 555. Kornman. de mirac. mort.l.2. c. 28.p.23.

10. *Plato* tells of *Erus Armenius*, how he was slain in Battel amongst many other: when they came to take up the dead bodies upon the tenth day after, they found, that though all the other carcases were putrid, this of his was entire and uncorrupted, they therefore carryed it home, that it might have the just and due Funeral Rites performed to it; two days they kept it at home in that state, and on the twelfth day he was carryed out to the Funeral Pile, and being ready to be laid upon it, he return'd to life, to the admiration of all that were present: he declared several strange and prodigious things, which he had seen and known, during all that time that he had remained in the state of the dead.

Zuing. Theatr. vol. 2.l.7. p. 564.

11. One of the Noble Family of the *Tatoriedi*, being seised with the Plague in *Burgundy*, was supposed to die thereof, was put into a Coffin to be

carry'd to the Sepulchers of his Anceſtors, which were diſtant from that place, ſome four German miles: Night coming on, the Corps was diſpos'd into a Barn, and there attended by ſome Ruſticks: Theſe perceiv'd a great quantity of freſh Blood to drain through the chinks of the Coffin; whereupon they opened it, and found that the Body was wounded by a Nail, that was driven into the ſhoulder through the Coffin, and that the wound was much torn by the jogging of the Chariot he was carry'd in: but withal, they diſcover'd that the natural heat had not left his breſt. They took him out, laid him before the fire; he recover'd as out of a deep ſleep, ignorant of all that had paſs'd: He afterwards marryed a Wife, by whom he had a Daughter; marryed afterwards to *Huldericus a Pſirt*: from his Daughter came *Sigiſmundus a Pſirt*; chief Paſtor of St. *Maries* Church in *Baſil.*

CHAP. XL.

Of ſuch who after death have concerned themſelves with the affairs of their Friends and Relations.

THe Platoniſts ſpeak of ſome Souls, that after they are departed from their bodies, they have yet a ſtrange hankering after them: whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lye interr'd, and are therefore call'd by the Philoſophers Body-lovers. I know not under what reſtraints ſouls are, when once ſeparate from their bodies, nor what priviledges ſome of them have above others; but if the following relations are true, ſome of theſe here ſpoken of, have been as mindful of their Friends and Families, as others were affected to the bodies, they had before deſerted.

Gregor. de repub. l.21. c.4.§9. p. 772. Delrio diſq. mag.l.2. Quæſt.26. § 5.p. 202, 203. Fulgoſ. l.1. c.4.p.92. Lavater.de ſpectris,part 1. c.15.p. 65. Heyw. Hierarch. l.9.p. 602.

Ludovicus Adoliſius, Lord of *Immola*, ſent a Secretary of his upon earneſt buſineſs to *Ferrara*; in which journey, he was met by one on Horſeback, attir'd like an Hunt ſman, with an Hawk upon his fiſt, who ſaluted him by his name; and deſired him, to intreat his Son *Lodowick*, to meet him in that very place, the next day, at the ſame hour, to whom he would diſcover certain things of no mean conſequence, which much concerned him, and his eſtate. The Secretary returning and revealing this to his Lord, at firſt he would ſcarce give credit to his report, and jealous withal, that it might be ſome train laid to intrap his life, he ſent another in his ſtead; to whom the ſame Spirit appeared in the ſhape aforeſaid, and ſeemed much to lament his Sons diffidence; to whom if he had come in perſon, he would have related ſtrange things, which threatned his Eſtate, and the means how to prevent them: Yet deſired him to recommend him to his Son, and tell him, that after twenty two years, one month and one day prefix'd, he ſhould looſe the government of that City, which he then poſſeſſed, and ſo he vaniſhed. It hapned juſt at the ſame time the ſpirit had predicted (notwithſtanding his great care and providence) that *Philip* Duke of *Milain*, the ſame night beſieged the City, and by the help of the ice (it being then a great Froſt) paſt the Moat, and with ſcaling Ladders, ſcaled the Wall; ſurpriz'd the City, and took *Lodowick* Priſoner. He was in League with *Philip*, and therefore fear-ed no harm from him.

Delrio.diſq. mag.l.2. Quæſt.26.§ 5.p.202. Greg. de Repub.l.21. c.4.§9.p. 772.

2. Two wealthy Merchants, travelling through the *Taurine* Hills into *France*, upon the way met with a man of more than Humane Stature; who thus ſaid to him: *Salute my Brother* Lewis Sforza, *and deliver him this Letter from me*: They were amaz'd, and asking who he was? he told them, that he was *Galeacius Sforza*, and immediately vaniſh'd out of ſight. They made haſte to *Milain*, and delivered the Dukes Letter, wherein was thus written: *O, O, O* Lewis, *take heed to thy ſelf, for the Venetians and French will unite to thy ruine, and to deprive thy Poſterity of their Eſtate. But if thou wilt deliver me* 3000 *Guilders, I will endeavour that the Spirits being reconcil'd, thy unhappy fate may be averted; and this I hope to perform, if thou ſhalt not refuſe what I have requeſted: Farewel.* The Subſcription was: *The Soul of* Galeacius *thy Brother.* This was laugh'd at by moſt as a fiction, but not long after, the Duke was diſpoſſeſs'd of his Government, and taken Priſoner by *Lewis* the Twelfth, King of *France*. Thus far *Bernard Arulnus*, in firſt Section, of the Hiſtory of *Milain*, who alſo was an eye witneſs of what hath paſs'd.

Baron. Annal. tom.5. Anno 412. Delrio diſquiſit. mag. l.2.qu.26. p.203. Dr.More in Immortal. Soul,l.2.c. 16.p.132.

3. *Cæſar Baronius* tells that there was an intire friendſhip betwixt *Michael Mercatus* the Elder, and *Marſilius Ficinus*; and this friendſhip was the ſtronger betwixt them, by reaſon of a mutual agreement in their ſtudies, and an addictedneſs to the Doctrines of *Plato*. It fell out that theſe two diſcourſed together (as they us'd) of the ſtate of man after death, according to *Plato*'s opinions, (and there is extant a Learned Epiſtle of *Marſilius* to *Michael Mercatus*, upon the ſame ſubject) but when their diſputation and diſcourſe was drawn out ſomewhat long: They ſhut it up with this firm agreement, That which ſoever of them two ſhould firſt depart out of this life (if it might be) ſhould aſcertain the ſurvivor of the ſtate of the other Life, and whether the Soul be immortal or not. This agreement being made, and mutually ſworn unto, they departed. In a ſhort time it fell out, that while *Michael Mercatus*, was one Morning early at his Study, upon the ſudden he heard the noiſe of a Horſe upon the gallop: and then ſtoping at his door, withal he heard the voice of *Marſilius* his friend, crying to him, *O* Michael! *O* Michael, *thoſe thing are true, they are true. Michael* wondring to hear his friends voice, roſe up, and opening the Caſement, he ſaw the backſide of him, whom he had heard, in white, and gallopping away upon a white Horſe: He call'd after him, *Marſilius*, *Marſilius*; and follow'd him with his Eye. But he ſoon vaniſh'd out of ſight. He amaz'd at this extraordinary accident, very ſolicitouſly enquired, if any thing had happened to *Marſilius* (who then liv'd at *Florence*, where he alſo breath'd his laſt) and he found upon ſtrict enquiry, that he dyed at that very time, wherein he was thus heard and ſeen by him.

In vitâ chryſoſt. per Eraſm.p.7. c.2. Lavat.de ſpectris, part 1.c.13 p.61.

4. We read in the life of *John Chryſoſtom* of *Baſiliſcus*, the Biſhop of the City *Comana*, (the ſame who with *Lucianus* a Prieſt of *Antioch*, ſuffer'd Martyrdom under *Maximianus* the Emperour) that he appeared to St. *Chryſoſtom* in his exile

exile, and said, *Brother* John, *be of good heart and courage, for to morrow we shall be together*: Also that before this, he had appear'd to the Priest of that Church, and said, *Prepare a place for our Brother* John, *for he is to come presently*: And that these things were true, was afterwards confirm'd by the event.

Treas. Ancient and Modern times, l.4.c. 21.p.346, 347.

5. *Charles* the Eighth, King of *France*, invaded the Kingdom of *Naples*, *Alphonso* was then King of it; and howsoever before, he brag'd what he would do; yet when the French were in *Italy*, and came so far as *Rome*, he took such a fright, that he cryed out every night, he heard the Frenchmen coming, and that the very Trees and Stones cry'd *France*. And as *Guicciardine* affirmeth (who was not a man either easily to believe, or rashly write Fables) it was credibly and constantly reported, that the Spirit of *Ferdinand* his Father, appear'd to one that had been his Physician, and bad him tell his Son *Alphonso* from him, that he should not be able to resist the Frenchmen; for God had ordain'd, that his Progeny should, (after many great afflictions) be depriv'd of their Kingdom, for the multitude and great enormity of their sins: and especially for that he had done (by the perswasion of *Alphonso*) himself in the Church of St. *Leander* in *Chaiæ*, near to *Naples*, whereof he told not the particulars; the success was that *Alphonso* (terrifi'd waking and sleeping with the representations of such Noblemen as he had caused secretly to be murdred in prison) resign'd his Crown to his Son *Ferdinando*; and ran away into *Sicily*, in such haste that importun'd by his Mother-in-Law, to stay for her only three days; he told her, that if she would not go presently with him, he would leave her; and that if any sought to stay him, he would cast himself headlong out of the window. His Son *Ferdinand* having assembled all his forces, durst make no resistance, but fled before the French from place to place, till at length almost all his Subjects forsook him, and rebelled against him; whereupon he fled also into *Sicily*, and within a while dyed there: So *Charles* conquer'd the whole Kingdom; his Soldiers having not had occasion so much as to put on their armour all the Voyage.

Niceph. l.8. c.23.p.344 Zuin. Theat. vol.2.l.7. p.565.

6. *Musonius* and *Chrysanthius*, both Bishops; dy'd in the time of the *Nicene* Council; before such time as all present had subscribed to the Articles of Faith then agreed unto. The rest of the Bishops, went to their Sepulchers, and desiring there subscription also, as if they were alive, they left the Schedule of Subscription at their Tombs; when after it was found, that the dead persons had in a miraculous manner subscribed their names in this manner. *Chrysanthius* and *Musonius*, who were consenting with the Fathers in the sacred Oecumenical Synod of *Nice*, though translated in respect of the Body: yet with our own hands we have subscribed to this Schedule.

Kornman. de mirac. Mortuor. part 2. c.15.p.15. Ruffin. Eccles. Hist. l.1 c.5.p. Socrat. Eccles. Hist. l. 1.c.12. Fulgos. Ex. l.1.c.6.p. 63.

7. *Spiridion*, Bishop of *Cyprus* had a Daughter call'd *Irene*, with whom a friend of his had left certain Ornaments of a great value; which she being over careful of, hid under the earth, and shortly after dyed. In some time after, came he who had intrusted her; and finding that she was dead; demanded his goods at the hands of the Father, both with entreaties and threats. *Spiridion* that knew not what to do in the case, and saw that the mans loss was become his calamity; went to the Tomb of his Daughter, beseeching God that he would shew something of promised Resurrection before the time, nor was he deceiv'd in his hopes, for his Daughter *Irene* appeared to him, and having declared in what place she had disposed of the mans goods, she vanished away.

CHAP. XLI.

Of the strange ways, by which Murders have been discover'd.

Malmesb. p. 174. Rog. Hoved. Anno 1070 προωυλ. ad Monastic. Anglic. fol.12.

WIlliam the *Norman* built a fair Monastery, where he wan the Garland of *England*: and in the Synod held *Anno* 1070. at *Winchester*; King *William* being present, as also the Legats of Pope *Alexander*, it was by that Synod decreed amongst other things; that whoever was conscious to himself, that he had slain a man in that great Battle, should do penance for one whole year, and as many years as he had slain men, and should redeem his Soul, either by building a Church, or by establishing a perpetual allowance to some Church already built; so great a crime did they esteem the sheding of Humane Blood, though (as they suppose) in a just War. Sure I am that God Almighty as well to declare his detestation of that crimson sin of murther, as to beget and retain in us a horror thereof; hath most vigorously employ'd his providence, by strange and miraculous ways, to bring to light deeds of darkness; and to drag the bloody Authors of them out of their greatest privacies and concealment unto condign punishments: It were an infinite thing to trace the several foot-steeps of Divine Providence in this matter: It will be sufficient to produce some Examples, wherein we shall find enough to make us adore at once the Wisdom, and Goodness, and Justice of God.

Petr. Servius in dissertat. de ung. armar. p.37,38.

1. *Julianus Malacava*, a Black-smith by Profession, was vehemently in love with a certain Maid; and not knowing any other way to obtain his desires, besides that of Marriage with his beloved, began to think how he might compass the death of his Wife, he accomplish'd his divellish design with a Halter; and strangled his Wife, who was then big with child; the third day after, the Woman was found dead; her Husband was gone into the Country, and of all others was the least suspected; the Child in the mean time was taken out of the Womb of the dead Mother, and laid by; but at the entrance of the cruel Father, the dead Child bled fresh at the Nose: This was upon the third of the Nones of *February*, 1632. At the sight of this blood the Magistrare entred into some suspition of the Murderer, he sent him to prison, and laid him in irons: when he came upon further examination, he confess'd the whole as it was: and was deservedly executed the twelfth of the Kalends of *December* 1633. this History was sent me from the publick Records of *Casena*; for an unquestionable truth.

Beard's Theatre of Gods Judgments, l.2. c.10.p.285

2. *Parthenius*, Treasurer to *Theodobert*, King of *France*, had traiterously slain an especial friend of his, call'd *Ausanius*, together with his Wife *Papianilla*, when no man accused, or so much as suspected him thereof, he detected himself in this strange manner: As he slept in his bed, he suddenly roared out, crying for help, or else he perished; and being demanded what he ailed; he half

half asleep answered, That his friend *Ausanius* and his Wife, whom he had murdered long before, did now summon him to answer it before the Tribunal of God. Upon this confession, he was apprehended, and after due examination stoned to death: Thus, though all witnesses fail, yet the murderers own conscience is sufficient to betray him.

Beard's Theat. l.2. c.11.p. 295 296.

3. *Anno Dom.* 867. *Lothbroke*, of the Blood Royal of *Denmark*, and Father to *Humbar* and *Hubba*, entred with his Hawk into a Cock-boat alone, and by tempest was driven upon the coast of *Norfolk* in *England*: where being found, he was detain'd and presented to *Edmund*, at that time King of the East *Angles*. The King entain'd him at his Court, and perceiving his singular dexterity and activity in Hawking and Hunting, bare him an especial favour: By this means he fell into the envy of *Berick*, the Kings Faulconer; who one day, as they hunted together, privily murder'd, and threw him into a bush. It was not long e'er he was miss'd at Court; when no tidings could be heard of him, his Dog, who had continued in the Wood with the Corps of his Master, till Famine forc'd him thence, at sundry times came to Court, and fawn'd on the King; so that the King suspecting some ill matter, at length follow'd the trace of the Hound, and was led by him to the place where *Lothbroke* lay; inquisition was made, and by circumstance of words, and other suspicions, *Berick* the Kings Faulconer, was suppos'd to be his murtherer: The King commanded him to be set alone in the same Boat of *Lothbroke*'s, and so committed to the mercy of the Sea; by the working of which he was carry'd to the same Coast of *Denmark*, from whence *Lothbroke* came: the Boat was well known, and he examin'd by torments; to save himself, he said he was slain by King *Edmund*: And this was the first occasion of the *Danes* arrival in this Land.

Beard's Theatre of Gods Judgments, l.2. c. 11. p.299.

4. *Luther* tells a story of a certain *Almain*, who in his Travel fell amongst Thieves, and they about to cut his Throat; the poor man espi'd a flight of Crows, and said, *O Crows, I take you for my witnesses, and revengers of my death:* About two or three days after, these Thieves drinking together at an Inn, a company of Crows came and lighted upon the top of the House; at this the Thieves began to laugh, and said one of them, *Look yonder are they who must avenge his death, whom we lately slew.* The Tapster over heard, he declares it to the Magistrate, who caused them to be apprehended, and upon their disagreeing speeches, and contrary answers, urg'd them so far, that they confess'd the truth, and receiv'd their deserved punishment.

Beard's Theatre, l.2. c.11.p.302 Clarks mirror. c.86. p.381.

5. In *Leicestershire*, not far from *Lutterworth*, a Miller had murder'd one in his Mill, and privily bury'd him in a ground hard by: This Miller remov'd into another Country, and there liv'd a long space; till at last, guided by the providence of God, for the manifestation of his Justice, he returned unto that place, to visit some of his Friends: While he was there, the Miller, who now had the Mill, had occasion to dig deep in the ground, where he found the carcase of a man: This known, the Lord put it into their hearts, to remember a Neighbour of theirs, who twenty years before was suddenly miss'd, and since that time not heard of; and bethinking themselves who was then Miller of that Mill; behold he was there ready in the Town, not having been there for many years before: This man was suspected, and thereupon examined, and without much ado confessed the fact, and was accordingly executed.

Baker's Chr. p.614.

6. In the second year of King *James* his Reign, a strange accident happened to the terrour of all bloody Murderers; which was this: One *Anne Waters*, enticed by a Lover of hers, consented to have her Husband strangled, and bury'd under the Dunghil in a Cow-house: whereupon the man being missing by his Neighbours, and the Wife making shew of wondering what was become of him. It pleased God, that one of the Inhabitants of the Town, dreamed one night that his Neighbour *Waters* was strangled and buryed under the Dunghil in a Cow-house; and upon declaring of his dream, search being made by the Constable, the dead body was found, as he had dreamed; and whereupon the Wife was apprehended, and upon examination confessing the fact, was burnt: And now what hope can Murtherers have of being concealed, when they are subjected to be discovered by any mans dream?

Dinoth. de rebus & factis Mem. l.8.p.584. Plut. de serâ numinis vindictâ Fitzherb.ol. Relig. & Policy, part 1.c.26.p. 26.p.262.

7. *Bessus* the *Paonian*, and a Captain, had privily slain his Father; but being at a Dinner at a certain time, he rose up hastily, and with his Spear began to break a Nest of Swallows, that was made on the outside of the House, and to kill the young ones; they who were present disliking the action, reprov'd him for being so fierce in a matter of nothing; when he with a troubled mind reply'd, *Do you call it a thing of nothing? Do ye not hear how they falsly accuse me of killing my Father?* This being declared to the Judges, gave occasion to them of Inquiring into the death of the old man: And *Bessus* being found guilty by his own confession, was put to death in such manner, as the Law alotted to a Paricide.

Clark's Mirroir. c. 86.p.381. Pasquier. Beard's Theatre of God's Judgments, l.2. c.11.p. 300.

8. A Merchant of *Lucca*, travelling to *Roan* in *Normandy*, was in the way murdered by a Frenchman his Servant, and thrown amougst the Vines. As the fact was doing, comes by a blind man lead by a Dog (as 'tis usual in that case) and hearing one groan, asked who it was? The murtherer answer'd, That it was a sick man easing himself; the blind man thus deluded, the vilain with his Masters Money, and Bills of Exchange, sets up a Shop at *Roan*. In the mean time the Merchant was expected at *Lucca*, and when he came not, a Messenger was dispatch'd to seek him; who after much inquiry, heard at an Inn, that six Months before, a *Luquois* Merchant lodged there, and was going towards *Paris*. But the Messenger hearing nothing of him there, began to suspect that he was murthered, and made his complaint to the Parliament at *Roan*, who caused inquiry to be made, if any about that time had set up a new Shop, and finding that the man aforesaid had, they caused him to be arrested; but he upon examination deny'd the fact, till the dead Corps was heard of; and the blind man also hearing of this inquiry, inform'd what he had heard about that place, where the Corps was found, and what he was answered, saying withal, that he knew the voice from any others. Many Prisoners therefore were ordered to speak the same words to the blind man, together with the Murtherer: But amongst them all he owned his voice; whereupon the vilain possest with abundance of horror, confess'd the act, and was deservedly executed.

Beard's Theatre, l.2. c.11.p. 310

9. *Anno* 1551. at *Paris*, a certain young Woman was brain'd by a Man with a Hammer, near unto

unto St. *Opportunes* Church, as she was going to mid-night Mass, and all her Rings and Jewels taken from her. This Hammer being left with the Corps, was known to be a poor Smiths there by, who thereupon being suspected of the Murder, was put to such torture, as utterly depriv'd him of the use of his Limbs, whereby to get his living, so that reduced to extreme poverty, he ended his life in great misery. All this while, which was the space of twenty years the Murderer remain'd unknown, and the memory of the murder seem'd to be buryed with the dead woman in her grave. But mark the Justice of God: One *John Flaming*, Serjeant of the Subsidies at *Paris*, being at St. *Leups*, a Village by *Montmorency*, chanc'd at Supper to say he had left his Wife at home sick, and no body with her but a little Boy; there was an old man then present named *Monstier*, and a Son-in-Law of his, who immediately went that night away; at ten in the Morning came to *Flaming*'s House, with each of them a basket of Cherries, and a Green-Goose, as if presents from the Husband, they were let in by the boy, whom they presently murdered, yet not so, but the woman heard his cry, and therefore locked fast the Chamber Door, and cry'd for help out at the Window; the Neighhours ran in, took these two villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with nothing but his Nose above Water. These two being condemned, and brought to the place of Execution, *Monstier* desired to speak with the Smiths Widow, of whom he asked forgiveness, confessing he had stollen from him his Hammer, and had therewith kill'd the Woman at St. *Opportunes*: Thus the Smiths innocency was detected, and the Murderer found out after twenty years from the commitment.

Beard's Theatre, l.2. c.11. p.305

10. A Murderer at *Tubing* betray'd his murder by his own sighs, which were so deep and incessant in grief, not of his fact, but of his small booty, that being but ask'd the question, he confessed the crime, and underwent worthy punishment.

Fabrit. Montan. de Providentiâ, p.45, 46.

11. At *Tiguri*, a certain vagabond Rogue, in the night had kill'd his companion, that lay with him in a Barn; and having first removed the dead Corps somewhat out of sight, fled betimes in the Morning, towards *Eglisavium*, a Town under the government of the *Tigurines*. But the Master of the Barn, having in the Morning found the signs of a murder, soon after found also the dead body. In the mean time the Murderer was got far upon his way, yet by the noise of Crows and Jays, which follow'd and assaulted him; he was taken notice of by some Reapers, then in the Field, who were somewhat terrifi'd at the novelty of so unusual a thing. The Murderer for all this holds on his way, and now might he seem to be out of danger, when there came such as were ordered to make pursuit after him: who enquire of the Reapers, if any man had pass'd by that way? who tell them they had seen none, besides one only fellow, who as he passed, was ever and anon, molested with the Crows and Jays, that they thence did conjecture he was some villain, and that if they made haste, they might undoubtedly take him. The wretch was soon after seis'd by them, and broken upon the Wheel, at his execution with sighs and prayers, I heard him acknowledge the providence of God, a clear instance of which he had receiv'd in so unusual a detection of himself.

12. *Anno* 1611. Some of the *English* Embassadors men entred into a quarrel with some of the *Jamoglans*, of the next *Seraglio*, in which Tumult one of the Embassadors men threw a stone, and smote a *Jamoglan* on the forehead, that he dyed in a few hours. The *Aga* of the *Seraglio* complained hereof to the Grand *Visier*, who presently sent the sub-Bassa of *Galatia* to make inquiry of the fact. The Embassador went himself to the *Seraglio*, and sent for his men which had been in the quarrel, and willed the *Turks* to design the man which had thrown the stone, who all with one shout ran upon one *Simon Dibbins*, a man that was newly come from *Candia*, where he had serv'd the *Venetians*, and was now entertain'd into the Embassadors service. This *Simon* was not he that threw the stone, yet the *Turks* would have none but him, on him they laid hands and drag'd him away. The Embassador enterpos'd, but in vain; the *English* offer'd great sums for his life, but the *Turks* would have blood for blood: The day of execution being appointed, the Embassador sent his Chaplain to the Prison, to prepare him for death, who examining him how he had formerly liv'd, he confessed that some few years before he had in *England* kill'd a man, for which he had fled to *Candia*, from whence he came to *Constantinople*, where he was now to suffer for that which he did not: the just Judgement of God thus pursuing him, he was hanged at the Embassadors Gates.

Knowle's Turk. History, 1311.

13. *Henry Renzovius*, Lieutenant to the King of *Denmark* in the Dukedome of *Holsatia*, in a Letter of his to *David Chytreus* writes thus: A Traveller was found murdered in the High-way, near to *Itzehow* in *Denmark*; and becaus the murderer was unknown, the Magistrates of the place caused one of the hands of him that was slain to be cut off, and hung up by a string on the top of the room in the Town Prison; about ten years after the Murderer coming upon some occasion into the Prison, the hand that had been a long time dry, began to drop Blood upon the Table that stood underneath it; which the Gaoler beholding stay'd the fellow, and advertised the Magistrates of it, and examining him, the Murderer giving glory to God, confessed his fact, and submitted himself to the rigor of the Law, which was inflicted on him, as he well deserved.

Beard's Theatre, l.2. p.304.

14. *Smyth* and *Gurney*, two Watermen of *Gravesend*, were some years since hired by a Grasier, to carry him down to *Tilbury Hope*, for he intended to go to a certain Fayr in *Essex* to buy Cattle: These villains perceiving he had Money, conspired to take away his life, and accordingly, as they went, one of them cut his Throat, and the other taking his Money, threw him over-board. This murther was conceal'd divers years, but this Summer 1656. those Murderers, as they were drinking together fell out, and one of them in his passion, accused the other of murder, and he again accused him; upon which being apprehended and examined, they confess'd the fact, were condemn'd at *Maidstone* Assizes, and are hang'd in chains at *Gravesend*.

Clark's Mirroir. c. 104. p.500.

15. *Anno* 1656. A Woman in *Westphalia*, being near the time of her travel, went to the next village, to confess her self, in her confession she told the Priest, she had newly found a purse full of Money, and therefore desired him, that he would speak of it publickly, that it might be restor'd to the right owner. The Priest told her it was sent to her from Heaven, that she should reserve it to her self and enjoy it; the woman thus

Lonicer. Theat. p. 436.

thus inform'd, kept the Purſe to her ſelf. In her return home, ſhe was to paſs thorow a Grove, into which ſhe was no ſooner come, but the pains of Travel came upon her: In the mean time a Noble Perſon, who had loſt the Purſe, rode up to her, and demanded, if ſhe had not found one; ſhe beſeeches him, That for the Love of God, he would ride to the next Village for ſome woman to aſſiſt her in her labour, and that ſhe would reſtore him the Purſe he ſought after: the Nobleman rode as faſt as he could, to call ſome woman. In which time of his abſence, came the wicked Prieſt, cuts off the womans head, and ſeiſes upon the purſe. The Nobleman returning with the women, are witneſſes of this Tragical Spectacle; but who had done it was unknown. It was a time when the Snow lay thick upon the ground; and finding ſome footſteps, he purſued them, till he overtook the Prieſt, whom he ſeis'd and found his purſe upon him; he ty'd him therefore to the tail of his Horſe, and ſo drag'd him to the Magiſtrate to be puniſhed: his ſentence was to be thrown into a Caldron of boyling Oyl, which was accordingly executed on *January* 20. 1656.

Clark's Mirroir. c. 86. p. 380. Plut. Morals, p. 962. Solin. c. 20. p. 275.

16. A Soldier in the Army of King *Pyrrhus* being ſlain; a Dog which he had, could by no means be enticed from the dead body; but the King paſſing by, he fawn'd upon him, as it were, craving help at his hands: whereupon the King cauſed all his Army to march by in order; and when the Murderers came, the Dog flew fiercely upon them, and then fawn'd upon the King: thoſe Souldiers being hereupon examined, confeſſed the fact, and were hang'd.

Lonicer. Theat. p. 284.

17. A Lockſmith, young and given to luxury, kill'd both his Parents with Piſtols, out of a deſire to enjoy their Money and Eſtate; having committed this horrible murder, he went preſently to a Cobler, and there bought him a pair of Shooes; leaving behind his old and torn one, which the Cobler's Boy threw under his ſeat, which he ſate upon. Some hours after the door of the houſe, where the ſlain were, was commanded by the Magiſtrate to be open'd, where were found the dead bodies; which the ſon ſo lively lamented, that no man had the leaſt ſuſpicion of him to be the author of ſo great a villany: But it fell out by accident, that the Cobler had obſerved ſome ſpots of blood upon the Shooes left with him; and it was noted, that the ſon had more Money about him than he us'd to have; the Magiſtrates mov'd with theſe things, put the man into priſon, who ſoon confeſſed the fact, and received the puniſhment, worthy of his crime. This was (by the relation of *Luther*) at *Regimont* in *Boruſſia*. *Anno* 1450.

Lonicer. Theat. p. 586.

18. In *Mets*, a City of *Lorain*, the Executioner of the City, in the night and abſence of the Maſter, got privily into the Cellar of a Merchants Houſe; where he firſt ſlew the Maid, who was ſent by her Miſtreſs to fetch ſome Wine; in the ſame manner he ſlew the Miſtreſs, who wondring at her Maids ſtay, came to ſee what was the reaſon: This done, he fell to rifling Cheſts and Cabinets. The Merchant (upon his return) finding the horrible murder and plunder of his Houſe, with a ſoul full of trouble and grief complains to the Senate; and when there were divers diſcourſes about the murder, the Executioner had alſo put himſelf in the Court with the crowd, and murmur'd out ſuch words as theſe: That ſeeing there had been frequent brawls betwixt the Merchant and his Wife, there was no doubt, but he was the author of that Tragedy in his Houſe; and, ſaid he, were he in my hands, I would ſoon extort as much from him. By theſe, and the like words, it came to paſs, that the Merchant was caſt into priſon, and being in a moſt cruel manner tortured by this Executioner (though innocent) confeſſed himſelf the murderer, and ſo was condemned to a horrible death, which he ſuffer'd accordingly. Now was the Executioner ſecure, and ſeemed to be freed of all danger; when the wakeful Juſtice of God diſcovered his villany: For he wanting Money, had pawn'd a Silver Bowl to a Jew; who finding upon it the Coat of Arms of the Merchant, newly executed, ſent it to the Magiſtrate, and with notice that the Merchants Coat was upon it. Whereupon the Executioner was immediately caſt into Priſon, and examined by torture how he came by that Cup: he there confeſſed all, as it had been done by him, and that he was the only murderer: Thus the innocency of the Merchant was diſcover'd, and the Executioner had the due puniſhment of his wickedneſs.

Zuin. Theat. vol. 2. l. 7. p. 464. col. 2 Fitzherb. of Relig. & Polic. part 1 c. 35. p. 441.

19. *Ibycus* the Poet, was ſet upon by Thieves in hope of prey; and ſeeing their Knives at his Throat, he call'd to ſome Cranes, which he ſaw then flying over his head, that they would revenge his death: Theſe Murderers afterwards ſitting in the Market-place; a Flock of Cranes again flew over them, upon which, ſaith one of them, *Behold the revengers of* Ibycus. This ſaying was catch'd up by ſome preſent, they were ſuſpected of his murder, examined by torture, confeſſed the fact, and were executed.

Beard's Theat. l. 2. c. 11. p. 303.

20. Certain Gentlemen in *Denmark*, being on an Evening together in a Stove, fell out amongſt themſelves, and from words fell to blows, the Candles being put out, in this blind fray, one of them was ſtab'd by a Poynard. Now the Deed-doer was unknown by reaſon of the number, although the Gentleman accuſed a Purſevant of the Kings for it, who was one of them in the Stove: *Chriſternus* the Second, then King, to find out the Homicide, caus'd them all to come together in the Stove, and ſtanding round about the dead Corps, he commanded that they ſhould, one after another, lay their right hand on the ſlain Gentlemans naked breſt, ſwearing they had not kill'd him. The Gentlemen did ſo, and no ſign appeared to witneſs againſt them; the Purſevant only remain'd, who (condemned before in his own conſcience) went firſt of all, and kiſſed the dead mans feet, but as ſoon as he laid his hand on his breſt, the blood guſhed forth in great abundance, both out of his Wound and Noſtrils, ſo that urg'd by this evident accuſation, he confeſſed the murder, and by the Kings own ſentence, was immediately beheaded. Hereupon aroſe that practice (which is now ordinary in many places) of finding out unknown murders, which by the admirable Power of God, are for the moſt part reveal'd, either by the bleeding of the Corps, or the opening of its Eye, or ſome other extraordinary ſign, as daily experience teaches.

Dugdale Antiq. Warw. illuſtrated, p. 37, 38.

21. Sir *Walter Smyth* of *Shirford* in *Warwickſhire*, being grown an aged man, at the death of his Wife, conſider'd of a Marriage for *Richard* his Son and Heir, then at mans eſtate; to that end made his mind known to Mr. *Thomas Chetwin* of *Ingſtre* in *Staffordſhire*, who entertaining the motion in the behalf of *Dorothy* his Daughter, was contented to give 500*l.* with her: But no ſooner had the old Knight ſeen the young Lady, but he became

came a Suiter for himself, profering 500 *l.* for her, besides as good a Joynture as she should have by his Son; had the match gone forward; this so wrought upon *Chetwin*, that he effectually perswaded his Daughter, and the Marriage ensued accordingly: It was not long e'er her affections wandring, she gave entertainment to one *William Robinson* of *Drayton Basset*, a Gentleman of twenty two years of age: And being impatient of all that might hinder her full enjoyment of him; she contriv'd how to be rid of her Husband. Having corrupted her waiting Gentlewoman, and a Groom of the Stable, she resolv'd by their help, and the assistance of *Robinson* to strangle him in his bed; and though *Robinson* came not the designed night, she no whit staggerd in her resolutions; for watching her Husband till he was fallen a sleep, she call'd in her complices; and casting a long Towel about his neck, caus'd the Groom to lye upon him, to keep him from struggling: whilst her self and the Maid straining the Towel, stop'd his breath. Having thus dispatched the work, they carry'd him into another room, where a Close Stool was placed, upon which they set him. An hour after the Maid and Groom were got silently away: to palliate the business, she made an out-cry in the house, wringing her hands, pulling her hair, and weeping extremely; pretending that missing him some time out of bed, she went to see what the matter was, and found him in that posture. By these feigned shews of sorrow, she prevented all suspicion of his violent death; and not long after went to *London*, setting so high a value upon her Beauty, that *Robinson* became neglected. But within two years following, this woful deed of darkness was brought to light in this manner. The Groom before mentioned, was entertained with Mr. *Richard Smyth*, Son and Heir to the murder'd Knight, and attending him to *Coventry*, with divers other Servants, became so sensible of his villany, when he was in his cups, that out of good nature, he took his Master aside, and upon his knees besought his forgiveness, for acting in the murder of his Father, declaring all the circumstances thereof. Whereupon Mr. *Smyth* discreetly gave him good words; but wished some others he trusted, to have an eye to him, that he might not escape; when he had slept, and better consider'd what might be the issue thereof. Notwithstanding which direction, he fled away with his Masters best Horse; and hasting presently into *Wales*, attempted to go beyond Sea; but being hindred by contrary winds, after three essays to lanch out, was so happily pursu'd by Mr. *Smyth*, who spared no cost in sending to several Ports, that he was found out and brought prisoner to *Warwick*; as was also the Lady and her Gentlewoman, all of them with great boldness denying the fact: and the Groom most impudently charging Mr. *Smyth*, with endeavour of corrupting to accuse the Lady (his Mother-in-law) falsly, to the end he might get her Joynture; but upon his arreignment (smitten with the apprehension of his guilt) he publickly acknowledged it, and stoutly justified what he had so said to be true, to the face of the Lady, and her Maid, who at first with much seeming confidence pleaded their innocency; till at length, seeing the particular circumstances thus discovered, they both confessed the fact; for which having judgment to die, the Lady was burnt at a stake, near the Hermitage on *Woolvey* Heath (towards the side of *Shirford* Lordship) where the Country people, to this day, shew the place; and the Groom with the Maid suffer'd death at *Warwick*. This was about the third year of Queen *Maries* Reign, it being *May* the 15. 1 *Mariæ* that Sir *Walters* murder so happened.

The end of the First Book of the Wonders of the Little World.

THE SECOND BOOK.

CHAP. I.

Of the Imagination or Phantaſie, and the force of it in ſome perſons, when depraved by melancholy, or otherwiſe.

IMagination the work of Fancy, ſaith Dr. *Fuller*, oftentimes produces real effects, and this he confirms by a pleaſanter inſtance than ſome of theſe that follow.

Fuller. 1. A Gentleman had lead a company of children into the Fields beyond their wonted walk, and they being now weary, cryed to him to carry them. The Gentleman not able to carry them all, relieved himſelf with this device, he ſaid he would provide them Horſes to ride home with, and furniſhed himſelf and them with Geldings out of the next Hedge: the ſucceſs was (ſaith my Author) that mounted fancy put metal into their Legs, and they came cheerfully home.

Zacut. Luſit. prax. adm. l. 1. obſ. 44. p. 34. 2. There was one who fell into a vain imagination that he was perpetually frozen; and therefore in the very Dog-days continually ſate near the Fire, crying out that he ſhould never be warm, unleſs his whole body ſhould be ſet on fire: and whereas by ſtealth he would caſt himſelf into the fire, he was bound in chains in a ſeat near the fire, where he ſate night and day, not able to ſleep by reaſon of this fooliſh fancy: when all the counſels of his Friends were in vain, I took this courſe for his cure, I wrapped him in Sheepskins from head to foot, the wool was upon them, which I had well wetted with *Aqua Vitæ*; and thus dreſſed, I ſet him at once all on fire; he burnt thus for half an hour, when dancing and leaping, he cryed out he was now well, and rather too hot,: by this means his former fancy vaniſhed, and he in a few days was perfectly well.

Zacut. Luſit. prax. adm. l. 1. obſ. 45. p. 35, 36. 3. A Noble Perſon in *Portugal* fell into this melancholy imagination, that he continually cryed out, God would never pardon his ſins. In this agony he continued penſive, and waſted away, various preſcriptions in Phyſick were uſed to no purpoſe, as alſo all kinds of Divertiſements and other means. At laſt we made uſe of this Artifice, his Chamber door being locked, about midnight at the Roof of his Chamber (we had ſtripped off the tile for that purpoſe) there appeared an artificial Angel, having a drawn Sword in his right, and a lighted torch in his left hand, who called him by his name, he ſtraight roſe from his Bed, and adored the Angel, which he ſaw cloathed in white, and of a beautiful aſpect, he liſtned attentively to the Angel, who told him all his ſins were forgiven, and ſo extinguiſhed his Torch and ſaid no more. The poor man overjoyed, knocked with great violence at the door, raiſes the Houſe, tells them all that had paſſed; and as ſoon as it was day, ſent for his Phyſicians, and relates all to them, who congratulated his felicity, calling him a righteous perſon. He ſoon after fell to his meat, ſlept quietly, perform'd all the offices of a ſound man, and from thence forth never felt any thing of his former indiſpoſition.

Additam. ad Donatum, per Hoſtium. l. 7. c. 3. p. 664, 665. 4. *Anno Dom.* 1610. attending upon my Prince at *Prague*, as his Phyſician, it fell out, that upon the eighteenth of *July* there was born a boy, whoſe Liver, Inteſtines, Stomach, Spleen, with a great part of the Meſentery, hung out all naked below his Navel. He lived but a few hours, and then with miſery enough exchanged that life for death which he had newly begun. If any demand the reaſon of ſo monſtrous a deformity, he ſhall find no other than the imagination of the Mother, who being asked by Doctor *Major* and my ſelf, whether happily ſhe had not given ſome occaſion to ſuch a Birth, ſhe anſwered with tears, that three Months before her delivery, ſhe was conſtrain'd by ſome Soldiers to be preſent at the killing of a Calf, at the opening of it ſhe felt an extraordinary motion in her ſelf, when ſhe ſaw how the bowels came tumbling down from the Belly.

Addit. ad Donat. per Hoſt. l. 7. c. 3. p. 667. 5. In the ſame City of *Prague*, much about the ſame time there was the like, if not a greater miracle of nature: a woman was delivered of a Son, who was born with his foreskin cut and inverted; and this came to paſs through the vehement imagination of the Mother, who three weeks before ſhe fell in travel, had liſtened very attentively to a Gueſt in her Houſe, who diſcourſed, and exactly deſcribed the manner of the Jewiſh Circumciſion, at one of which he had that morning been preſent: I may be an eye-witneſs of this, for I was brought by *Kepler* the great Mathematician, to behold that Boy who was then two years of age.

Id. ibid. p. 668. 6. *Gulielmus Fabricius* relates a notable Hiſtory to this purpoſe; thus, *Anno* 1600, an honeſt Matron in *Rol* near the *Lemane Lake*, at the beginning of the ſecond month from her conception, chanced to paſs by the Image of a Crucifix, and looking over curiouſly and intentively upon the broken and diſtorted Legs of the Thief that hung on the left ſide, ſhe was therewith ſo mov'd and affected, that at the end of her time ſhe was delivered of a Girl who was deform'd in her right Leg, after the ſame manner as ſhe had beheld in the Thief.

Nich. Tulpii obſerv. med. l. 1. c. 18. p. 37. 7. There was an excellent Painter, who having been for ſome time infeſted with black choler, fell into this ſtrange and falſe imagination, he verily believ'd that all the Bones of his Body were become ſo flexible and ſoft, that they might as eaſily be cruſhed together, and folded one within another as a piece of Wax: his mind having re-

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ceived this impreſſion, he kept himſelf in his Bed a whole Winter together, fearing if he ſhould riſe, that the misfortune which he feared would certainly befal him. He was afterwards cured of his conceit by the artifice of his Phyſician, as is ſet down at large in the ſame Chapter.

Roderic. Fonſeca de ſanitat. tuendâ. c.24. p.95.

8. *Rodericus Fonſeca* tells of one, who being ſick of a burning Fever, pointing from his Bed with his Finger to the Floor of the Chamber, he beſought them that ſtood near him, that they would ſuffer him to ſwim a while in that Lake: the Phyſician agreed to it, and he walking carefully about, ſaid, that now the water was as high as his Knees, ſtraight it was come to his Loins, and ſoon after it reached as high as his Throat: this done, (behold the force and ſtrength of imagination) he ſaid he was very well, and ſo indeed it fell out.

Schenck. obſ.med.l. 4. obſ.1. p. 544.

9. A certain woman being very big (according to uſual computation) did reckon with her Neighbours, that ſhe ſhould come about the Feaſt of the Epiphany, or of the three Kings: ſome therefore told her by way of alluſion, that ſhe ſhould be delivered of three Kings: Pray God grant it, ſaid ſhe. At her time therefore ſhe was delivered of three Male Children, one of which was of the colour of an Æthiopian, as one of thoſe three Kings are commonly painted. This ſtory, ſaith *Gemma*, I thought meet to ſet down; becauſe it was ſeen at *Lovaine*, and is confirmed by ſufficient teſtimony.

Schenck. ib. p.543. Paræus l. 24.c.7.

10. Another woman was delivered of a Child all hairy and rough, having too intentively looked upon the picture of *John Baptiſt*, as he is ordinarily painted in his Garments of Camels hair.

Barthol. hiſt. Anatom. Cent.3. hiſt. 44. p.210.

11. *Anno* 1638. at *Leyden* a woman of the meaner ſort, who lived near the Church of S. *Peter*, was delivered of a Child well ſhaped in every reſpect, but had the head of a Cat. Imagination was that which had given occaſion for this Monſter; for while ſhe was big ſhe was frighted exceedingly with a Cat which was gotten into her Bed.

Mr. Boyl's exp.philoſ. exp.11. p. 151.

12. A very ingenious Phyſician has divers times related to me, that being called to a young Lady, he found, that though ſhe much complain'd of health, yet there appeared ſo little cauſe either in her body, or her condition, to gueſs that ſhe did any more than fancy her ſelf ſick, that ſcrupling to give her Phyſick, he perſwaded her Friends rather to divert her mind by little journeys of pleaſure. In one of which, going to S. *Winifred's* Well, this Lady who was a Catholick, and devout in her Religion, and a pretty while in the water to perform ſome Devotions, and had had occaſion to fix her eyes very attentively upon the red Pebble Stones, which in a ſcattered order made up a good part of thoſe that appeared through the water, and a while after growing big, ſhe was delivered of a Child, whoſe white skin was copiouſly ſpeckled with ſpots of the colour and bigneſs of thoſe ſtones: and though now this Child hath liv'd already ſeveral years, yet ſhe ſtill retains them.

Barthol. hiſt. Anatom. cent.1. hiſt. 79.p. p.115.

13. In *England* there was one that would not piſs, leſt all the blood in his body ſhould paſs that way, he had therefore tied up for ſome days that paſſage he was ſo much in fear of, whereupon there was ſuch a tumour, that had not his Brother looſed the Bonds, he had certainly died. *Samuel Collins* an Engliſh man, and Doctor of Phyſick, my intimate friend at *Montpelier*, ſaw, and was well acquainted with this melancholy man.

14. One was perſwaded that his Noſe was grown to that prodigious length and greatneſs, that he thought he carried along with him, as it were the trunck of an Elephant, which was always a great hindrance to him, ſo that ever and anon he thought it ſwam in his diſh. A Phyſician was ſent for, who underſtanding his Diſeaſe, dextrouſly and without diſcovery, holds a long ſtuffed thing to his Noſtrils, and then ſnatching up a Razour, and taking up ſome part of the fleſh, he whipt off this counterfeit Noſe, and then with a ſoporiferous potion and wholſome Diet he completed his cure.

Schenck. obſ.med.l.1. obſ.1.p.124. Barthol. hiſt.Anat. cent.1. hiſt. 79. p.114. Lemn. de complex.l. 2.c.6.

15. There was one who thought his Buttocks were made of Glaſs, ſo that all that he did he performed ſtanding, fearing, that if he ſhould ſit down, he ſhould break his Buttocks, and that the Fragments of the Glaſs ſhould flie hither and thither.

Schenck.l. 1.obſ.1. p. 124. Barthol. hiſt.Anat. cent. 1.hiſt.79. p. 114. Lemn. de complex.l. 2.c.6.

16. *Montanus* tells of one who thought all the ſuperficies of the world was made of Glaſs, thin and tranſparent, and that underneath there lay a multitude of Serpents, that he lay in his Bed as in an Iſland, whence if he ſhould preſume to venture, that then he ſhould break the Glaſs, and ſo falling amongſt the Serpents, he ſhould ſpeedily be devoured; and therefore to prevent that miſhap, he was reſolv'd not to ſtir from the Iſland of his Bed.

Montan. conſil.23. Schenck. obſ.med.l.1. p.124.

17. I have ſeen a woman, ſaith *Trallianus*, who was poſſeſſed with this fancy, ſhe carryed her middle finger always bent, ſuppoſing, that thereon ſhe carried the whole world: ſhe alſo wept, fearing, that if at any time ſhe unbent her finger, that then the whole worlds Fabrick would fall into Ruines.

Trallian.l. 1.c.16. Schenck. l. 1.obſ.1. p. 123.

18. *Thraſilaus* the Son of *Pythodorus*, who was ſeis'd with that kind of madneſs, that he verily thought, that all the Ships which put to ſhore upon the *Pyræum* were his own, he would therefore number them, diſmiſs them, and when they return'd, receive them with that joy, as if he was the Maſter of all their Cargo. Of ſuch as were wracked he enquired not at all, but ſuch as came ſafe he wonderfully rejoyced at, and in this pleaſure did he paſs his life. But when his Brother return'd from *Sicily*, he caught and committed this pleaſant perſon to the care of Phyſicians, by whom he was cured: yet affirming that he never liv'd ſo happily and pleaſingly, as being altogether freed of trouble, and yet in the mean time enjoyed many pleaſures.

Athenæus deipnoſ.l. 12.c.ult. p. 554. Scvenck. obſ.l.1. obſ. 1.p.123. Zuing. Theatr. vol. 1.l.1.p.18.

19. A young man troubled with Hypochondriack melancholy had a ſtrong imagination that he was dead, and did not only abſtain from meat and drink, but importun'd his Parents that he might be carried unto his Grave, and buried before his fleſh was quite putrefied. By the counſel of Phyſicians he was wrapped in a winding ſheet, laid upon a Bier, and ſo carried upon mens Shoulders towards the Church. But upon the way two or three pleaſant Fellows (ſuborned to that purpoſe) meeting the Herſe, demanded aloud of them that followed it, whoſe body it was that was there coffin'd, and carried to burial. They ſaid it was a young man's, and told them his name. Surely, replyed one of them, the world is well rid of him, for he was a man of a very bad and vicious life, and his Friends have cauſe to rejoyce that he hath rather ended his days thus, than at the Gallows. The young man hearing this, and vexed to be thus injured, rowſed himſelf upon the Bier, and told them that they were wicked men to do him that wrong which he had never deſerved, that if he was alive, as he is not, he would teach them to ſpeak better of the dead. But they proceeding to deprave him, and to give him much more diſgrace-

Heywood's Hierarchy. p.551.

ful and reproachful language, he not able longer to endure it, leaped from the Herse, and fell about their ears with such rage and fury, that he ceased not buffeting with them till he was quite wearied; and by this his violent agitation the humours of his body altered, he awakened as out of a sleep or trance, and being brought home, and comforted with wholsome diet, he within a few days recovered both his pristine health, strength and understanding.

Lemn. de complex. l. 2. c. 6. Schenck. l. 1. obs. 1. p. 124.

20. In our memory, saith *Lemnius*, a noble person fell into this fancy, that he verily believ'd he was dead, and had departed out of this life, insomuch that when his Friends and Familiars besought him to eat, or urged him with threats, he still refus'd all, saying it was in vain to the dead. But when they doubted not but that this obstinacy would prove his death, and this being the seventh day from whence he had continued it, they bethought themselves of this device. They brought into his room, which on purpose was made dark, some personated fellows wrapped in their sheets, and such grave cloaths as the dead have, these bringing in meat and drink began liberally to treat themselves. The sick man sees this, and asks them who they are, and what about? They told him they were dead persons. What then, said he, do the dead eat? Yes, yes, say they, and if you will sit down with us you shall find it so. Straight he springs from out his Bed, and falls too with the rest: Supper ended, he falls into a sleep, by vertue of a liquor given him for that purpose. Nor are such persons restored by any thing sooner than sleep.

Schenck. obs. med. l. 4. obs. 1. p. 543. Pareus. l. 24. c. 7.

21. A noble woman, though both her Husband and her self were white, was yet delivered of a child of the colour of an Æthiopian, whom, when she was like to suffer as an Adulteress, *Hippocrates* is said to have delivered, by explaining the causes of such things, and by shewing the picture of an Æthiop in the Chamber where she and her Husband lay, and with which, it seem'd, the fancy of the woman had been strongly affected.

Horat. Ep. l. 2. Dr. Reyold's Treatise of passions. c. 21. p. 213.

22. *Horace* tells of a Noble Argive, who in an empty Theatre believ'd he saw and heard I know not what rare Tragedians. But that being cured by the care of his Friends, he complain'd that they had extorted from him a most delightful pleasure, and had taken from him a grateful errour of his mind.

——*Fuit haud ignobilis Argis*, &c. saith the Poet.

Who, though he heard rare Tragedies of Wit,
And in an empty Theatre did sit,
And give applause, in other things expres's'd
All well, good Neighbour, kind man to his Guest,
A courteous Husband, and one who would not
Be raging mad at the breaking of a pot.
Knew how to shun a precipice, had wit
To 'scape a Well, and pass an open pit.

This man recovered by the helps of art
And care of Friends, us'd sadly to complain
Friends, I'm not sav'd by this your love, but slain:
Robbed of that sweet delight I then did find
In the so grateful errour of my mind.

Sir Kenelm Digby his Treatise of Bodies. c. 38. p. 329.

23. There was a Lady, a Kinswoman of mine, who used much to wear black patches upon her face, as was the fashion amongst young women, which I to put her from, used to tell her in jest, that the next child she should go with, whiles the solicitude and care of those patches were so strong in her fancy, should come into the world with a great black spot in the midst of its forehead, and this apprehension was so lively in her imagination at the time she proved with child, that her Daughter was born marked just as the Mother had fancied, which there are at hand witnesses enough to confirm, but none more pregnant than the young Lady her self, upon whom the mark is yet remaining.

Cælius Rhodig. Antiq. lect. l. 17. c. 2. p. 765. Girald. hist. Poet. Dialog. 3.

24. *Pisander* a Rhodian Historian, laboured under such a melancholy fancy, that he was in continual fears lest he should meet his own Ghost, for he verily believ'd even while he was alive that his soul had deserted his body. Such another person as this was in *Ferrara*, saith *Giraldus*, who could by no means be perswaded by *Nicholaus Leonicenus* his Physician, that it was impossible for bodies to walk up and down without their souls, he approv'd of such reasons as was propounded, granting all the premises, but ever when they went about to infer the conclusion, he would then cry out he denied the whole of it.

Laert. l. 2. c. 18.

25. *Menedemus* a Cynick Philosopher fell into that degree of melancholy, that he went up and down in the dress of a fury, saying, he was sent as a messenger from Hell, to bring the Devils an account of the sins of all Mortals.

CHAP. II.

Of the Comprehensiveness and Fidelity of the Memories of some Men.

NExt unto that of Reason, man is not endowed with a choicer and more necessary faculty than that of memory, the treasury and safe repository of all the Arts and Sciences, of all the Axioms and Rules which we have heaped up, and with great study, labour, and long experience laid together, for the better conduct and Government of life in this our mortal state. It is confessed it is a delicate and frailer part of the soul, and first of all others that receives the injurious impressions of age: yet how long it hath been retained in some in its wonted vigour, how heightned and improved in others, see in the following instances.

Zuing. Theat. vol. 1. l. 1. p. 34.

1. *Avicenna* an excellent Physician and Philosopher, read over the Books of *Aristotle*'s Metaphysicks forty times, and thereby so fixed them in his memory, that he was able to repeat them without Book.

Clarks marrow of Eccles. hist.

2. *Anthony Walleus* by the help of the art of memory in six months space learn'd by heart the whole Epitome of *Pagnine*, with such excellent success, that thereby he was enabled well to interpret any place of the holy Scriptures, and to give a reason for it.

3. Mr. *Humphrey Burton* a Gentleman of good worth in the City of *Coventry*, being at this time of my writing this, *viz. Sept.* 10. 1676. of the age of eighty and three, besides his many and other accomplishments, can by the strength and firmness of his memory give the sum of any Chapter in the New Testament, and of the Chapters in divers Books

Books of the Old Teſtament in a Latine Diſtich with as much readineſs, and as little heſitation as if he had directly read them out of a Book: I my ſelf have frequently put him to the trial, wherein though I have obſerv'd no order, but nam'd here a Chapter at the beginning, then one towards the end, then again return'd to the middle, and ſo on purpoſe prevented any aſſiſtance he might have from an orderly ſucceſſion and dependance, yet could I no ſooner name the Chapter and Book whereof I deſired the account, but he was ready with his Diſtich.

Plin.l.7. c. 24.p.168. Solin.c.7. p.195. 4. *Cineas* the Embaſſadour of King *Pyrrhus*, the very next day that he came to *Rome*, both knew, and alſo ſaluted by their names all the Senate, and the whole order of the Gentlemen in *Rome*.

Zuing. Theatr. vol. 1.l.1.p.34. 5. *Franciſcus Cardulus* a learned man, was able to write two pages entire which any other man ſhould read, in the ſame order he read them; or if any of the company had rather he would repeat them backwards.

Jani Nicii pinacothec. 2. Imag.1. p.2. 6. I have heard it from one who was preſent at the diſcourſe, that in the preſence of a Prince of *Germany*, when mention was made of *Tacitus*, that *Juſtus Lipſius* did then ſay, that he had the Golden Volume ſo firm and entire in his memory, that nothing had ever ſlipt him therein, he challenged any to make a trial of what he ſaid: And go to, ſaid he, ſet one here with a Poynard, and if in repeating of *Tacitus* all over, I ſhall miſs but in one word let him ſtab me, and I will freely open my Breaſt or Throat for him to ſtrike at.

Quenſtedt. dialog. de patria vir. illuſt.p. 486. 7. The Works of *Homer* are his *Iliads* and *Odyſſes*, the former conſiſts of twenty four Books, and ſo alſo the latter. His *Iliads* hath in it thirty one thouſand ſix hundred and ſeventy Verſes, and I ſuppoſe his *Odyſſes* hath no leſs, and yet it is ſaid of *Joſephus Scaliger*, that in one and twenty days he committed all *Homer* to his memory.

Zuing. vol. 1.l.1.p.33. 8. *Antonius* the Ægyptian Eremite, without any knowledge of Letters, yet by the frequent hearing of them read, had the whole body of the Scriptures without book, and by diligent thinking of them, did well underſtand them, ſaith S. *Auguſtine* in his Prologue to his firſt Book *de Doctrinâ Chriſtianâ*.

Zuing. vol. 1.l.1.p.34. 9. *Hortenſius*, who for his Eloquence was called the King of Cauſes: of him *Cicero* writing to *Brutus*, There was, ſaith he, in that man ſuch a memory, as I have not known a greater in any. It's ſaid of him, that ſitting on a time in the place where things were expoſed to publick ſale for a whole day together, he recited in order all the things that were ſold there, their price and the names of the Buyers; and by the account taken of them, it appeared that he had not been deceiv'd in any of them. *Cicero* comparing him with *Lucullus*, ſaith *Hortenſius* his memory was the greater for words; but that of *Lucullus* for things.

Zuing. vol. 1.l.1.p.24. 10. *Lucius Lucullus* a great Captain and Philoſopher, by an admirable ſtrength of memory was able to give ſo ready an account of all affairs at home and abroad, as if he had had them all at once preſented before his eyes.

Jani Nicii pinacoth. prima.p.69. 11. *Pompeius Gariglianus*, a Canon of the Church of *Capua*, was of ſo great a memory, as I remember not to have known his like: he was ſo well and throughly known in all *Plato*, *Ariſtotle*, *Hippocrates*, *Galen*, *Themiſtius*, *Thomas Aquinas* and others, that as an admirable inſtance of his memory, he would upon occaſion not only repeat their ſentences but the very words themſelves.

12. Age, ſaith *Seneca*, hat done me many injuries, and deprived me of many things I once had, it hath dulled the ſight of my eyes, blunted the ſenſe of hearing, and ſlackened my Nerves. Amongſt the reſt I have mentioned before is the memory, a thing that is the moſt tender and frail of all the parts of the ſoul, and which is firſt ſenſible of the aſſaults of age: that heretofore this did ſo flouriſh in me, as not only ſerv'd me for uſe, but might even paſs for a miracle, I cannot deny; for I could repeat two thouſand names in the ſame order as they were ſpoken, and when as many as were Scholars to my Maſter, brought each of them ſeveral Verſes to him, ſo that the number of them amounted to more than two hundred, beginning at the laſt I could recite them orderly unto the firſt: nor was my memory only apt to receive ſuch things as I would commit to it, but was alſo a faithful preſerver of all that I had entruſted it with. *Senec. controv.l.1. in proœm. Muret.variar. lect.l. 3.c.1.p.53. Heyl.Coſm. p.244. Cæl. Antiq. lect.l.10.c. 15.p.456.*

13. *Lippus Brandolinus* in his Book of the condition of humane life, reports of *Laurentius Bonincontrius*, that at eighty years of age he had ſo perfect and entire a memory, that he could remember all that had happened to him when he was a Boy, and all that he had read in his youth, and could recite them in ſuch a manner, that you would think he had ſeen or read them but that very day. *Zuing. vol. 1.l.1.p.34.*

14. *Æneas Sylvius* in his Hiſtory of the council of *Baſil* (at which himſelf was preſent) tells of one *Ludovicus Pontanus* of *Spoleto* a Lawyer by profeſſion, who died of the peſtilence at that Council at thirty years of age, that he could recite not the titles only, but the entire bodies of the Laws, Being, ſaith he, for vaſtneſs and faſtneſs of memory not inferiour to any of the Ancients. *Hakew. Apol.l.3. c.6. §1.p.226.*

15. *Eumianus Strada* in his firſt Book of Academical Proluſions, ſpeaking of *Franciſcus Suarez*, He hath, ſaith he, ſo ſtrong a memory, that he hath S. *Auguſtine* (the moſt copious and various of the Fathers) ready by heart, alledging every where, as occaſion preſents it ſelf, fully and faithfully his ſentences, and which is very ſtrange, his words: nay, if he be demanded any thing touching any paſſage in any of his Volumes (which of themſelves are almoſt enough to fill a Library) I my ſelf have ſeen him inſtantly ſhewing and pointing with his finger to the place and page in which he diſputed of that matter. *Strada prolus. acad.l. 1.proluſ.1. p.7. Hakew. Apol.l.3.c.6. §1.p.225.*

16. Dr. *Raynolds* excelled this way, to the aſtoniſhment of all that were inwardly acquainted with him, not only for S. *Auguſtine*'s Works, but alſo all Claſſical Authors; ſo that it might be truly ſaid of him, that which hath been applyed to others, that he was a living Library, or a third Univerſity. Upon occaſion of ſome Writings which paſſed to and fro betwixt him and Dr. *Gentilis*, then our Profeſſour of the Civil Laws, he publickly confeſs'd, that he thought Dr. *Raynolds* had read, and did remember more of thoſe Laws than himſelf, though it were his Profeſſion. *Hakew. Apol.l.3.c.6. §.1.p.226.*

17. *Carmidas* a Grecian, or *Carneades* as *Cicero* and *Quintilian* call him, was of ſo ſingular a memory, that he was able to repeat by heart the contents of moſt Books in a whole Library, as if he had read the ſame immediately out of the Books themſelves. *Plin.l.7. c. 24.p.168.*

18. *Portius Latro* had ſo firm a memory by nature, and that ſo fortified by art, it was at once ſo capacious and tenacious, that he needed not to read over again what he had written, it ſufficed that he had once wrote it, and though he did that with great ſpeed, yet did he in that time get it by heart. Whatſoever he had entruſted with his memory in this kind could never be eraſed, whatſoever he had once pronounced without Book, he *Zuing. vol. 1.l.1.p.33. Seneca.l.1.*

ſtill

ſtill remembred. Enjoying the happineſs of ſuch a Memory, he needed not the aſſiſtance of Books; he gloried that he wrote down all in his mind, and what he had there written, he ever had in ſuch readineſs, that he never ſtumbled at the calling to mind of any one word. He ſpake as if he had read out of a Book: if any man propos'd the name of any great General (ſuch a Memory had he as to Hiſtory) that immediately he could recount all that he had done, and would relate his exploits in ſuch a manner (not as if he repeated what he had before read) but as if he read what he had newly written.

Clark's Mirroir. c. 81. p. 356. 19. The Memory of the famous *Jewel*, Biſhop of *Salisbury*, was rais'd by Art and Induſtry to the higheſt pitch of Humane Poſſibility; for he could readily repeat any thing that he had penn'd after once reading of it. And therefore uſually at the ringing of the Bell, he began to commit his Sermons to heart, and kept what he learn'd ſo firmly, that he uſed to ſay: That if he were to make a Speech premeditated, before a thouſand Auditors, ſhouting or fighting all the while, yet could he ſay whatſoever he had provided to ſpeak. Many barbarous and hard names out of a Kalender, and fourty ſtrange words Welſh, Iriſh, *&c.* after once reading, or twice at the moſt, and ſhort meditation, he could repeat both forwards and backwards, without any heſitation. Sir *Francis Bacon*, reading to him only the laſt clauſes of ten lines in *Eraſmus* his Paraphraſe in a confuſed and diſmembred manner, he after a ſmall pauſe rehearſed all thoſe broken parcels of ſentences the right way, and the contrary without ſtumbling.

Zuing. vol. 1. l. 1. p. 33. 20. *Petrarch* ſpeaks of a certain Soldier, a friend of his, and his companion in many a Journey, that he had ſuch a Memory, that though he was afflicted with publick and private calamities (which are wont either to deſtroy, or at leaſt to diſturb and weaken the Memory) he could yet faithfully retain all that he had ſeen or heard, even to the obſervation alſo of the time and place, wherein the thing was ſaid or done, he was moſt deſirous of. And thoſe things, which he had heard many times before, if they were again ſpoken of, and that any thing was added or diminiſhed, he was able to correct it. By which means it came to paſs, that while he was preſent, *Petrarch* was the more cautious and circumſpect in ſpeaking.

Zuing. vol. 1. l. 1. p. 35. 21. *Jerome* of *Prague* (the ſame that was burnt alive in the Council of *Conſtance*, had (it appears) a moſt admirable Memory; whereof *Poggius* in his Epiſtle to *Leonardus Aretinus*, produces this as an argument; that after he had been three hundred and forty days in the bottom of a ſtinking and dark Tower, in a place where he not only could not read, but not ſo much as ſee; yet did he alledge the Teſtimonies of ſo many of the Learneſt, and Wiſeſt perſons in favour of his Tenets; cited ſo many of the Fathers of the Church, as might have ſufficed, and been more than enow, if all that time he had been intent upon his ſtudy, without the leaſt moleſtation or diſturbance.

Zuing. vol. 1. l. 1. p. 34. 22. *Nepotianus*, couſin to *Heliodorus* the Biſhop, by his Siſter, was of that notable Memory, that in diſputations and familiar conference, if any man cited a Teſtimony, he could ſtreight know from whence it was, as ſuppoſe this was *Tertullians*, this *Cyprians*, that from *Lactantius*, &c. to conclude, with continual reading he made his boſome the Library of Chriſt.

Gregoraſ. l. 7. p. 30. Zuing. vol. 1. l. 1. p. 34. 23. *Theodorus Metochites*, who in the Reign of *Andronicus Paleologus*, was an eminent perſon, by the excellency of the Memory, had attain'd to the very height of Learning. If you ask'd him of any thing that was new, or of Antiquity, he would ſo recount it, as if he recited it out of ſome Book; ſo that in his diſcourſes, there was little need of Books, for he was a living Library, and, as it were, an Oracle, where a man might know all that he had deſired.

Zuing. vol. 1. l. 1. p. 35. 24. *Chriſtopherus Longolius*, had ſuch a Memory, that ſcarce any continuance of time was able to remove thoſe things from his mind, which he had once fixed there. Being often ask'd of many different things, concerning which he had read nothing of many years; yet would he anſwer with as much readineſs to each of them, as if he had read them but that very day. If at any time a diſcourſe chanced to be of ſuch things as were treated on by divers and different Authors, when the things were the ſame, yet would he ſo diſtinguiſh of them in his diſcourſe, reciting every Author in his own words; that he ſeemed to ſpeak them not by heart, whereby miſtakes may ariſe; but as if he had read them out of the Books themſelves: When he did this often, he ſo rais'd the admiration of Auditors, that they thought he made uſe of ſome Artifice, and not of his natural Memory.

Muret. Variar. lect. l. 3 c. 1. p. 54, 55. Petr. Serv. de unguent. Armario, p. 63. Zuin. Theat. vol. 1. l. 1. p. 35. 25. In *Padua*, near unto me, dwelt a young man of *Corſica* of good birth, and ſent thither to ſtudy the Civil Law. In the ſtudy of which, he had ſpent ſome years with that diligence and attention, that there was now raiſed amongſt us a great opinion of his Learning. He came often, almoſt every day to my houſe, and there going a report, that he attain'd to an Art of Memory, by aſſiſtance of which he was able to perform that, which another could not believe unleſs he beheld it. When I heard this, I had a deſire to behold theſe wonderful things, as one that am not very credulous of ſuch matters as come by hear-ſay. I therefore deſir'd him to give me ſome ſuch kind of inſtance of his Art, as he ſhould think fit. He told me he would do it, when I pleas'd. Immediately, then ſaid I; and when he refus'd not, all we who were preſent went into the next room; there did I dictate Latin, Greek and Barbarous names, ſome ſignificant, others not, ſo many, and ſo different, having not the leaſt dependance one upon the other, that I was weary with dictating, the Boy with writing what I dictated, and all the reſt with hearing, and expectation of the iſſue. We thus diverſly wearied, he alone call'd for more. But when I my ſelf ſaid it was fit to obſerve ſome meaſure; and that I ſhould be abundantly ſatisfi'd, if he could but recite me the one half of thoſe, I had caus'd already to be ſet down. He fixing his eyes upon the ground, (with great expectation on our part) after a ſhort pauſe began to ſpeak. In brief, to our amazement, he repeated all we had wrote in the very ſame order they were ſet down, without ſcarce a ſtop or any heſitation: and then beginning at the laſt, recited them all backwards to the firſt; then ſo as that he would name only the firſt, third, fifth, and in that order repeat all: and indeed, in what order we pleas'd, without the leaſt errour. Afterwards when I was more familiar with him, (having often try'd him, and yet never found him ſpeaking otherwiſe than the truth) he told me once (and certainly he was no boaſter) that he could repeat in that manner 36000 names, and

which

which was yet the most strange, things stuck in his Memory, that he would say (with little ado) he could repeat any thing he had intrusted with it a year after. For my own part, I made tryal of him after many days, and found he said true. He taught *Franciscus Molinus*, a young Patrician of *Venice*, and who had but a weak Memory, in the compass of but seven days, wherein he had learn'd of him, to repeat five hundred names with ease, and in what order he pleas'd.

Zuin. Theat. vol. 1. l. 1. p. 34.

26. *Francis*, King of *France*, excell'd well nigh all those of his time, in the firmness and readiness of his Memory, what every particular Province ought to contribute, what Ways and what Rivers were most convenient for their passage; out of what Winter Quarters a party of Horse might be most speedily drawn, all these, and the like matters, even concerning the remotest Cities, he did comprehend with that singular Wit and Memory; that the Nobles, who were improved in those affairs, by daily and constant imployments, thought he held them in his Memory; as if they lay there in an Index.

CHAP. III.

Of the Sight and the vigor of that Sense in some, and how depraved in others.

IN *Cilicia*, near unto the Town of *Cescus*, there is (saith M. *Varro*) a Fountain that hath the name of *Nus*; the Waters whereof have this admirable quality, that they render the Senses of all such as taste of them; more exquisite and subtile. It may be suspected that some of those, who are mentioned in the following Examples, had cleared their eyes, with the Waters of this Fountain; or some other of the like quality, thereby attaining to a quick-sightedness, not inferiour to that of the *Lynx* it self.

Camer. hor. subcis. Cent. 3. c. 82. p. 310.
Johnst. Nat. Hist. cl. 10. c. 7. p. 346.

1. There was not many years since a Spaniard call'd *Lopes* at *Gades*, who from an high Mountain, call'd *Calpe*, would see all over the opposite strait, out of *Europe* unto the *African* shore, the passage from whence (as *Cleonardus* witnesseth) is no less than three or four hours sail in a calm Sea, he could from the top of this Mountain discern, all that was doing in that far distant Haven, or upon the Land near unto it, and did discover it, so that by the industry of this notable spy; they of *Gades* did oftentimes avoid those designs, which the Pyrates had upon them. This was told me by a person of great Honour and Dignity; who there receiv'd it from himself, in the presence of others: and amongst other things, he said of him, that his Eyebrows had hair upon them of an extraordinary length.

Plin. l. 7. c. 21. p. 167.
Solin. c. 6. p. 191.

2. We find incredible examples of the quickness of eye-sight in Histories: *Cicero* hath recorded that the whole Poem of *Homer*, call'd his *Iliads*, was written in a membrane, or piece of Parchment, in so small a Character, that the whole was to be couched, and inclosed within the compass of a Nut-shell.

3. The same Writer makes mention of one that could see and discern out right 135 miles; and (saith he) *Marcus Varro* names the man, calling him *Strabo*: Of whom he further adds, that during the *Carthaginian* War, he was wont to stand and watch upon *Lilybæum*, a Promontory in *Sicily*, to discover the Enemies Fleet, loosing out of the Haven of *Carthage*, and was able at that distance to count and declare, the very just number of their Ships.

Plin. Ibid. p. 167.
Val. Max. l. c. 8. p. 32.
Solin. c. 6. p. 191.
Ælian. Var. Hist. l. 11. c. 13. p. 285.

4. *Tiberius* the Emperour had eyes of an extraordinary bigness; and those such (which is the wonder) that could see, even in the night and darkness; but it was so, only for a small time, at the first opening of them, after sleep, by degrees they afterwards grew dull, and he could see no more than others.

Sueton. in ejus vitâ, c. 68. p. 160.
Zuing. vol. 2. l. 2. p. 230.
Plin. l. 11. c. 37.

5. *Josephus Scaliger* (in the life of his Father) writes both of him and himself, that both of them having blewish eyes, they could sometimes see in the night, as well as we can in the twilight, and that this continued with him from his childhood, to the twenty third year of his age.

Camer. hor. subcis. Cent. 2. c. 8. p. 31.

6. Even in our age (saith *Pierius*) I have heard *Marcus Antonius Sabellicus* (while he studied Greek with us) affirm of himself, that as oft as he was wak'd in the night, he was able, for some time, very clearly to discern the Books, and all other furniture of the Chamber where he lay.

Camer. ibid. p. 30.

7. *Hieronymus Cardanus*, in the beginning of his youth, had that in common with *Tiberius* and the rest, that he could see in the dark as soon as he wak'd, all that was in the room, but soon after, all that ability did desert him, he says the cause was the heat of the brain, the subtilty of the spirits, and the force of imagination.

Zuing. vol. 2. l. 5. p. 293.

8. *Calius* having related (out of *Pliny*) the History of *Tiberius*, his seeing in the dark; saith moreover, that the same thing had sometimes happened to himself, calling God to witness, that he spake nothing but the truth.

Cæl. Rhod. Antiq. lect. l. 15. c. 2. p. 668.

9. *Gellius* writes, that in the remotest parts of the Country of *Albania*; the Inhabitants there do grow bald in their childhood; and that they can see much more clearly in the night, than in the day; for the brightness of the day dissipates, or rebates the edge of their sight.

Camer. hor. subcis. cent. 3. c. 81. p. 310.
Gell. Noct. Attic. l. 9. c. 4. p.

10. *Fabritius ab Aquapendente*, relates the History of a man of *Pisa*, who had such a constitution of the eye, that he could see very well in the night: but either not at all, or else very obscurely in the day.

Barthol. de luce homin. l. 1. c. 14. p. 107.

11. *Sophronius* in his Book of Spirits, tells of *Julianus* a Monk, that for the space of seventy years, he never lighted nor had a Candle; who, nevertheless was used to read Books throughout, in the darkness of the night.

Barthol. ibid. p. 107.

12. *Asclepiodorus*, the Philosopher, and Scholar of *Proclus*, was able in the thickest of the darkness, to discern of and know them that stood by him; and also used then to read Books; as *Photius* in his *Bibliothica* witnesses of him.

Ibid. p. 106.

13. The Illustrious Count *Gaspar Scioppius*, the honour of his age, assured me, for a certain truth, that *Jo. Mich. Pierruccius*, a person of known abilities in *Padua*, when he was young, used in the night time to compose very elegant Verses, and write them down exactly, by that light which issued out of his own eyes.

Barthol. ibid. p. 107, 108.

14. An excellent and very discreet person was relating to me, that some time since, whilst she was talking with some other Ladies, upon a sudden, all the objects she look upon, appear'd to her dy'd

Mr. Boyle's Hist. of Colours, c. 2. § 6. p. 13.

dy'd with unſual colours, ſome of one kind, and ſome of another, but all ſo bright and vivid, that ſhe ſhould have been as much delighted, as ſurprized with them; but that finding the Apparition to continue, ſhe feared it portended ſome very great alteration, as to her health; as indeed the day after, ſhe was aſſaulted with ſuch violence, by Hyſterical, and Hypochondriacal diſtempers, as both made her rave for ſome days, and gave her during that time, a baſtard palſie.

Mr. Boyle Hiſt. of Colours, c.2. § 7. p.14.

15. Being a while ſince in a Town, where the Plague had made great havock, and enquiring of an ingenious man (that was ſo bold, as without ſcruple to viſit thoſe that were ſick of it) about the odd ſymptoms of a diſeaſe, that had ſwept away ſo many there. He told me that he was able to tell divers patients, to whom he was called before they took their beds, or had any evident ſymptoms of the Plague, that they were indeed infected, upon peculiar obſervations: that being asked, they would tell him, that the neighbouring objects, and particularly his cloaths appeared to them beautifi'd, with moſt glorious colours, like thoſe of the Rain-bow, oftentimes ſucceeding one another. And this he affirm'd, to be one of the uſual, as well as early ſymptoms, by which this odd Peſtilence diſcloſed it ſelf; and when I ask'd how long the Patients were wonted to be thus affected, he anſwer'd, that it was (moſt commonly) for about a day.

Mr. Boyle, ibid. c.2. § 8. p.19.

16. I know a Lady of unqueſtionable veracity, who having lately by a deſperate fall, received ſeveral hurts, and particularly a conſiderable one upon a part of her face, near her eye, had her ſight ſo troubled and diſorder'd, that as ſhe hath more than once related to me; not only when the next Morning, one of her ſervants came to her bedſide, to ask how ſhe did, his clothes appear'd adorn'd with ſuch variety of colours, that ſhe was fain preſently to command him to withdraw; but the Images in her Hangings, did for many days after appear to her (if the room were not extraordinarily darkned) embeliſhed with ſeveral offenſively vivid colours, which no body elſe could ſee in them. And when I enquired whether or no white objects did not appear to her adorn'd with more luminous colours than others: and whether ſhe ſaw not ſome, which ſhe could not now deſcribe, to any whoſe eyes had never been diſtemper'd? She anſwer'd me, That ſometimes ſhe thought ſhe ſaw colours, ſo new and glorious, that they were of a peculiar kind, and ſuch as ſhe could not deſcribe, by their likeneſs to any, ſhe had beheld before or ſince; and that white did ſo diſorder her ſight, that if ſeveral days after her fall, ſhe look'd upon the inſide of a Book, ſhe fancy'd ſhe there ſaw colours, like thoſe of the Rain-bow; and even when ſhe thought her ſelf pretty well recover'd, and made bold to leave her Chamber; the coming into a place where Walls and Cieling were whited over, made thoſe objects appear to her, with ſuch glorious and dazling colours, as much offended her ſight, and made her repent her venturouſneſs: and ſhe added, that the diſtemper of her eyes, laſted no leſs than five or ſix weeks, though ſince that ſhe hath been able to read and write much, without finding the leaſt inconvenience in ſo doing.

CHAP. IV.

Of the Senſe of Hearing, and the quickneſs or dulneſs of it in divers men.

Peach. compl. Gentlm. c. 11. p.96.

MR. *Peacham* ſpeaks of a great Lady here in *England*, whoſe cheek would riſe up in a bliſter at the tendereſt touch of a Roſe: It is no eaſie matter to aſſign the true reaſon of ſo ſtrange an Antipathy; nor can I tell whether it was the exquiſiteneſs of the Senſe, or ſome peculiarity in the contexture of the Ear, or otherwiſe that occaſioned ſome ſort of ſounds to be ſo unpleaſant, (and even intolerable) to ſome more than others.

Zuin. Theat. vol. 2. l. 5. p. 421.

1. *Wenceſlaus* the Third, King of *Bohemia*, was not able to endure the noiſe of Bells when they were rung: ſo that at the firſt ſound of them, he uſed to ſtop both his Ears with his Hands, by reaſon of which, when he came to *Prague*, they were conſtrain'd to abſtain from ringing, eſpecially the bigger Bells.

Zuin. vol. 2. l. 5. p. 424.

2. *Petrus Carrera*, a Spaniard and Governour of *Guleta* in *Affrica*, could not bear the ſmell of Gun-powder, nor indure the report of great Guns; ſo that as oft as they were to be diſcharg'd upon the enemy, he ran into ſubterranean caverns, and vaulted places under the ground, ſtopping up both his ears with pieces of ſilk: by which means the taking of the City, was made the more eaſie to *Sinan Baſſa*, which fell out *Anno* 1574.

Sabellic. Ex. l. 10. c. 9. p. 484.

3. When *Sybeni* in *Italy* was deſtroy'd, the noiſe of that Battle was heard by them (upon the ſame day that it was fought) who then were ſpectators of the *Olympick* Games in *Greece*.

Zuin. Theat. vol. 2. l. 5. p. 421.

4. Thoſe who live near unto the place where *Nilus* hath its fall (and where that impetuous River ruſhes headlong, from the high and ſteep Rocks) have their ears ſo beaten upon with continual noiſe, that they utterly looſe their hearing, or rather hereby they are brought to that paſs, that without any trouble they are able to bear thoſe ſounds, which are intolerable to other men, nor can they hear, unleſs they are call'd upon with extreme loudneſs and vehemency. The ſame thing we may daily obſerve doth befal Millers, and ſuch men as continually live within the noiſe of a Water-Mill.

Zuin. Theat. vol. 2. l. 5. p. 382.

5. *Hiſtiæus*, the *Mileſian* Tyrant, with his men was left by *Darius* to defend a Bridge upon *Iſter*, againſt the *Scythians* in his abſence, for he was gone upward into the Country; *Hiſtiæus* had cut off ſome part of it, to ſecure himſelf and his party againſt the Darts of the *Scythians*; and ſo lay off from it with his Ships; when therefore *Darius* return'd, and found him nor his Ships there, he commanded an *Egyptian* with a loud voice to call *Hiſtiæus*, who was the firſt of all others that heard the call, and that at the firſt ſound of his name, whether it was that he was more watchful and intentive than others, or that he was more ſharp and acute in his hearing than the reſt; but ſo it was, that he immediately return'd at the ſummons, and joyning his Ships to the

the Bridge, where it was broken, he thereby delivered *Darius* out of the hands of the *Scythians*, who were in quest and pursuit of him.

CHAP. V.

Of the Sense of Feeling, the delicacy of it in some, and its abolition in others, also what Vertue hath been found in the touch of some Persons.

WHereas, in the other senses, men are very much excelled, and discernibly surpass'd by the bruit Beasts; yet the judgement of touch, is noted to be more accurate in us, than in most other Creatures. It is true, that this sense is the most abject and inferiour of all other, as perceiving nothing, but what is conjoyned to it, nor that neither, but by a medium, that is intrinsick; and therefore some will not think it matter of much commendation, that we are so perfect in this, when so comparatively dull in all other senses: Howsoever that be, methinks I cannot but extremely admire the Histories of those persons, wherein this sense hath discover'd it self in its uttermost excellency.

Mr. Boyl. Hist. colours, p. 42, 43, &c.

1. Meeting casually with the deserved famous Dr. *J. Finch*, extraordinary Anatomist to the now Great Duke of *Tuscany*; and inquiring what might be the chief rarity he had seen in his late return out of *Italy* into *England*: He told me it was a man of *Maestricht* in the Low Countries, who at certain times, can discern and distinguish colours, by the touch with his finger. I propos'd divers scruples particularly, whether the Doctor had taken care to bind a Napkin or Handkerchief over his Eyes so carefully, as to be sure he could make no use of his sight, though he had but counterfeited the want of it. To which I added divers other questions to satisfie my self, whether there were any likelihood of collusion or other tricks. But I found that the judicious Doctor having gone far out of his way, purposely to satisfie himself, and his learned Prince about this wonder; had been very watchful and circumspect to keep himself from being impos'd upon; and that he might not, through any mistake, in point of memory, misinform me: he did me the favour at my request, to look the notes he had written, for his own, and his Princes information: The sum of which Memorial was this:

That having been inform'd at Utrecht, *that there liv'd one some miles distant from* Maestricht, *who could distinguish colours by the touch: When he came to the last named Town, he sent a messenger for him, and having examin'd him, he was told upon enquiry these particulars: That the mans name was* John Vermaesen, *at that time about thirty three years of age, that when he was but two years old, he had the Small Pox, which rendred him absolutely blind; that at this present he is an Organist, and serves that office in a publick Quire. That the Doctor discoursing with him over night, he affirm'd, he could distinguish colours by the touch, but that he could not do it, unless he were fasting; any quantity of drink taking from him that exquisiteness of Touch, which is requisite to so nice a sensation; that hereupon the Doctor provided against the next Morning seven pieces of Ribbon, of these seven colours; Black, White, Red, Blew, Green, Yellow, and Grey: but as for mingled colours, this* Vermaesen *would not undertake to discern them, though if offer'd, he would tell that they were mix'd. That to discern the colour of the Ribbon, he places it betwixt the thumb and forefinger; but his most exquisite perception was in his thumb, and much better in his right thumb, than in the left. That after the blind man had four or five times told the Doctor the several colours (though blinded with a Napkin) the Doctor found he was twice mistaken, for he call'd the White Black, and the Red Blew; but still he (before his errour) would lay them by in pairs; saying, That though he could easily distinguish them from all others, yet those two pairs were not easily distinguished amongst themselves: Whereupon the Doctor desir'd to be told by him, what kind of discrimination, he had of colours by his touch: To which he gave a reply: That all the difference was, more or less, asperity: For, says he, Black feels as if you were feeling needles points, or some harsh sand; and Red feels very smooth: That the Doctor having desir'd him to tell him in order the difference of colours to his touch: he did as follows:*

Black and White are most asperous, or unequal of all colours, and so like that 'tis hard to distinguish them; but Black is the most rough of the two: Green is the next in asperity; Grey next to Green in asperity; Yellow is the fifth in degree of asperity: Red and Blew are so like, that they are as hard to distinguish as Black and White: but Red is somewhat more asperous than Blew: So that Red hath the sixth place, and Blew the seventh in asperity.

Pet. Servius de unguent. Armario, p. 59, 60, &c.

2. I know there are many will esteem it a fabulous and feigned thing, and I my self should blush to set down the following History in writing to the World, were it not now well known to all that are in *Rome*. *Johannes Gambassius Volaterranus* from his first youth for twenty years together wrought as a Statuary, and made Statues with great fame and reputation to himself. Soon after he fell stark blind, and for ten years intire lay idle, and never work'd, yet daily revolving in his mind to find out a way, whereby he might recal, and retain that glory he had gain'd in the framing of Statues. He therefore so supply'd the want of his Eyes, with the vigor of his mind, that he attempted a deed unheard of in the Memory of all ages: He undertook to frame of Clay, the Effigies of *Cosmo* the Great Duke of *Hetruria* and *Tuscany*, taking for his Pattern a Marble Statue of the same *Cosmo*, which he diligently felt and handled. He made it so lively and like, that all men were amaz'd at this new Miracle of Art. Excited therefore with the excellency of the Work, and the acclamations and applause of such as had beheld it, he came to *Rome* in that ample Theatre, to present a specimen of his Art. It was *anno* 1636. where first he fram'd the Statue of Pope *Urban* the Eight, to such an exact resemblance of him, as was to the admiration of all men, and presented it to *Urban* himself. He afterwards made the Statues of Duke *Braccianus*, of *Gualdus* and divers others. When he lay sick near St. *Onuphrius*, and I then his Physician, he often promised me his workmanship in my own, which I utterly refused, that my slight service should not be rewarded with so over great a recompence: When most men were amaz'd at this

Miracle, and ſuſpected that he was not blind; he was commanded to work in a dark Chamber, wherein he was lock'd up, where he finiſh'd divers pieces unto a perfect likeneſs, lively and ſtrangely expreſſing the proper beauty of every face, the particular kind, the grave, affable, chearful or ſad, as indeed they were; and to ſpeak it in a word, he expreſs'd them almoſt ſpeaking; and the hidden manners in their lineaments, and thereby convinced all men of the excellency of his Art. This was aſſerted by many Noble Perſons, who were eye witneſſes: and that before *Philippus Saracenus*, the publick Notary; and ſo conſigned over to publick Record, that future ages thence might not want occaſion to give credit to this Miracle.

Barthol. Hiſt. Anat. Cent.3.Hiſt. 44.p.87. Keckerm. in Phyſic.

3. It is credibly reported of Count *Mansfeld*, that although he was blind, yet he could by his touch alone, diſcern the difference betwixt the colours of white and black, and ſay which was the one, and which the other.

Johnſt.Nat. Hiſt. Claſ. 10.c.5. p. 334.

4. We read of a Preacher in *Germany*, who was blind from his Nativity; yet it ſeems he carried a pair of eyes in his hands: for he was able to chuſe the faireſt of three Siſters by his touch only, having ſucceſſively taken them by the hand.

Trenchfeld. Hiſtory improv'd, p. 96.

5. Dr. *Harvy* affirms the heart (though the Fountain of life life) to be without feeling, which he proves by a Gentleman he had ſeen; who by an impoſtumation, had a hole in his ſide, through which not only the Syſtole and Diaſtole of the Heart might be diſcerned, but the Heart it ſelf touch'd with the finger, which yet the Gentleman affirmed that he felt not.

Zuin.Theat. vol.2.l.2.p. 278.

6. *Dionyſius*, the Son of *Clearchus* the Tyrant of *Heraclea*, through idleneſs and high feeding, had attained to an immeaſurable fatneſs and corpulency; by reaſon of which he alſo ſlept ſo ſoundly, that it was difficult to wake him. His Phyſicians therefore took this courſe with him, they had certain ſharp Needles and Bodkins, and theſe they thruſt into divers parts of his Body; but till the point of them had paſs'd the fat, he remain'd without any feeling at all; but touching the fleſh next under the fat, he would thereupon awake.

Sir Kenelme Digby his Treatiſe of Bodies, c.32 p.282.

7. There was a Servant in the Colledge of Phyſiciany in *London*, whom the Learned *Harvey* (one of his Maſters) had told me, was exceeding ſtrong to labour, and very able to carry any neceſſary burden, and to remove things dexterouſly according to the occaſion; and yet he was ſo void of feeling, that he uſed to grind his hands againſt the walls, and againſt courſe lumber, when he was emply'd to rummage any, inſomuch that they would run with blood, through grating of the skin, without his feeling of what occaſioned it; by which it appears, that ſome have the motion of the Limbs intire, and no ways prejudiced, but have had no feeling at all, quite over their whole caſe of skin and fleſh.

Barthol. Hiſt. Anat. Cent.4.Hiſt. 82.p.401.

8. A young man had utterly loſt his ſenſes of taſte and touch; nor was he any time troubled with hunger, yet eat to preſerve his life, and walk'd with Crutches, becauſe he could not tell where his feet were.

Barthol. ibid.p.401.

9. Dr. *London*, my ancient friend, knew a Maid in *England*, otherwiſe of good health, that had no ſenſe of burnings in her Neck; ſhe would ſuffer a Needle to be run into her Forehead, or into the fleſh of her Fingers near the Nails, and yet without any kind of ſenſe of pain.

16. An Obſervation was imparted a while ſince, by that excellent and experienced Lithotomiſt, Mr. *Hollier*, who told me that amongſt the many Patients, ſent to be cured in a great Hoſpital (whereof he is one of the Chirurgeons) there was a Maid of about eighteen years of age, who without the loſs of motion, had ſo loſt the ſenſe of feeling in the external parts of the Body, that when he had for trials ſake pinn'd her Handkerchief to her bare Neck, ſhe went up and down with it ſo pinn'd, without having ſenſe of what he had done to her. He added, that this Maid having remain'd a great while in the Hoſpital without being cur'd, Dr. *Harvey* out of curioſity, viſited her ſometimes, and ſuſpecting her ſtrange diſtemper, to be chiefly Uterine, and curable only by Hymeneal exerciſes; he adviſed her Parents (who ſent her not thither out of poverty) to take her home, and provide her a Husband, by whom in effect ſhe was according to his Prognoſtick, and to many mens wonder cur'd of that ſtrange diſeaſe.

Mr. Boyl's Experiment. Philoſoph. part 2.Eſſay 3.p72,73.

11. *Anno* 1563. Upon St. *Andrews* day, in the preſence of Monſieur (brother to King *Charles*) afterwards *Henry* the Third King of *France*; Monſieur *de Humiere*, made report of the following Hiſtory; the ſum of his relation I have thus contracted. In *Picçardy*, in the Foreſt of *Arden*, certain Gentlemen undertook a hunting of Wolves; amongſt others they ſlew a She-wolf; that was follow'd by a young infant; aged about ſeven years, ſtark naked, of a ſtrange complexion, with fair curl'd Hair, who ſeeing the Wolf dead; ran fiercely at them; he was beſet and taken; the Nails of his Hands and Feet bowed inward; he ſpake nothing, but ſent out an inarticulate ſound. They brought him thence to a Gentlemans Houſe, not far off, where they put iron Manacles upon his Hands and Feet; in the end, by being long kept faſting, they had brought him to a tameneſs, and in ſeven months, had taught him to ſpeak. He was afterwards by circumſtance of time, and ſix Fingers he had on one hand, known to be the Child of a Woman; who ſtealing wood, was purſu'd by Officers; and in her fright left her Child, then about nine Months age, which, as is ſuppos'd, was carryed away by the She-wolf, aforeſaid, and by her nouriſh'd to the time of his taking: when his Guardians had got much Money by ſhewing him from place to place, he afterwards was a Herdſman of Sheep and other Beaſts for ſeven years: In all which time Wolves never made any attempt on the Herds and Flocks committed to his chage, though he kept great ſtore of Oxen, Kine, Calves, Horſes, Mares, Sheep and Poultry. This was well obſerv'd by neighbouring Villages; and that they might participate of this benefit, they drave their Herds and Flocks where he kept his, and deſired him but to ſtroke his hands upon them, which he would do, with ſome of his phlegm or ſpittle upon them: after which done (let others conjecture as they pleaſe) for the ſpace of fifteen days, Dogs of the greateſt fierceneſs, nor any Wolves would by any urgency touch them. By this means he got great ſtore of Money; for he would have a double *Trunois* (the value of two pence in that Country) for every Beaſt he ſo laid his Hands on, or ſtroked their Ears. But as all things have a certain period; ſo when he had attain'd to paſt fourteen years of age, this vertue which he had, left him; himſelf obſerv'd that the Wolves would not come ſo near him as before, but keep aloof off, as being fearful of him: It was poſſibly from the change of his complexion and

Treaſury of Antient and Modern times, l.7.c. 37.p.705, 706, &c.

temperature

temperature through so long alteration from his woolvish diet, which was raw flesh, *&c.* his gain by this means faild; and he went to the Wars, where he prov'd brave, bold and valiant; at length fell to be a Thief, excelling all others in craft and subtilty: he was slain, *Anno* 1572. by the followers to the Duke of *Alva*, though he sold his life at a dear rate.

CHAP. VI.

Of the Sense of Tasting; how exquisite in some, and utterly lost in others.

THere have been many Epicures, and belly Gods, who have compassed the Mountains, beset the Rivers, searched the Lakes, dived into the very Seas themselves; and all to gratifie their taste and palate: *Lucan* could not chuse but admire these kind of persons, and their luxury; when he saith;

——— O prodiga rerum
Luxuries nunquam parvi contenta paratu,
Et quæsitarum terra, pelagoq; ciborum
Ambitiosa fames, & lautæ gloria mensæ!

And yet the most exquisite Sense ever dwells with temperance.

The life of Father Paul p.57.

1. Father *Paul Sarpi*, a person of rare and exquisite Learning, and upon that chosen account by the Republick of *Venice*, as a person fit to be consulted with in all the emergencies of State; in which he faithfully serv'd them seventeen years: of this excellent Fryar, it is thus set down by the Author of his Life, *viz. The Father had his senses the most subtile, and of the greatest vivacity that were possible to be found in any, especially his eye, being of a most quick and sharp sight; his taste most perfect, whereby he was able to discern things that were almost insensible: But in compounded meats it was a wonder how quickly he was able to distinguish, either the benefit or the danger, discerning infallibly the one from the other; whereof when there was occasion, and that he knew by certain evidence and reasons, that it concern'd him to have a care to prevent poysoning; he would not only seem to have the least dislike, or suspition of any thing, as one that knew by proof, that these are miraculously preserv'd that are in Gods protection; but besides, that in his Meat, the exquisiteness of his Sense would give him notice; and in his Drink, where the greatest danger lay, he held a more watchful care: he dy'd in the 71 year of his age, and in the year of our Lord,* 1622.

Ibid. p. 183.

Sir Kenelme Digbyes Treatise of bodies, chap. 34. p. 295.

2. It is the ordinary practice of some Hermits in the Deserts, by their taste or smell, presently to inform themselves, whether the Herbs, and Roots, and Fruits they met with all, were good or hurtful for them, though they never before had trial of them.

Camer. hor. subdiv. Cent. 3. c. 59. p. 215.

3. *William* of *Nassau*, Prince of *Orange*, having receiv'd a wound in the Neck, is said by Persons worthy of credit, to have lost all manner of Taste; whereas 'tis held by such, as are skill'd in the secrets of Nature, that no man is found to be without that sense; but it seems they may be deceiv'd, at least.

Schenck. obs. l. 1. obs. 2. p. 179.

4. *Cardanus* saith, he knew *Augustus Corbetas*, a Patrician of their City, who had no taste at all, he was sensible of smells, but not of tastes; he could smell Pepper, but could not taste it; and so of divers other things.

Schenck. obs l. 1. obs. 2. p. 182.

5. One that was vulgarly call'd *John Kropffhans* was also without taste, as also destitute of any articulate sound. At the Nuptials of *Jodocus Huserus* the Consul, I made, saith *Schenkius*, this experiment of him. Of the refuse of the second course, there was made up for him such a *Bolus* as this; a quantity of Salt, Wall-nuts, Cheese, the shells and skins of Apples, and roasted Chesnuts, together with bits of Coals, fetch'd from the Hearth in his sight: These made up with Wine, I saw put into his Mouth, and so far was he from being offended therewith, that he made signs for another of the same; a certain and sure instance that he had no taste.

Columb. Anatom. l. 15. p. 486. Barthol. Hist. Anat. Cent. 5. Hist. 66. p. 136. Schot. Phys. curios. l. 3. c. 12. p. 460 461.

6. The sight of *Lazarus*, who was vulgarly call'd the Glass eater, did affect me with much wonder, saith *Columbus*. The Man was known to all *Venice* and *Ferrara*. He had no taste at all while he liv'd, he found no pleasure at all in eating, nor was any thing unpleasant to him; he could not distinguish betwixt insipid and bitter, sweet and fat, or salt and sharp things. He eat Glass and Stones, Wood, and living Creatures; Coals and Fishes while they were yet alive; he eat Clay, linnen and woollen Cloaths; Hay and Stubble, and in a word, any thing that either Man, or other Creatures feed upon: When dead, he was dissected by *Columbus*, who found that the fourth conjugation of Nerves, which in other men (for their tastes sake) is drawn out long, in this *Lazarus* did not bend it self towards the Palate, or the tongue; but was turn'd back towards the hinder part of the head.

Mr. Boyl's Exp. Philos. part 2. Essay. 3. p. 85. Sennert. prax.

7. *Sennertus* tells, that in the end of the year 1632. *Johannes Nesterus*, an eminent Physician, and his great friend inform'd him, that there liv'd at that time in the neighbourhood, and belonging to a Nobleman of those parts, a certain Lorrainer, whom he also called *Claudius*, somewhat low and slender, and about fifty eight years of age. This man saith he, loaths nothing that stinks, or that is otherwise unpleasant; he hath been often seen to chew and swallow Glass, Stones, Wood, Bones, the feet of Hares, and other Animals, together with hair, linnen and woollen Cloth; Fishes and other Animals, nay, even Metals and Dishes, and pieces of Tinn; besides which he devours, Sewet and Tallow Candles, the shells of Cockles, and the Dungs of Animals, especially of Oxen, even hot, and as soon as it is voided. He drinks the Urine of others, mix'd with Wine or Beer; he eats Hay, Straw, Stubble, and lately he swallow'd down two living mice, which for half an hour continued biting at the bottom of his Stomach. And to be short, whatsoever is offered him by any Noble Persons, it goes down with him without more ado, upon the smallest reward. Insomuch, that within a few days, he hath promis'd to eat a whole Calf raw, together with the skin and hair. Among divers others, I my self am a witness to the truth of these things. To this and the following part of the Letter, *Sennertus* adds that not having (during some years) heard any thing concerning this *Claudius*; he sent about four years after to the same Physician Dr. *Nesterus*, to enquire what was become of him,

and that the Dr. ſent him back a Letter from the Miniſter of the Church of that place, by way of confirmation of all the formerly mentioned particulars, and anſwered himſelf, that the Lorrainer whom he had long hoped to diſſect, was yet alive, and did yet devour all the things mentioned in his former Letter, but not ſo frequently as before, his teeth being grown ſomewhat blunter by age, that he was no longer able to break Bones and Metals.

Rodoric. Fonſec. de hom. excrem. c.14. p.115.

8. *Rodericus Fonſeca* tells, that in a Plague which fell out at *Lisbon*, there was a certain unlearned perſon that went up and down to make trial of ſuch as were in Fevers, whether they were ſeiſed with the Plague or not, and he did it on this manner: in the beginning and firſt inſult of the Diſeaſe, he required to have their Urine, that he might taſte of it, where he diſcern'd a kind of ſweetneſs to be left upon his Palate, he pronounced of that perſon that he was viſited, if otherwiſe he would ſay, that the Fever was not peſtilential, and (as it appears) his taſte was very true to him, for it was obſerv'd to ſucceed with the Patient according to his prognoſtick.

CHAP. VII.

Of the ſenſe of Smelling: the curioſity of it in ſome, and how hurt or loſt in others.

BY ſome one or other of the Beaſts man is excelled and ſurpaſſed in every of the Senſes; but in this of Smelling by the moſt of them. It is true, we may better ſpare this (at leaſt in the perfection of it) than any of the four other; notwithſtanding which there are manifold uſes of it, as in other things; ſo for the recreation of the ſpirits, and the preſervation of life.

Roſſ. Arcan. microcoſm. p.103.

1. That is wonderful which is reported of the Indians, that at the firſt coming of the Spaniards thither, the Natives could ſmell Gunpowder at a diſtance, after the manner of our Crows, and thereby knew if there were any that carried Guns near unto them.

Camerar. hor. ſubciſ. cent.3.c.80. p.304. Johnſt. nat.hiſt. cl.10.c.5. p.334.

2. There was one *Hamar* who was a Guide to a Caravan (as 'tis vulgarly called) that is, a multitude of men upon their journey, theſe wandered to and fro in the Lybian Sands, and whereas he (through diſeaſe or otheraccident) wanted his ſight, there being no other who knew the way in thoſe ſolitudes, he undertook the conduct of that almoſt deſpairing company. He went firſt upon his Camel, and at every miles end he cauſed the freſh ſand, ſuch as had any footſteps impreſſed upon it, to be reached up to him, and by the wonderful ſagacity of his ſmell, when they had now wandered (yet further in that ſandy and barren wilderneſs) at leaſt forty Italian miles, he then told them that they were not far from an inhabited place. At firſt no man believ'd this prediction of his, in regard they knew by Aſtronomical Inſtruments, that they were four hundred and eighty miles diſtant from *Ægypt*, and fear'd they had rather gone backward than forwards: but when in this fear they had journyed more than three days, they beheld three Caſtles inhabited, and before unknown to any man. The inhabitants were almoſt utterly unarm'd, who perceiving the Caravan (as an unaccuſtomed ſight) they made haſte to ſhut up their Gates, and prepare for defence, denying them water, which was the only thing they ſought. After a light conflict, the Caſtles were eaſily taken, where having provided themſelves of water, they again ſet forwards. This Story is ſet down by *Leo Africanus*, from whom I have tranſlated this out of the Italian Tongue, ſaith *Camerarius*.

Sir Kenelm Digby's Treatiſe of Bodies. c. 27. p.247. 248.

3. There was one born in ſome Village of the Country of *Liege*; and therefore amongſt Strangers he is known by the name of *John* of *Liege* (I have been inform'd of this ſtory by ſeveral, whom I dare confidently believe, that have had it from his own mouth, and have queſtion'd him with great curioſity particularly about it) when he was a little boy, there being wars in the Country, the Village of whence he was, had notice of ſome unruly ſcattered Troops that were coming to pillage them, which made all the people to flie haſtily, to hide themſelves in the Woods that joyned upon the Foreſt of *Ardenne*, there they lay till they underſtood that the Soldiers had fired the Town, and quit it. Then all return'd home, excepting this Boy, whoſe fears had made him run further into the Wood than any of the reſt, and afterwards apprehended that every body he ſaw through the Thickets, and every voice he heard, was the Soldiers. Being thus hid from his Parents, and ſought for ſome days in vain, they return'd without him, and he liv'd many years in the Woods, feeding upon Roots, and wild Fruits, and Maſt. He ſaid, that after he had been ſome time in this wild habitation, he could by the ſmell judge of the taſte of any thing that was to be eaten, and that he could at a great diſtance wind by his Noſe where wholſome Fruits and Roots did grow. In this ſtate he continued ſhunning men with as great a fear as when he firſt ran away, until in a very ſharp Winter, neceſſity brought him to that confidence, that leaving the wild places of the Foreſt, he would in the Evening ſteal amongſt the Cattel that were fothered, eſpecially Swine, and thence gleaned wherewithal to ſuſtain his miſerable life, he was eſpyed naked, and all overgrown with hair, and being believ'd to be a Satyr, wait was laid to apprehend him, but he winded them as far off as any Beaſt could do. At length they took the wind of him ſo advantageouſly, that they catched him in a ſnare. At his firſt living with other people, a woman took compaſſion of him (ſeeing he could call for nothing) and ſupplyed his wants; to her he applyed himſelf in all his occurrents, and if ſhe were gone abroad in the Fields, or to any other Village, he would hunt her out preſently by his ſcent, in ſuch ſort as Dogs uſe to do that are taught to hunt dry foot. This man within a little while after he came to good keeping and full feeding, that acuteneſs of ſmelling left him, which formerly governed him in his taſting. I imagine he is yet alive to tell a better ſtory of himſelf than I have done; for I have from them who ſaw him but a few years agone, that he was an able ſtrong man, and likely to live yet a good while longer.

Sir Kenelm Digby.ib. c. 27.p.248.

4. Of another man I can ſpeak aſſuredly my ſelf, who being of a very temperate, or rather, ſpare diet, could likewiſe perfectly diſcern by his ſmell, the qualities of whatſoever was afterward to paſs the examination of his taſte, even to his Bread and Beer.

5. *Cardanus* confeſſes of himſelf, that he had always

Card. de varietat. rer. l. 8. c. 34. *Schot. phys. curios. l. 3. c. 39. p. 571.* *Barthol. hist. anat. cent. 4. hist. 91. p. 413, 414.*

always some smell or other in his Nose, as one while of Frankincense, straight of Brimstone, and soon after of other things: he saith the cause of it was the exquisite subtlety of his sense, the thinness of his skin, and the tenuity of his humours.

6. That did always seem a wonderful thing to me, nor do I know the certain cause of it, why some men can smell things that smell well, but stinking things will not touch upon their sense, nor are they able to perceive them. Such a strange property as this is known to be in my honoured Uncle Mr. *Jacobus Finchius* the senior *Regius* Professor of Physick in our University.

Schot. phys. curios. l. 3. c. 33. p. 570.

7. I know a woman, saith *Schottus*, who throughout the whole time of her life, never had any such smell as to perceive the odour of any one thing whatsoever.

Barthol. hist. anat. cent. 4. hist. 91. p. 413.

8. *Christopherus Heerfard* an Apothecary, an industrious and skillful person in his employment, told me not long since, that by reason of his too frequent use of Camphire, preparing and handling it in his Shop, he had utterly depriv'd himself of his smell; and that from thenceforth he must resolve to want that sense, all his other being left entire unto him.

Plin. nat. hist. l. 7. c. 2. p. 156. *Cæl. antiq. lect. l. 14. c. 21.*

9. In the utmost marches of *India* Eastward, about the source and head of the River *Ganges*, there is a Nation called the *Astomes*, for that they have no mouths, all hairy over the whole body, yet cloathed with the soft Cotton and Down that come from the Leaves of Trees. They live only by the air, and smelling to sweet odours, which they draw in at their Nostrils. No meat nor drink they take, only pleasant savours from divers and sundry Roots, Flowers and wild Fruits growing in the Woods they entertain; and those they use to carry about with them when they take any far journey, because they would not miss their smelling; and yet if the scent be any thing strong and stinking, they are soon therewith overcome, and die.

Lemn. occul. l. 2. c. 9. *Johnst. nat. hist. cl. 10. c. 7. p. 347.*

10. At *Antwerp* a Countryman coming into a Perfumer's Shop, presently fell down into a swoon, but was speedily recovered, and brought to himself, by rubbing his Face and Nose all over with Horsedung.

Johnst. nat. hist. cl. 10. c. 7. p. 347.

11. *Strabo* reports, that such amongst the Sabeans as are stupified by the extraordinary and overcoming sweetness of the Spices, Gums and other smells they converse with, are refreshed by the fume of Bitumen, and by the Beard of a Goat burnt under their Noses.

Burton's melanch. part. 1. § 3. p. 184.

12. Where melancholy prevails, it frequently corrupts the senses. When *Lewis* the Eleventh was thus affected, he had a conceit that every thing did stink about him, so that all the odoriferous Perfumes they could get would not ease him, but still he smelled a filthy stink.

Burton's melanch. part. 1. § 3. p. 184.

13. A melancholy French Poet, saith *Laurentius*; being sick of a Fever, and troubled with extraordinary watching, by his Physicians was appointed to use *Unguentum Populeum* to anoint his Temples withal: but he so distasted the smell of it, that for many years after all that came near him he imagined to scent of it, and would let no man talk with him but aloof of, nor would he wear any new Cloaths, because he thought still that they smelled of it, in all other things he was wise and discreet, and would discourse sensibly but only in this one thing.

Sandy's Ovid. Met. l. 7. p. 149.

14. Nasty savours suddenly strike to the brain, poison the spirits, and oftentimes prove deadly: lamentably experienced at the Solemn Assises at *Oxford* (so called of that sad event) when *Bell* and *Barham* the Judges, the High Sheriff, and most of the Justices of the Bench were killed by the stench of the Prisoners.

Melch. Adam. in vit. Germ. med. p. 72.

15. *Joannes Echitus* a Physician and Herbarist, had an equal temper of Body; but upon the least occasion by smelling of any thing that had a hot scent, he found that his brain was thereby grievously affected; and which is wonderful, the smell of a Red Rose would immediately provoke him to sneezing. *Cronenburgius* did ascribe this accident to the hot temperature of the Brain, the rarity of the odour, and certain subtle particles of the Rose, proceeding from the heat and bitterness thereof, together with a kind of astringency going along with it.

CHAP. VIII.

Of the Passion of Love, and the effects of it in divers Persons.

THey have Trunks in *India* called *Sampatans*, through which they shoot Arrows so envenom'd, that if they prick the skin, it is very dangerous, but if they draw blood, it is irrecoverably deadly. Those Arrows that are shot by *Cupid*, are much of the same nature, they disquiet with the least touches of them; but where they have made deeper impressions, unhappy are those souls that are tormented with the tyrannies of that little God whom the Poet so well describes.

——Ferus & Cupido
Semper ardentes acuens sagittas
Cote cruentâ.

Fierce Love, who always whets his burning Darts
On bloody Whetstones, for to thril our hearts.

Marcel. Donat. hist. medic. mirab. l. 1. c. 13. p. 187. *Bonfin. rer. ungaric. l. l. 3. decad. 3. p. 204.* *Paræi. medul. prophan. hist. tom. 2. p. 63.*

1. *Eurialus* Count of *Augusta*, was a young man of extraordinary Beauty, and during the stay of the Emperour *Sigismund*, King of *Bohemia* and *Hungary* at *Sienna*, he cast his eye upon *Lucretia* a Virgin of that place, and at first light fell vehemently in love with her: the Virgin also (whom in respect of her admirable form they called commonly the second *Venus*) was no less surprised than himself at the same instant. In a short time they became better acquainted; but at the Emperour's removal thence to *Rome*, when *Eurialus* was compelled to leave his Lady behind him, she not able to endure his absence, died under the impatience of it. *Eurialus* at the hearing of her death though (somewhat supported by the counsels and consolations of his Friends) he was contented to live, yet from the news of her death to the last day of his life was he never known to laugh.

2. *Leander* was a young man of *Abydos*, and was deeply in love with *Hero* a beautiful Virgin of *Sestos*; these two Towns were opposite to each other, and the narrow Sea of the *Hellespont* lay betwixt them. *Leander* used divers nights to swim over the *Hellespont* to his Love, while she held up a Torch from a Tower to be his direction in the night; but though this practice continued long, yet

yet at length *Leander* adventuring to perform the ſame one night when the Sea was rough, and the waves high, was unfortunately drowned. His dead body was caſt up at *Seſtos*, where *Hero* from her Tower beheld it, but ſhe not able to outlive ſo great a loſs, caſt her ſelf headlong from the top of it into the Sea, and there periſhed.

Ovid. Metam. l. 4. Zuing. vol. 2. l. 7. p. 461.

3. *Pyramus* a young man of *Babylon*, was exceedingly in love with *Thisbe* the Daughter of one that liv'd the very next houſe to his Father; nor was he leſs beloved by her: both Parents had diſcerned it, and for ſome reaſons kept them both up ſo ſtraitly, that they were not ſuffered ſo much as to ſpeak to each other. At laſt they found opportunity of diſcourſe through the chink of a Wall betwixt them, and appointed to meet together in a certain place without the City: *Thisbe* came firſt to the place appointed, but being terrified by a Lioneſs that paſſed by, ſhe fled into a Cave near thereabouts, and in her flight had loſt her Veil, which the Lioneſs tumbled to and fro with her bloody mouth, and ſo left it: ſoon after *Pyramus* alſo came to the ſame place, and there finding the Veil, which ſhe uſed to wear, all bloody, he overhaſtily concluded that ſhe was torn in pieces by ſome wild Beaſt, and therefore ſlew himſelf with his Sword under a Mulberry Tree, which was the place of their mutual agreement. *Thisbe*, when ſhe thought the Lioneſs was gone paſt, left her Cave with an earneſt deſire to meet her Lover, but finding him ſlain, overcome with grief and deſire, ſhe fell upon the ſame Sword, and died with him.

Eraſm. Adag. p. 49. Plut. de virtut. mulier. p. 531.

4. *Plutarch* ſaith it was a cuſtom remaining unto his days, that Wives would wiſh ſo to be beloved by their Husbands as *Pieria* was by *Phrygius*. This wiſh had its riſe from the following Hiſtory. Of thoſe Ionians that planted themſelves in *Miletum*, ſome raiſed ſedition againſt the Sons of *Neleus*, and ſeated themſelves in *Myo*. Theſe receiv'd divers injuries from the *Mileſians*, who warred upon them for their defection, but not ſo ſharply as to exclude all commerce, but upon ſome Feſtivals the women had liberty to come from *Myo* to *Miletum*. *Pythes* was one of the Revolters, and underſtanding that a Feaſt was to be kept in *Miletum* to *Diana*, he ſent his Wife and Daughter *Pieria*, to obtain leave that he might be preſent at it. Now of all the Sons of *Neleus*, *Phrygius* was the moſt powerful, he being enflamed with the love of *Pieria*, thought of nothing more than doing ſomething that would be acceptable to her: and when ſhe had ſaid nothing could be more grateful to her, than to procure her liberty of coming often to *Miletum* in the company of many Virgins: he underſtood by that ſpeech that peace was deſired, and friendſhip ſought with the *Mileſians*, he therefore concluded the war; and thence was it that the names of theſe two Lovers were ſo dear to both people.

Cauſ. Hol. Court. tom. 2. Max. 12. p. 403. Lipſ. monit. l. 2. c. 12. p. 303, 304. Zuing. Theatr. vol. 3. l. 4. p. 748.

5. *Eginardus* was Secretary of State to *Charlemaign*, and having placed his affections much higher than his condition admitted, made love to one of his Daughters, who ſeeing this man of a brave ſpirit, and a Grace ſuitable, thought not him too low for her whom merit had ſo eminently raiſed above his birth: ſhe affected him, and gave him too free acceſs to her perſon, ſo far as to ſuffer him to have recourſe unto her to laugh and ſport in her Chamber on Evenings, which ought to have been kept as a Sanctuary where Reliques are preſerved. It happened on a Winters night, *Eginardus* (ever haſtening his approaches, and being negligent in his returns) had ſomewhat too much ſlackened his departure: in the mean time a Snow had fallen, which troubled them both, when he thought to go out, he feared to be known by his feet, and the Lady was unwilling that ſuch prints of ſteps ſhould be found at her door. They being much perplexed, Love which taketh the Diadem of Majeſty from Queens, made her do an act for a Lover, very unuſual for the Daughter of one of the greateſt men upon earth; ſhe took the Gentleman upon her Shoulders, and carried him all the length of the Court to his Chamber, he never ſetting foot to the ground, that ſo the next day no impreſſion might be ſeen of his footing. It fell out that *Charlemain* watched at his Study this night, and hearing a noiſe, opened the window, and perceived this pretty prank, at which he could not tell, whether he were beſt to be angry, or to laugh. The next day in a great Aſſembly of Lords, and in the preſence of his Daughter and *Eginardus*, he asked what puniſhment that ſervant might ſeeem worthy of, who made uſe of a King's Daughter as of a Mule, and cauſed himſelf to be carried on her Shoulders in the midſt of Winter, through Night, Snow, and all the ſharpneſs of the Seaſons; every one gave his opinion, and not one but condemn'd that inſolent man to death. The Princeſs and Secretary changed colour, thinking nothing remain'd for them but to be fleyed alive. But the Emperour looking on his Secretary with a ſmooth brow, ſaid, *Eginardus*, hadſt thou loved the Princeſs my Daughter, thou oughteſt to have come to her Father the diſpoſer of her liberty; thou art worthy of death, and I give thee two lives at this preſent, take thy fair Portreſs in marriage, fear God, and love one another. Theſe Lovers thought they were in an inſtant drawn out of the depth of Hell to aſcend to Heaven.

Plut. in paral. in Pelopid. Clark's mirrour. c. 56. p. 232.

6. There was amongſt the Grecians a company of Soldiers conſiſting of three hundred, that was called the holy Band, erected by *Gorgidas*, and choſen out of ſuch as heartily loved one another, whereby it came to paſs that they could never be broken or overcome; for their love and hearty affection would not ſuffer them to forſake one another what danger ſoever came. But at the Battel of *Cheronæa* they were all ſlain, after the Fight King *Philip* taking view of the dead bodies, ſtaid in that place where all theſe three hundred men lay ſlain, thruſt through with Pikes on their Breaſts, whereat he much wondred, and being told that it was the Lovers Band, he fell a weeping; ſaying, Wo be to them that think theſe men did or ſuffered any evil or diſhoneſt thing.

Lonicer. Theatr. p. 420. Clark's mirrour. c. 56. p. 230.

7. Under the ſeventh Perſecution, *Theodora* a Chriſtian Virgin was condemned to the Stewes, where her chaſtity was to be a prey to all comers: the ſentence being executed, and ſhe carried thither, divers wanton young men were ready to preſs into the Houſe, but one of her Lovers, called *Didymus*, putting on a Soldiers habit, ſaid he would have the firſt turn, and ranted ſo high that the other gave him way. He went in to her, perſwaded her to change Garments with him, and ſo ſhe in the Soldiers habit eſcaped. *Didymus* being found a man was carried before the Preſident, to whom he confeſſed the whole matter, and ſo was condemned. *Theodora* hearing of it, thinking to excuſe him, came and preſented her ſelf as the guilty party, deſiring that ſhe might die, and the other be excuſed; but the mercileſs Judge cauſed them both to be put to death.

8. *Gobrias* a Captain, when he had eſpyed

Rodanthe

Burton's melanch. part. 3. § 2. p. 475, 476.

Rodanthe a fair Captive Maid, he fell upon his knees before *Myſtilus* the General, with tears, vows, and all the Rhetorick he could, by the ſcars he had formerly received, the good ſervices he had done, or whatſoever elſe was dear unto him, he beſought his General, that he might have the fair priſoner to his Wife, *Virtutis ſuæ ſpolium*, as a reward of his Valour; moreover he would forgive to him all his Arrears: I ask, ſaid he, no part of the Booty, no other thing but *Rodanthe* to be my Wife, and when he could not compaſs her by fair means, he fell to treachery, force and villany; and at laſt ſet his life at ſtake to accompliſh his deſire.

CHAP. IX.

Of the extreme Hatred in ſome perſons towards others.

AS amongſt the kinds of living creatures, there are certain enmities and diſſentions, whereof there is no apparent reaſon to be given. As of that betwixt the Spider and the Serpent, the Ant and Weſel, the *Trochilus* and Eagle, and the like: ſo amongſt men implacable hatreds are conceived many times upon undiſcernible, more upon unjuſtifiable grounds.

Chetwind's hiſt. collect. cent. 3. p. 90.

1. *Calvin* was ſo odious to the Papiſts, that they would not name him. Hence in their Spaniſh expurgatory *Index*, p. 204. they give this direction, Let the name of *Calvin* be ſuppreſs'd, and inſtead of it put *Studioſus quidam*. And one of their Proſelytes went from *Mentz* to *Rome* to change his Chriſtian name of *Calvinus* into the adopted one of *Baronius*.

Raleigh hiſt. part. 1. l. 5. c. 3. § 2. p. 362, 363. Lonicer. Theatr. p. 370. Val. Max. l. 9. c. 3. p. 255.

2. A deadly Hatred it was which *Hannibal* bare to the Romans, and a private and hereditary deſire that carried him violently againſt them. For his Father *Amilcar* at a Sacrifice he made a little before his journey into *Spain*, had ſolemnly bound him by oath to purſue them with an immortal hatred, and as ſoon as he ſhould be grown up to be a man, to work them all the miſchief he was able. *Hannibal* was then about nine years of age, when his Father cauſed him to lay his hand upon the Altar, and to make this oath: ſo that it was no marvel if the impreſſion was ſtrong in him.

Fulgoſ. l. 9. c. 3. p. 174.

3. The people of *Rome* when they ſaw that *Appius Claudius* the younger was choſen Conſul by the Senate with *Titus Quintus Capitolinus*, mov'd with that huge hatred they had ever born to the Appian Family, and withal angry, they departed out of the place of Aſſembly, that they might not behold any of that Family to aſcend unto honour.

Fulgoſ. l. 9. c. 3. p. 1186. Lonicer. Theati. p. 369. Wieri opera. p. 829, 830. l. de irâ. Bishop Reynold's Treatiſe of the paſſions. c. 15. p. 152.

4. Who can declare ſufficiently the mighty hatred which Pope *Boniface* the Eighth bare towards the Gibelline Faction? It is the cuſtom, that upon Aſhwedneſday the Pope ſprinkles ſome Aſhes upon the heads of the chief Prelates in the Church; and at the doing of it to uſe this ſaying, Remember thou art Aſhes, and that into Aſhes thou ſhalt return: when therefore the fore-mentioned Pope came to perform this to *Porchetus Spinola* Archbiſhop of *Genoa*, and ſuſpected him to be a favourer of the Gibellines, he caſt the Aſhes not on his head, but into his eyes, perverſly changing the uſual form of words into theſe, Remember thou art a Gibelline, and that with the Gibellines thou ſhalt return to Aſhes.

Fulgoſ. l. 9. c. 3. p. 1189.

5. When *Sigiſmund* Marqueſs of *Brandenburgh* had obtained the Kingdom of *Hungary* in right of his Wife, it then appeared what a mortal hatred there was betwixt the Hungarians and Bohemians: for when *Sigiſmund* commanded *Stephanus Konth*, (and with him twenty more Hungarian Knights) to be taken and brought before him in Chains, as perſons that had declined the obedience they owed him; not one of all theſe would name or honour him in the leaſt as their King; and before either they or their ſervants would change their minds, they were deſirous to loſe their heads. Amongſt the ſervants was *Chiotza* the Page of *Stephanus*, who ſadly bewailed the death of his Maſter; and whereas by reaſon of his tender age the King made him divers promiſes; and to comfort him, told him, that he would make him as a ſervant about his own perſon: *Chiotza* with a troubled countenance, and in terms that teſtified at once both anger and hatred, replyed that he would never ſubject himſelf to the ſervice of a Bohemian Swine, and in this obſtinacy of mind he died.

Cauſ. Holy Court. part. 3. p. 297.

6. *Cato* the Cenſor bare ſuch a hatred to the Female Sex, that it was his common ſaying, that if the world was without women, the converſation of men would not be exempt from the company of the Gods.

Eraſm. Adag. p. 613.

7. *Melanion* was a perſon of the ſame mind, who in a perfect hatred to them all at once betook himſelf to ſolitude, attended upon with his Dog only: he followed the chaſe of wild Beaſts over Mountains, and through Woods; nor could ever be perſwaded to return home ſo long as he lived; ſo that he gave occaſion to the Proverb, Chaſter than *Melanion*.

8. *Hyppolitus* was alſo of the ſame complexion, as he expreſſes himſelf in *Euripides* and *Seneca*: if you will have a taſte of his language, that in *Seneca* ſounds to this purpoſe,

——I hate, flie, curſe, deteſt them all:
Call't Reaſon, Nature, Madneſs, as you pleaſe;
In a true hatred of them there's ſome eaſe.
Firſt ſhall the water kindly dwell with fire,
Dread Syrtis *be the Mariners deſire:*
Out of the Weſt ſhall be the break of day,
And rabid Wolves with tender Lambkins play,
Before a woman gain my conquered mind,
To quit this hatred, and to grow more kind.

Eraſm. Adag. p. 70. Sabellic. exempl. l. 2. c. 2. p. 64. Biſhop Reynold's Treatiſe of paſſions. c. 13, p. 130. Patit. de Regno. l. 8. tit. 17. p. 530.

9. *Timon* the Athenian had the ſirname of *Manhater*, he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of ſuch as he had formerly been helpful to; he therefore fell into a vehement hatred of all mankind: was glad of their misfortunes, and promoted the ruine of all men as far as he might with his own ſafety. When the people in honour of *Alcibiades* attended on him home, as they us'd when he had obtain'd a cauſe; *Timon* would not as he was wont to others, turn aſide out of the way, but meet him on purpoſe, and ſay, Go on my Son, and proſper, for thou ſhalt one day plague all theſe with ſome ſignal calamity. He built him a Houſe in the Fields, that he might ſhun the converſe of men. He admitted to him only one *Apemantus*, (a perſon much of his own humour) and he ſaying to him, Is not this a fine Supper, It would, ſaid he, be much better if thou wert abſent. This *Timon* gave order that his

his Sepulcher ſhould be ſet behind a dunghil: and this to be his Epitaph:

Hic ſum poſt vitam miſeramq; inopemq; ſepultus
Nomen non quæras, dii te Lector male perdant.

Here now I lye, after my wretched fall:
Ask not my name, the Gods deſtroy you all.

Patrit. de Regno, l. 8. tit. 17. p. 550. *Laert. l. 1. p. p. 28.* *Miſon*, was of like manners with *Timon*, and had his name from the hatred he had to all men; when ever he was converſant amongſt men, he was always ſad: but when he was in any ſolitude, or place by himſelf, he was then us'd to laugh and rejoyce: being once ask'd, why he laugh'd, when no body was preſent; for that very reaſon ſaid he.

Eraſm. Adag. 551. 11. *Vatinius* was ſharply declaim'd againſt by M. *Tullius Cicero*, and thereby ſuch a diſcovery was made of his crimes, that lodg'd him ſo deep in the hatred of the people of *Rome*, that afterwards to expreſs a deadly and vehement hatred indeed, it became proverbial to ſay a Vatinian hatred.

Lamprid. 12. *Alexander Severus* the Emperour had ſuch a hatred to unjuſt Judges; that if he had caſually met any ſuch; he was ſuddenly ſurpriz'd with a vomiting at the very ſight of them.

Zuing. vol. 1. l. 3. p. 241. 13. The Emperour *Nerva* did ſo abominate the ſhedding of blood; that when the people deſired him to yield up the murderers of *Domitian* to a juſt execution: he was ſo far affected with it, that he was immediately taken with a vomiting and looſneſs.

Zuing. vol. 1. l. 1. p. 63. 14. *Vladiſlaus Loctticus*, King of *Polonia*, after a battle wherein his Army had made great ſlaughter of the adverſe party; went to view the dead as they lay in the Field. He there ſaw *Florianus Sharus* a Knight, lye weakned with many wounds, with his face upward, and with his hands keeping in his bowels, leſt they ſhould iſſue out from his belly at his wound: How great is the torment of this man, ſaid the King: *Sharus* reply'd, The torment of that man is greater, who hath an ill neighbour that dwells in the ſame Village with him: as I, ſaith he, can witneſs upon my own experience. Well, ſaith the King, if thou recover of thy wound, I will eaſe thee of thy ill neighbour; as indeed he afterwards did; for he turn'd out the perſon complain'd of, and gave the whole Village to *Sharus*.

Fulgoſ. l. 9. c. 3. p. 1182 15. *Gualterus*, Earl of *Brenne*, had marry'd the Eldeſt Daughter of *Tancred*, King of *Sicily*; and as Heir of the Kingdom went with four hundred Horſe; by help of theſe, and a marvellous felicity, he had recovered a great part of it: when at laſt he was overcame and taken by *Thebaldus Germanus*, at the City *Sarna*: Upon the third day after he was offered by the Victor his liberty and reſtauration to the Kingdom, in caſe he would confirm to *Thebaldus*, what he was poſſeſſed of therein: But he in an inconceiveable hatred to him, that had made him his Priſoner; reply'd, That he ſhould ever ſcorn to receive thoſe, and greater proffers from ſo baſe a hand as his. *Thebaldus* had reaſon to reſent this affront, and therefore told him, he would make him repent his ſo great inſolence: At which *Gualterus* inflam'd with a greater fury; tare of his cloths and brake the ligatures of his wounds; crying out, that he would live no longer, ſince he was fallen into the hands of ſuch a man that treated him with threats; upon which he tare open the lips of his wounds, and thruſt his hands into his Inteſtines: ſo that when he reſolvedly refuſed all food and ways of cure, he forcibly drave out his furious Soul from his Body, and left only one Daughter behind him, who might have been happier, had ſhe not had a beaſt to her Father.

CHAP. X.

Of Fear, and the ſtrange effects of it, alſo of panick fears.

THe *Spartans* would not conſecrate to the Gods any of thoſe ſpoils, which they had taken from the Enemy; they thought they were unfit preſents for them, and no convenient ſight for their own Children, becauſe they were things pluck'd off from them, who ſuffer'd themſelves to be taken through fear. The meaning was, they look'd upon the fearful man, as neither pleaſing to God, nor profitable to Man; the truth is an habitual coward, is a man of no price: but withal there are certain times, wherein the worthieſt of men have found their courage to deſert them, and upon ſome occaſions more than others.

1. *Auguſtus Cæſar* was ſomewhat over timerous of Thunder and Lightning, ſo that he always, and every where, carry'd with him the skin of a Sea-calf, as a remedie: And upon ſuſpicion of approaching tempeſt, would retreat into ſome ground or vaulted place, as having been formerly affrighted by extraordinary flaſhes of Lightning in a nights journey of his. *Sueton. p. 111. in Auguſto.*

2. *Caius Caligula*, who otherwiſe was a great contemner of the gods, yet would wink at the leaſt Thunder and Lightning, and cover his head; if there chanc'd to be greater and lowder, he would then leap out of his bed, and run to hide himſelf under it. *Sueton. p. 195. in Caligulâ.*

3. *Philippus Vicecomes*, was of ſo very timerous and a fearful Nature, that upon the hearing of any indifferent Thunder, he would tremble and ſhake with fear, and as a perſon in diſtraction run up and down to ſeek out ſome ſubterranean hiding place. *Zuin. Theat. vol. 1. l. 1. p. 94.*

4. Pope *Alexander* the third being in *France*; and performing divine Offices upon *Good Fryday*, upon the ſudden there was a horrible darkneſs; and while the Reader was upon the Paſſion of Chriſt, and was ſpeaking of thoſe words: *It is finiſhed*, there fell ſuch a ſtupendous Lightning, and ſuch a terrible crack of Thunder follow'd, that *Alexander* leaving the Altar, and the Reader deſerting the Paſſion, all that were preſent ran out of the place, conſulting their own ſafety by flight. *Zuin. ibid. p. 94.*

5. *Archelaus*, King of *Macedon*, being ignorant of the effects of Natural Cauſes; when once there hapned an Eclipſe of the Sun, as one overcome and aſtoniſh'd with fear, he caus'd his Palace to be haſtily ſhut up; and (as it was the uſual cuſtom in caſes of extreme mourning and ſadneſs) he caus'd the hair of his Sons head to be cut off. *Cæl. Rhod. lect. Antiq. l. 7. c. 28. p. 326.*

6. *Diomedes* was the Steward of *Auguſtus* the Emperour, as they two were on a time walking out *Sueton. p. 95. in Auguſto.*

out together, on the sudden there brake loose a wild Boar, who took his way directly towards them: here the Steward in the fear he was in, gat behind the Emperour, and interposed him betwixt the danger and himself. *Augustus*, though in great hazard, yet knowing it was more his fear than his malice, resented it no farther than to jest with him upon it.

Joseph. Antiq. Jud. l. 19. c. 2. p.

7. At the time when *Caius Caligula* was slain, *Claudius Cæsar*, seeing all was full of sedition and slaughter, thrust himself into a hole, in a by corner to hide himself, though he had no cause to be apprehensive of danger, besides the illustriousness of his Birth; being thus found, he was drawn out by the Soldiers; for no other purpose than to make him Emperour: he besought their mercy, as supposing all they said to be nothing else but a cruel mockery; but they (when through fear and dread of death, he was not able to go) took him up upon their shoulders, carryed him to the Camp, and proclaim'd him Emperour.

Schenck. obs. l. 1. obs. 3. p. 78.

8. *Fulgos Argelatus*, by the terrible noise that was made by an Earthquake, was so affrighted, that his fear drave him into madness, and his madness unto death, for he cast himself headlong from the upper part of his house, and so died.

Plut. Paral. p. 706. in Alexandro.

9. *Cassander*, the Son of *Antipater* came to *Alexander* the Great at *Babylon*, where finding himself not so welcome, by reason of some suspicions the King had conceiv'd of his treachery; he was seis'd with such a terrour at this suspicion of his, that in the following times having obtain'd the Kingdom of *Macedon*, and made himself Lord of *Greece*, walking at *Delphos*, and there viewing the Statues, he cast his eye upon that of *Alexander* the Great; at which sight he conceiv'd such horror, that he trembled all over, and had much ado to recover himself from under the power of that agony.

Zuin. Theat. vol. 1. l. 1. p. 94.

10. The Emperour *Maximilian* the First, being taken by the people of *Bruges*, and divers of the Citizens, who took his part slain; *Nicholaus de Helst*, formerly a prisoner, together with divers others had the sentence of death pass'd upon him; and being now laid down to receive the stroke of the Sword: The people suddenly cry'd out, *Mercy*; he was pardon'd as to his life, but the paleness his face had contracted, by reason of his fear of his approaching death, continued with him, from that time forth, to the last day of his life.

Zacchiæ qu. Medicoleg. l. 3. tit. 2. p. 154.

11. We are told by *Zacchias*, of a young man of *Belgia*, who, saith he, not many years since was condemn'd to be burnt: it was observ'd of him, (by as many as would) that through the extremity of fear, he sweat blood; and *Maldonate* tells the like of one at *Paris*, who having receiv'd the sentence of death, (for a crime by him committed) sweat blood out of several parts of the body.

Maldonat. in Luc. 22. v. 44.

Mr Boyles Exp. Philos. c. 14. p. 246 247.

12. Being about four or six years since, in the County of *Cork*, there was an Irish Captain, a man of middle age and stature, who coming with some of his followers to render himself to the Lord *Broghil* (who then commanded the English forces in those parts) upon a publick offer of pardon to the Irish, that would lay down arms: he was casually in a suspicious place, met with by a party of the English, and intercepted: the Lord *Broghil* being then absent; he was so apprehensive of being put to death before his return, that that anxiety of mind quickly chang'd the colour of his hair in a peculiar manner, not uniformly chang'd; but here and there certain peculiar tufts and locks of it, whose bases might be about an Inch in diameter, were suddenly turn'd white all over, the rest of his hair (whereof the Irish use to wear good store) retaining its former reddish colour.

Shot. Phys. curios. l. 3. c. 16. p. 478. Donat. Hist. med. mir. l. 1 c. 1. p. 1. Schenck. obs. l. 1. obs. 1. p. 2.

13. *Don Diego Osorius*, a Spaniard of a Noble Family, being in love with a young Lady of the Court, had prevail'd with her for a private conference under the shady boughs of a Tree, that grew within the Gardens of the King of *Spain*: but by the unfortunate barking of a little Dog, their privacy was betray'd, the young Gentleman seis'd by some of the Kings Guard, and imprison'd. It was capital to be found in that place, and therefore he was condemn'd to dye. He was so terrifi'd at the hearing of his sentence, that one and the same night saw the same person young, and all turn'd grey, as in age. The Jaylor mov'd at the sight, related the accident to King *Ferdinand*, as a Prodigy, who thereupon pardon'd him, saying he had been sufficiently punish'd for his fault, seeing he had exchang'd the flower of his Youth into the too early hoary hairs of age.

Schenck. obs. l. 1. obs. 1. p. 2. Lemn. de complex. l. 2 c. 2. p.

14. There was a young Nobleman in the Emperours Court, that had violated the chastity of a young Lady there; though by the small resistance she made, she seem'd to give a tacite consent; yet he was cast into prison, on the morrow after to lose his head. He pass'd that night in such fearful apprehensions of death, that on the morrow *Cæsar* sitting on the Tribunal, he appear'd so unlike himself, that he was known to none that were present, no not the Emperour himself. All the comliness and beauty of his face was vanish'd; his countenance was grown like to that of a carcase, his hair and beard turn'd grey; and in all respects so chang'd, that the Emperour suspected some counterfeit was substituted in his room. He caus'd him therefore to be examin'd, if he were the same; and tryal to be made, if his hair and beard were not thus chang'd by application of some Medicine to them: But finding nothing so, astonish'd with the countenance and visage of the man, and thereby mov'd to pitty and mercy; he gave him his pardon, for the fault he had committed.

Schenck. obs. l. 1. obs. 1. p. 3.

15. The like hapned to the Father of *Martinus Delrio* (being then a Boy of scarce fifteen years of age) while he lay sick on his bed; and heard all the Physicians despairing of his life; what with watching, and the fear of death, all the hair of his head turn'd grey in the compass of one night.

Schenck. obs. l. 1. obs. 4. p. 121.

16. *Apollonia*, the Wife of *Schenckius*, being about 40 years of age; and near the time of her delivery, was exceedingly frighted with the cry of fire at midnight, and beholding the flames not far off, she presently complain'd of an extraordinary commotion of the Infant in her Womb, she went to bed and slept; but e'er long, was taken with a strange and horrible kind of convulsion, of which she dy'd within twelve hours after her fright.

Schenck. ibid. l. 3. p. 399.

17. A Religious Woman falling into the hands of rude Soldiers, and they with drawn Swords threatning to kill her, was seis'd with such an extreme fear, that the blood brake out from all the open passages of her body; and so being become bloodless, in the sight of the Enemies, she speedily dy'd amongst them.

18. The *Persian* Navy being in the heat of

fight, near to the City of *Michael*, there went a rumour amongst them, without any certain Author, that the Land Army under *Mardonius*, was overthrown in *Bœotia*; whereupon such a sudden fear and consternation of mind seis'd them, that they were neither able to fight, nor to fly; so that being prepar'd for neither, they were every man taken or slain. *Dinoth. Memorab. l. 6. p. 415.*

19. As *Perseus*, King of *Macedon*, was washing before Supper, word was brought him, that the enemy was near at hand, upon which he was so possess'd, and astonish'd with fear, that suddenly leaping from his Throne, without expecting the sight of the Enemy; he cry'd he was overcome, and betook himself to flight, whereas unless he had been infatuated, he might have shut up the Romans, and compell'd them to fight at a very great disadvantage. *Liv. Hist. l. 44. p. 559.*

20. *Miltiades*, with only ten thousand *Athenians*, and a thousand *Plateans*. set upon 300000 of the *Persians*; when there were such terrible noises in the Air, and such Spectres appeared, that struck such fear into the *Persians*, as casting off all hope of the Victory, they betook themselves to a shameful flight; so that all the forces of *Miltiades* had to do, was to pursue and slay them. *Dinoth. l. 6. p. 415.*

21. *Rhadagisus* with 200000 *Goths* descended into *Italy*, devoting the blood of all the Roman Stock to his Gods; they wanting sufficient strength to encounter him, in great fear kept themselves close within the Wals of the City; when a panick fear from Heaven fell upon the Army of *Rhadagisus*; so that he leading them into the Mountains of *Fesulæ*, they were consum'd with famine and thirst, and overcome without battle; the greatest part of them were taken, bound and sold for a crown a man, and soon after dy'd in the hands of them that bought them. *Dinoth. Memorab. l. 6. p. 416.*

22. *Heraclianus* had a design to seise upon the Roman Empire; to which purpose with a Navy of 4000 and 70 Ships, which he had prepared in *Affrica*, he set sail for *Rome*, landed and marched on with his Army; but supposing that by his celerity he had prevented the news of his coming, and contrary to his expectation, finding the Romans prepared to receive him; he took thereupon such a fear, that turning his back, and getting into the first Ship that chance offer'd, with that alone he sailed to *Carthage*, where he was slain by his Soldiery. *Dinoth. ibid. p. 416.*

23. *Jerusalem* being taken by the Christians, and *Godfry* of *Bullen*, made King of it, the Souldan of *Egypt* had prepared a great Army, either to besiege it, or fight the Christians: who perceiving them unable to cope with so great a power; with great earnestness besought the assistance of Almighty God: and then full of courage went to meet the enemy. The Barbarians seeing them approach and come on so couragiously; who they thought would not have the confidence, so much as to look them in the face, astonish'd with a sudden fear, they never so much as thought of fighting, but running on headlong in a disorder'd flight: they were slain by the Christians, as so many beasts, to the number of an hundred thousand. *Dinoth. l. 6. p. 417.*

24. At *Granson*, the *Burgundian* Army consisting of 40000, was to fight the *Swissers*, consisting of scarce 2000, and finding the *Swissers* to begin the battle with great courage and alacrity, they in the front began leisurely to retire, towards the Camp. Those in the rear seeing them in the retreat, and suspecting they were beaten, streight fled out of the Field, and so great and sudden a consternation, and fear fell upon them, that notwithstanding all the Commanders could say, they strove who should be the foremost, leaving the rich and wealthy spoil of the Camp to the Enemy. *Comines. Dinoth. l. 6. p. 417.*

25. *Johannes Capistranus* was appointed Judge by King *Ladislaus*, and by his command to examine a certain Earl accused of Treason, by tortures: having convicted him, he condemn'd him to lose his head; as also the Son of the Earl, by the Kings order, had the same sentence, but yet with this purpose only; that stricken with fear, he should betray some of his Fathers counsels, if possibly he had been partaker of them: but if he was found innocent, that then he should be spared. They were therefore both lead to the place of Execution, where when the Son had seen his Father beheaded, and verily believ'd he was destin'd to the same punishment, seis'd with an extraordinary fear, he fell down dead; with whose unexpected fate, the Judge was so vehemently affected, that according to the superstition of that age, leaving a secular life, he betook himself to a Monastery. *Lonicer. Theat. p. 585.*

26. I will close up this Chapter with a pleasant History, yet such as will serve well to inform us how dreadful the Lords of the Inquisition are to the poor Spaniards. One of these Inquisitors, desiring to eat some Pears that grew in a poor mans Orchard, not far from him, sent for the man to come and speak with him. This message put the poor man in such a fright, that he fell sick immediately upon it, and kept his bed. But being inform'd, that his Pears were the only cause of his sending for; he caus'd his Tree to be presently cut down, and carry'd with all the Pears on it to the Inquisitors House; and being afterwards demanded the reason of that his unhusbandly action; he protested that he would not keep that thing about him, which should give an occasion for any of their Lordships to send for him any more. *Heyl. Cosmog. p. 245.*

CHAP. XI.

Of the Passion of Anger, and the strange effects of it in some Men.

THis headstrong and impetuous Affection of the mind is well describ'd by some of the Ancients to be a short madness; for whereas other passions do impel, this doth use to precipitate us; others though we cannot resist, yet we may stand under them; but this, as a mighty and irresistible torrent, bears all the powers of our minds before it: A disease it is, that whersoever it prevails, is no less dangerous than deforming to us, not only doth it swell the face, inflame the blood; and as the Poet hath it

——— a bloody fierceness makes
The eyes to glow like a Gorgonian Snakes.

But withal, like the mischievous evil Spirit in the Gospel, that threw the possessed now into the fire, and then into the Water; it casts us into all kind of dangers, and frequently hurries us into

to the Chambers of death it self, as appears by some of the following Examples.

Plat. obs. Med. l. 1. p. 50. 1. Being call'd in *November* 1604. to the House of a certain Prefect, saith *Platerus*, to couch a Cataract, that was grown in the eye of his Wife, the Prefect was informed, that his Maid had that night lain with a Miller; causing her therefore to be fetch'd home, and catching her by the hair of the head, he threw her to the ground, kick'd her, and fell into so great passion, that being presently seised with difficulty of breathing, and a trembling, there was more need to look after him than his Wife. Before any Medicine was administred, he was advis'd by a Chirurgeon to open a Vein, but to no purpose,; his want of breath, trembling, and prostration of the spirits continuing, he dyed within two days after.

Zuing. vol. 1. l. 1. p. 16. 2. *Charles* the Sixth, King of *France*, being highly displeas'd with the Duke of *Britain*, upon some sinister suspicions, was so bent upon revenge, that unmindful of all other things, his passion suffered him not to eat or sleep: He would not hear the Dukes Embassadors that came to declare his innocency: But upon the fifth of the Kalends of *June*, *anno* 1392. he set forth with his forces out of a City of the *Cænomans*, contrary to the advice of his Commanders and Physicians about high noon, in a hot sultry day, with a light hat upon his head. He leap'd upon his Horse, and bad them follow him that lov'd him: He had scarce gone a mile from the City, when his mind was unseated, and he in a fury drew his Sword, slew some, and wounded others that attended him; till such time, as wearied and spent with thus laying about him, he fell from his Horse, he was taken up and carryed back in the arms of men, into the City for dead: where after many days, when at first he neither knew himself, nor any about him, he began by degrees to recover; but his mind was not so well restored, but that ever and anon he had symptoms of a relapse; and at several intervals betray'd his distemper, so that the Government of the Kingdom was committed to his Uncles.

Zuing. vol. 1. l. 1. p. 90. 3. *Malachus*, a Poet in *Syracuse*, had such fits of immoderate choler and anger, as took away the use of his Reason; yet was he then most able in the composure of Verses, when he was thus made frantick by his passion.

Val. Max. l. 9. c. 3. p. 254. *Wieri opera, p. 795, 796. l. de Irâ. Lonicer. Theat. p. 370.* 4. *Lucius Sylla*, burning with anger at *Puteoli*, because *Granius*, the chief of that Colony delay'd to send in for the repairs of the Capitol, that Money which was promised by the *Decurions*, by an over great concitation of the Mind, and the impetuousnes's of an immoderate Voice, he was taken with a convulsion in the breast, and so vomited up his soul mixed with blood and threats, being at that time entring upon the sixtieth year of his age, yet not consum'd by that, but perishing by a madness, that was nourish'd by the miseries of *Rome*.

Wieri opera, p. 801. ibid. Beard's Theat. l. 1. c. 23. p. 144. 5. Into what extremes some men have been transported by passion, the example of Pope *Julius* the Third is too Illustrious; he at dinner time had commanded a roasted Peacock to be set by for him till supper, as being much delighted with that sort of meat: Being at supper, he call'd for it once and again; but it being before eaten up by the Cooks, could not be set on the Table: Whereupon he fell into so violent a passion for this delay, that at length he brake out into this blasphemous speech, that he would have that Peacock, *Al despetto d' Iddio*, that is, *in despite of God*: And when those of his attendants that stood about him, entreated he would not be so far moved for so slight a thing as a Peacock; he to defend his former blasphemy by a greater, in a mighty passion demanded, why he who was so great a Lord upon Earth, might not be angry for a Peacock, when God himself was in such a fury, for one only inconsiderable Apple eaten in Paradise, that he would the whole Posterity of the first man should suffer so deeply for it?

Theodoret. l. 5. c. 81. p. 310. Zon. v. Annal. tom. 3. p. 121. Zuing. vol. 4. l. 1. p. 91. 6. *Theodosius* the Elder, though otherwise a most pious Prince, was yet very subject to the transports of anger, nor was he able to bridle his passion: So that at *Thessalonica*, upon a seditious tumult, in the Theatre, he gave order to his Soldiers, and they kill'd no less than seven thousand of the Citizens: Upon which St. *Ambrose* the Bishop of *Milain*, would not suffer him to enter the Church, till he had shewed the manifest signs of an unfeigned repentance.

Donat. Hist. med. l. 3. c. 13. p. 188. 7. The Emperour *Nerva*, who was otherwise of a weak stomach, and often cast up his meat, which he had newly eaten; fell into a huge passion with one whose name was *Regulus*, and while he was in a high tone thundring against him, was taken with sweats, fell into a fever, and so dyed in the sixty eighth year of his age.

Zuing. vol. 2. l. 7. p. 495. Pezel. Mellific. Hist. tom. 2. p. 277. 7. The *Sarmatian* Embassadors cast themselves at the feet of the Emperour *Valentinian* the First, imploring peace; he observing the meanness of their apparel, demanded if all their Nation were such as they: who reply'd, It was their custom to send to him such as were the most noble and best accoutred amongst them: When he in a rage cry'd out, It was his misfortune, that while he Reign'd, such a sordid Nation as theirs could not be content with their own limits; and then as one struck with a dart, he lost both his voice and strength; and in a deadly sweat fell down to the Earth: he was taken up, and carryed into his Chamber; where seis'd with a violent Hick-up, and gnashing of Teeth he dyed, *December*, *anno* 375. in the fifty fifth year of his age, and the twelfth of his Empire.

Zuing. vol. 2. l. 7. p. 495. 9. *Victor Pisanus*, the *Venetian* Admiral, famous for his exploits, understanding that his Vice-Admiral through cowardise had suffered ten Ships of the *Genoeses*, to escape out of the *Sipontine* Haven; fell into such a passion, as put him immediatly into a Fever whereof he dyed.

Wieri opera, p. 823. Justin. Hist. l. 12. p. 139. 10. *Clitus* was a person whom *Alexander* held very dear, as being the Son of his Nurse, and one who had been educated together with himself: He had sav'd the life of *Alexander*, at the battle near the River *Granicus*, and was by him made the Prefect of a Province; but he could not flatter, and detesting the effeminacy of the *Persians*, at a Feast with the King, he spake with the liberty of a *Macedonian*. *Alexander* transported with anger, slew him with his own hands; though when the heat was over, he was difficultly restrain'd from killing himself, for that fault which his sudden fury had incited him to commit.

Wieri opera, p. 828. Bruson. Facetiar. l. 3. c. 19. p. 213 11. *Cælius* the Orator was certainly the most passionate person of all other Mortals: for having ask'd his Client divers questions, and he agreeing with him in all things he questioned about; in a great heat he cry'd out in open Court, Say something contrary to me, that so we may be two. A man of a harsh temper! how could he possibly endure an injury, who was not able to bear obsequiousnes's it self?.

12. The Emperour *Commodus* in a heat of

Grieri opera, p.828. passion caus'd the Keeper of his Bath to be thrown into a burning Furnace, for no other reason; but that entring into the Bath, he found it somewhat too warm for him.

Zuing. vol. 2. l.7. p. 496. 13. *Matthias Corvinus* King of *Hungary* being spent with the pains of the Gout, and taken with a Palsey in both his Legs, lay at *Vienna*, and one Palm Sunday enquiring for some fresh Figs of *Italy* for the second course, finding that they were already eaten up by the Courtiers, he fell into such a rage as brought him into an Apoplexy, whereof he died the day following, in the forty seventh year of his age, and the year of our Lord, 1490.

Donat. hist. med.mir.l. 3.c.13.p. 188. 14. *Anno* 1418, *Wenceslaus* King of *Bohemia*, being highly incensed against his Cup-bearer, for that knowing of a tumult raised by the *Hussites* in *Prague* (under *Zisca* their Leader) he had concealed it, drew his Dagger with intention to stab him. The Nobles attending laid hold on the King, took away his Dagger, that he might not pollute his Royal Hands with the blood of his servant. While he was thus in their hands, the King through extreme anger fell into an Apoplexy, whereof he died in a few days.

Donat. l.3. c.13.p. 187. 15. *Muccius Fortia* had from his birth an impediment in his speech, such as that not without great difficulty, he could deliver his mind, till one time being in an extreme passion, he was so mov'd, and laboured with that earnestness to speak, that from thenceforth he spake with far greater freedom.

Fulgos. l.9. c.3.p. 1179, 1180. 16. In that War which the Goths waged with *Belisarius*, there was one of the Soldiers in the Regiment of *Constantine*, a military Tribune, who had forcibly taken a Sword of great value from a Roman Youth: *Belisarius* sharply reprov'd *Constantine*, that he suffered things to be done with that insolence by the Soldiers under his command, threatening him withal, in ease the Sword was not speedily found out, and restored. *Constantine* relented this in so heynous a manner, that in the greatness of his rage (not considering either the Dignity of his General, or the hazard of his own life) he drew out his Dagger, intending to sheath it in the Breast of *Belisarius*; but he was immediately laid hold upon, and presently hanged.

Grieri opera, p.830. l.de irâ. Sabellii ex l.9.c.11.p. 527. 17. It is the custom in *Rome*, that upon Ashwednesday the Pope sprinkle ashes upon the heads of the Prelates, saying, Remember thou art but Ashes, and into Ashes thou shalt return: Pope *Boniface* the Eighth, who was an utter enemy to the Gibelline Faction, being to do this, and coming to *Porchetus Spinola* the Archbishop of *Genoa*, who was supposed to be of that party: instead of casting the Ashes upon his head, in great anger he threw them into his eyes, and thus inverted the usual words, Remember that thou art a Gibelline, and that with the Gibellines thou shalt return to Ashes.

Fulgos. Ex. l.9.c.3.p. 1173. 18. *Valerius Publicola*, upon the expulsion of the Tarquines from *Rome*, expected that he should have been elected Colleague with *Brutus* in the Consulship; but when he found that *Lucretius Collatinus* was preferred before him, he conceived such an indignation thereat, that he made resignation of all the honours which he had before that time receiv'd: he quitted the dignity of a Senator, gave over patronizing any causes, and renounced all sorts of Clients; nor thenceforth would he exercise any publick office in the Common-wealth.

19. This one strange thing is reported of *Scanderbeg* the King of *Epirus*, that whensoever he he was upon the point ready to charge the Enemy, and likewise in the heat and fury of the Fight, besides other unusual changes and appearances of change and alteration in his countenance, his neather lip would commonly cleave asunder, and yield forth great abundance of blood. A thing oftentimes marked and observed of him, not only in his Martial Actions and Exploits, but even in his civil Affairs, whensoever his choler did abound, and that his anger did exceed its ordinary bounds. *Barlet. hist. of Scanderbeg. l.8.p. 296,297.*

20. *Carolus de Gontault* Duke of *Byron*, a Peer and Marshal of *France*, and Governour of *Burgundy*, was found the Chief of those that had conspired the death of the King *Henry* the Fourth: and thereupon *anno* 1602, had sentence of death passed upon him, to have his head struck off at the *Bastille* in *Paris*. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound, he bade the Executioner not come near him till he called, otherwise he would strangle him with his hands. While he was upon his Knees praying, the Headsman severed his Head from his Shoulders; and it was observ'd that the face looked fiercely, the tongue moved, and a thick and blewish vapour like a smoak went out together with his blood, all tokens of a vehement anger and passion which he at that time was in. *Kornman. de mirac. mort. l.3.c.59. p.26.*

21. *Pyrrho* was so exceedingly prone to anger and extreme passion, that one time when the Cook had provoked him, he followed him with the Spit and Meat upon it as far as the Market place, to beat him therewith. Another time being at *Elis*, and his Scholars having incensed him, by asking him over many questions, he threw off his Gown, and swam over the River *Alpheus*, that being on the other side he might be free from that disturbance which their importunity had given him. *Bruson. facetiar. l.3. c.19.p. 218.*

22. *Philagrus* a Cilician, the Scholar of *Lollianus*, and a Sophist, was of that angry and passionate temper, that he gave one of his Scholars a blow upon the face when he was asleep. So untractable was the disposition of this man, when one asked him why he would not marry that he might have children, Because, said he, I am never pleased, no, not with my self. *Bruson. facetiar. l.3. c.19.p. 218.*

23. *Marcius Sabinus* came to live at *Rome* at such time as *Numa Pompilius* was elected King thereof, when *Numa* was dead he hoped to be chosen by the people to succeed him; but finding that *Hostilius* was preferred before him, he resented the matter with that passion and indignation that his life growing irksome unto him, he laid violent hands upon himself, and so went discontented out of the world. Of what a strange fury was this man possessed? What flames, what ruines, what slaughter and bloodshed of the Roman people can we imagine could satisfie the anger and revenge of this man? who when he was able to do nothing against the people of *Rome*, proceeded so sharply and so bitterly against himself, as to resolve not to live at all, because (according to his mind) he might not live a King. *Fulgos. Ex. l.9.c.3.p. 1173.*

CHAP.

CHAP. XII.

Of such as have been seised with an extraordinary Joy, and what hath followed thereupon.

THe Ægyptian Temples they say were wonderful beautiful and fair in the Frontispiece, but foul and filthy in the more inward Apartments of them. So this affection of Joy, which seems outwardly so pleasant upon us in the marks of it, and which furnishes our hearts with so much of pleasure and delight, proves fatal to us in the excesses of it, and serves us much after the manner of Ivy, which seemeth to adorn the Tree whereunto it cleaveth, but indeed sucketh out, and stealeth away the sap thereof.

Baker's Chron. p. 515. Godw. in Hen. 8. p. 104. Clark's mir. c. 104. p. 497. Stow's Annals. p. 583.

1. About the three and thirtieth year of King *Henry* the Eighth, *Arthur Plantagenet* Viscount *Lisle*, base Son to King *Edward* the Fourth, having been imprisoned upon suspicion of a practise for betraying of *Calice* to the French, whilest he was the King's Lieutenant there, was now found innocent of the fact; and thereupon, the King to make him some reparation for his disgrace, sent him a Ring, and a very gracious message by Sir *Thomas Wriothesly* his Secretary; whereat the said Viscount took so great joy, that the night following, of that very joy he died. So deadly a thing is any passion, even Joy it self, if it be extreme.

Zuing. vol. 1. l. 1. p. 84.

2. Pope *Julius* the Second, receiving a message of Auxiliary Forces that were coming to him from the King of *Spain*, to make an end of the Ferrarian war, was so exceedingly rejoyced at it, that he was presently left by a Fever that had held him for some time.

Epiphan. Ferdinand. casus med. hist. 49. p. 148.

3. Some years since (I speak it to my grief) I knew *Franciscus Casalinus*, who was my dear and learned Scholar in Logick, who through an immoderate laughter (not able to contain himself in it) fell into a spitting of blood (the Veins of his Breast being opened) from thence into a consumption, whereof he died.

Paulus Jovius in Elog. l. 6. p. 344. Donat. hist. mirab. l. 3. c. 13. p. 186. Knowl's Turk. hist. p. 550.

4. In our time *anno* 1544, *Sinam Ceffutus Judæus* a notable Pirate, being at *Arsinoe* a Port upon the Red Sea, preparing to war upon the *Portugal* by order of *Solyman* Emperour of the Turks, he there had a message to inform him, that his Son *Selechus* at the taking of *Tunis* was made a Slave, redeem'd by *Haradienus Barbarossa*, made the Admiral of seven Vessels, and with them was put into *Alexandria*, purposing ere long to be with him. The old man was seis'd with so sudden and great a joy at the news of the unexpected liberty and preferment of his Son at once, that he immediately fainted, and at the arrival of his Son, died in his embraces.

Zuing. Theatr. vol. 1. l. 1. p. 82. Cardan de subtilit.

5. *Galeacius de Rubeis* a Citizen of *Bononia*, and a Blacksmith, when as he supposed that he had first found out the screw which was long before invented by *Archimedes*, out of an excess of Joy fell mad. I have seen him, saith *Cardan*, busying himself about that Engine, and a while after deserted of his reason.

Val. Max. l. 9. c. 12. p. 269. Laert. l. 7. p. 209.

6. *Philemon* a Comick Poet, being grown old, and beholding an Ass eating up some Figs that a Boy had laid down; when the Boy return'd, Go now, said he, and fetch the Ass some drink: the old man was so tickled with the fancy of that jest, that he died laughing. In the same manner, and much upon the same occasion died *Chrysippus*.

Plut. p. 638 in Pompeio. Zuing. Theatr. vol. 1. l. 1. p. 83.

7. A certain Musician, together with his Daughter *Stratonica*, sang at a Feast before *Mithridates* King of *Asia* and *Pontus*; the King enflamed with the love of *Stratonica*, led her out immediately to his Bed. The old man taking it heavily that the King had not so much as taken notice of him. But when he awaked in the morning, and saw the Tables in his house covered with Vessels of Silver and Gold, a number of Servants, Boys and Eunuchs attending upon him, that offered him rich Garments, and a Horse gallantly trapped standing at the door, as 'twas usual for the King's Friends, he would fain have fled out of his House, supposing that all this was but in mockery of him. The servants retain'd him, told him that the large inheritance of a rich man lately dead was conferred upon him by the King, that these were but as the first-fruits of his rising fortune. Being at last hardly won to give any credit to them, he put on the Purple Robe, mounted the Horse, and as he was carried through the City, cryed out: All these are mine, and to as many as derided him, This is no wonder, said he, but that (not able to digest so great a joy) I do not throw stones at all that I meet.

8. *Marcus Crassus* the Grandfather of him that was slain in *Parthia*, when he once saw an Ass eating of Thistles, was so delighted with that sight, that he is reported that once to have laughed, whereas they write of him, that he was never seen to have laughed in his whole life before; and thereupon had the firname of *Agelastus*.

Plut. p. 126. in Themistocle.

9. *Artaxerxes* King of *Persia* receiv'd the banished *Themistocles* with great humanity, and though he had done him so much mischief, was so overjoyed that he was come to his Court, that he congratulated his own good fortune with his Friends, he sacrific'd to the Gods; afterwards made a Royal Feast, and for extreme joy in the night and in his sleep he was heard to cry out thrice, I have *Themistocles* the Athenian.

Stradæ prolus. Acad. l. 3. præl. 4. p. 315. Cæl. Rhod. Antiq. lect. l. 4. c. 18. p. 174.

10. *Zeuxis Heracleotes* the most excellent Painter of his age, had drawn out in colours upon a Tablet an old woman, which he had express'd to the life; when he had finished the piece, he set himself to consider of his work, as 'tis usual for Artists to do; he was delighted with that ridiculous aspect which he had fram'd: and while he intentively viewed that short, dry, toothless, bloodless thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her Nose fallen, and flowing at the end of it, he fell into a sudden laughter, and that so violent, that his breath failing, he died upon the place.

Gell. noct. Attic. l. 3. c. 15. p. 108. Lonicer. Theatr. p. 289.

11. *Diagoras* the Rhodian had three young men to his Sons, all which he saw victorious in several masteries at the Olympick Games in one and the same day, and publickly crown'd; his Sons came and embraced their aged Father, and each of them placed his wreath upon his head, at all which the old man was so overjoyed, that overcome with an excess of delight, he sank down in their Arms, and died.

Zuing. vol. 2. l. 7. p. 492. Joseph. l. 13. c. 8. p.

Ptolomæus Philometor had overcome *Alexander* King of *Syria* in Battel, but withal himself was so grievously wounded in that Fight, that for four days together he lay without any manner of sense; when he was come to himself he was presented with the head of *Alexander*, sent him by *Zabdiel* the Arabian, which when he had looked upon with

with a great deal of Joy, he himſelf immediately expired.

Val.Max.l. 9. *c.*12. *p.*269. *Lonic. Theatr.p.* 289. 13. *Sophocles* the Son of *Theophilus* a Tragick Poet, died at ninety years of age, after he had obtain'd nineteen Victories. They ſay that when he acted his laſt Tragedy, and had gain'd the Palm, he was ſeis'd with ſo extraordinary a joy, that he died in the midſt of the congratulations of his Friends.

Zuing. vol. 2.*l.*7.*p.* 492. 14. Pope *Leo* the Tenth, being certainly inform'd that *Millain* was recovered, and the French ejected, through over-much joy at the news he fell into a Fever and died of it.

Zuing. vol. 2.*l.*7.*p.* 492. 15. *Anno* 825, upon the death of the Duke of *Spoleto*, *Lotharius* the Emperour put *Adelardus* Count of the Palace in his ſtead: and whereas he died of a Fever within five months after his arrival, it pleaſed the Emperour to confer that Dignity upon *Mauringus* Earl of *Brixia*, who was then famous for his Juſtice; the Earl was no ſooner certified of his new Dignity, but that he took his Bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days.

*Plin.l.*7.*c.* 32. *Laert.l.* 1. *p.*18. 16. *Chilon* the Lacedemonian, and the ſame who was reputed one of the ſeven wiſe men of *Greece*, died at *Piſa*, ſaith *Hermippus*, embracing a Son of his that was newly return'd victorious from the Olympick Games.

*Fulgoſ. Ex. l.*9.*c.*12. *p.* 1324. *Gell. noct. Att.l.*3.*c.* 15.*p.* 108. 17. *Philippides* a Comick Poet in *Athens*, being arrived to a great age, when in the conteſt and trial of Poets, he (beyond all his hope) had the victory adjudged to him, not able to bear that great joy it excited in him, he ſuddenly fell down and died.

*Val.Max. l.*9.*c.*12.*p.* 268. 18. *M. Juventius Thalna* Colleague of *Tiberius Gracchus* the Conſul, being ſacrificing in *Corſica*, which he had newly ſubdued and ſubjected, he there received Letters from *Rome*, that the Senate had decreed him ſupplications; he read theſe Letters with great intentneſs, and a miſt coming before his eyes, he fell down to the ground ſtark dead before the fire as he ſate. Now what can we think but that he died with an exceſs of joy? See here a man fit to be truſted with the raiſing of *Numantia* or *Carthage*.

Val.Max.l. 9.*c.*12. *p.* 267,268. 19. When the Romans were overcome by *Hannibal* at the Battel of *Thraſymene*, and that the news of that calamity was brought to *Rome*, the anxious and ſolicitous multitude flocked to the Gates, as well men as women, to hear what became of their Friends: various were the affections of enquirers according as they were certified of the life or death of their Relations; but both the ſorrow and joy of the women exceeded that of the men. Here it was, that one woman meeting at the Gate with her Son in ſafety, whom ſhe had given up for dead, died in his Arms as ſhe embrac'd him. Another hearing, (though falſly) that her Son was ſlain, kept her ſelf within doors in great ſorrow and perplexity, when unexpectedly ſhe ſaw him come in, this firſt ſight of him made her joys ſwell up to that height as to over-top life it ſelf, for ſhe fell down and died.

Cauſ.Holy Court.tom. 3.*Max.*19. *p.*439. *Gell. noct. Attic.l.*3.*c.* 15.*p.*108. *Plut. de virtutib. mulier.p.* 253. *Fulgoſ. Ex. l.*9.*c.*12.*p.* 1324. 20. *Polycrite* was an honourable Lady of the Iſland of *Naxos*, when her City was beſieged by the Ethreans, and menaced with all the calamities might be expected from a Siege, ſhe was entreated by the prime men thereof to undertake an Embaſſage for the pacifying of troubles, which ſhe willingly did, and being one of the moſt beautiful women of her time, and a very good ſpeaker, ſhe had ſo much power upon the Prince *Diognetes*, the General in this Siege, that ſhe diſpoſed his heart to what ſhe pleaſed, in ſuch ſort, that going forth in the fear and confuſion of all the people, ſhe return'd with peace and aſſurance of quiet. This made them all to come out, to receive her at the City Gates with loud acclamations: ſome throwing Flowers, others Garlands, and all rendring thanks to her as their Sovereign Preſerverefs. She apprehended ſo much joy therewith, that in the very inſtant ſhe expired in her honours at the City Gate: and inſtead of being carried to the Throne, was brought to her Tomb, with the infinite ſorrow of all her Country.

*Burton's melanch. part.*1. §2. *p.*117. 21. *Cardanus* in his fifth Book of Wiſdom gives an inſtance of the danger of this paſſion when it exceeds its due bounds, in a Smith of *Millain*, a Fellow-Citizen of his, one *Galeus de Rubeis*, who being highly commended for refinding of an inſtrument; called the *Coclea*, heretofore made uſe of by *Archimedes*, out of extreme joy ran mad.

*Burton's melanch. part.*1. §2. *p.*182. 22. *Wolfius* relates of a Country Fellow, called *Brunſellius*, who being by chance at a Sermon, ſaw a woman fall off from a Form half aſleep, at which object moſt of the company laughed; but he for his part was ſo much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and continued in an infirm ſtate of body for a long time after.

Xenoph. hiſt.Græc.l. 7.*p.*620. *Magiri Polymnem. p.*1075. 23. *Archidamus* the Spartan King, being victorious, as ſoon as he had erected a Trophy, he immediately ſent home *Demoteles* to certifie the greatneſs of the victory, in which, though there was a very conſiderable number of the enemy ſlain, there fell not ſo much as one man of the Spartans. When they of *Sparta* heard this, it is ſaid of them, that firſt *Ageſilaus* and the ancient *Ephori*, and then all the body of the people fell a weeping. So far are tears in common the expreſſions both of Joy and Sorrow.

Joſeph. Antiq.Jud.l. 12.*c.*2. *p.* 405. 24. *Ptolomeus Philadelphus* had received the ſacred Volumes of the Law of God, newly brought out of *Judæa*; and while he held them with great reverence in his hands, praiſing God upon that account; all that were preſent made a joyful acclamation, and the King himſelf was ſo joyed thereat, that he brake out into tears. Nature (as it ſeems) having ſo ordered it, that the expreſſions of ſorrow ſhould alſo be the followers of extraordinary Joys.

Val.Max.l. 4.*c.*8.*p.* 123. *Liv.l.*33.*p.* 400. 25. When *Philip* King of *Macedon* was overcome, and that all *Greece* was aſſembled to behold the Iſthmian Games, *T. Q. Flaminius* having cauſed ſilence to be made by the ſound of the Trumpet, he commanded theſe words to be proclaimed by the mouth of the Cryer: The Senate and people of *Rome* and *Titus Quinctius Flaminius* their General do give liberty and immunity to all the Cities of *Greece* that were under the juriſdiction of King *Philip*. At the hearing of this there was firſt a confounded ſilence amongſt the people, as if they had heard nothing. The Cryer having repeated the ſame words, they ſet up ſuch a ſtrong and univerſal ſhout of Joy, that it is certain that the Birds that flew over their heads fell down amazed amongſt them. *Livy* ſaith that the joy was greater than the minds of men were able to comprehend; ſo that they ſcarce believed what they heard; they gazed upon one another as if they thought themſelves deluded by a dream. And the Games afterwards were ſo neglected, that no man's either mind or eye was intent upon them. So far had this one joy preoccupied the ſenſe of all other pleaſures.

CHAP.

CHAP. XIII.

Of the Passion of Grief, and how it hath acted upon some men.

Caus. Treat. of passions. p.55.

WHilst the great Genius of Physick, *Hippocrates*, drave away maladies by his precepts, and almost snatched bodies out of the hands of death, one *Antiphon* arose in *Greece*, who envious of his Glory, promised to do upon Souls, what the other did on mortal members, and proposed the sublime invention which *Plutarch* calls the Art of curing all Sadnesses, where we may truly say, he used more vanity, promises and ostent of words, than he wrought effects. Certainly it were to be wished that all ages which are abundant in miseries, should likewise produce great comforts to sweeten the acerbities of humane life. Another *Helena* were needful to mingle the divine drug of *Nepenthe* in the meat of so many afflicted persons as the world affords; but as the expectation is vain, so there are some sorrows that fall with that impetuous force upon souls, and withal with that sudden surprisal, that they let in death to anticipate all the hopes of recovery.

Knowl's Turk. hist. p.706. Donat. hist. med. mirab. l.3.c.13. p.187.

1. When the Turks came to raise the Siege of *Buda*, there was amongst the German Captains a Nobleman called *Ecckius Rayschachius*; whose Son, a valiant young Gentleman, having got out of the Army without his Father's knowledge, bare himself so gallantly in fight against the Enemy in the sight of his Father, and of the Army, that he was highly commended of all men, and especially of his Father, who knew him not at all; yet before he could clear himself he was compassed in by the Enemy, and valiantly fighting, slain. *Rayschachichius* exceedingly moved with the death of so brave a man, ignorant how near it touched himself, turning about to the other Captains, said, This worthy Gentleman, whatsoever he be, is worthy of eternal commendation, and to be most honourably buryed by the whole Army. As the rest of the Captains were with like compassion approving his speech, the dead body of the unfortunate Son rescued, was presented to the most miserable Father, which caused all them that were present to shed tears; but such a sudden and inward grief surprised the aged Father, and struck so to his heart, that after he had stood a while speechless, with his eyes set in his head, he suddenly fell down dead.

Val. Max. l.9.c.12. p.269. Herodot. tit. Homer. p. 572.

2. *Homer* had sailed out of *Chios* to *Io*, with a purpose to visit *Athens*: here it was, that being old, he fell sick, and so remain'd upon the shore, where there landed certain Fishermen, whom he asked if they had taken any thing? They replyed, what we caught, we left behind us; and what we could not catch we have brought with us: meaning that when they could not catch any Fish, they had lowsed themselves upon the Shore, killing what they took, and carrying with them such as they could not find. When *Homer* was not able to solve this Riddle, it is reported that he died with grief of mind. Yet *Herodotus* denies it, saying that the Fishermenn themselves explain'd their *Ænigma*, and that *Homer* died of sickness and disease.

3. Excessive was the sorrow of King *Richard* the Second, beseeming him neither as a King, Man or Christian, who so fervently loved *Anna* of *Bohemia* his Queen, that when she died at *Sheane* in *Surrey*, he both cursed the place, and also out of madness overthrew the whole House. *Fuller's holy State, l. 1.c.10. p. 22.*

4. *Uvipertus* elected Bishop of *Raceburg*, went to *Rome* to receive the confirmation thereof from the Pope, where finding himself neglected and rejected by him, upon the account of his youth; the next night for very grief, and too near an apprehension thereof, all the Hair of his Head was turned grey, whereupon he was received. *Kornman. de mirac. vivor. p.61. Donat. hist. med. mirab. l.1.c.1.p.1.*

5. *Hostratus* the Friar resented that Book so ill, which *Reuclinus* had writ against him under the name of *Epistolæ obscurorum virorum*, and took it so very much to the heart, that for grief he made himself away. *Burton's melanth. part 1. § 2. p.92.*

6. *Alexander* a Prince of a most invincible courage, after the death of his dear *Ephestion*, lay three days together upon the ground, with an obstinate resolution to die with him, and thereupon would neither eat, drink nor sleep, such was the excess of his grief, that he commanded Battlements of Houses to be pulled down, Mules and Horses to have their Manes shorn off, some thousands of common Soldiers to be slain, to attend him in the other world, and the whole Nation of the *Cusseans* to be rooted out. *Plut. in Alex. p. 704. Burton's melanch. part 1. § 2. p.135. Q. Curt. Pezel. mellific. tom.1. p.384. Justin. l. 12. p. 147.*

7. At *Nancy* in *Lorrain*, when *Claudia Valesia* (the Dukes Wife, and Sister to *Henry* the Second King of *France*) deceased, the Temples for forty days were all shut up, no Prayers nor Masses said, but only in the Room where she was. The Senators were all covered with Mourning Blacks, and for a twelve Months space throughout the City, they were forbid to sing or dance. *Burt. melan. part 1. § 2. p.156.*

8. *Roger* that rich Bishop of *Salisbury* (the same that built the *De Vizes*, and divers other strong Castles in this Kingdom) being spoiled of his Goods, and thrown out of all his Castles, was so swallowed up with over-much grief, that he ran mad, and spake and did he knew not what. *Burton's melanch. part 1. § 2. p. 156.*

9. Upon Thursday the twenty fourth of *March*, 1602, about two of the Clock in the Morning deceased Queen *Elizabeth*, at her Mannour of *Richmond* in *Surrey*, she then being aged seventy years, of which she had reigned forty four, five Months and odd days. Her Corps were privily conveighed to *White-Hall*, and there remained till the twenty eight of *April* following, and was then buried at *Westminster*; at which time the City of *Westminster* was surcharged with multitudes of all sorts of people in the Streets, Houses, Windows, Leads and Gutters, that came to see the Obsequie: and when they beheld her Statue lying in Royal Robes, with a Crown upon the Head, there was such a general sighing, groaning and weeping, as the like hath not been seen or known in the memory of man; neither doth any History mention any people, time or state, to make the like lamentation for the death of their Sovereign. *Stowes Annals. p. 815.*

10. *Secundus* the Philosopher had been many years absent from home, so that he was unknown to the Family by face, and upon his return he was very desirous to make some experiment of the chastity of his Mother, he courted her as a stranger; and so far prevailed that he was admitted to her Bed, where he revealed to her who he was; at the hearing of which the Mother was so over-born with shame and grief, that she gave up the Ghost. *Kornman. de mirac. mortuor. l. 4.c.113. p.47.*

11. *Peter Alvarado* the Governour of *Guatimala* married the Lady *Beatrice Della Culva*, and he being

Purch.pilg. tom.1.l.8. c.14.§ 1.p. 1005. being dead by a miſchance, his Wife abandoned her ſelf to all the exceſſes of grief, and not only painted her Houſe with ſorrows, black Livery, and abſtained from meat and ſleep, but in a mad impiety ſaid, God could now do her no greater evil. Soon after, *anno* 1582, happened an extraordinary inundation of waters, which on the ſudden firſt aſſailed the Governour's Houſe, and cauſed this impotent and impatient Lady, now to bethink her ſelf of her devotion, and betake her to her Chappel, with eleven of her Maids, where leaping on the Altar, and claſping about an Image, the force of the water ruined the Chappel, and ſhe with her Maids found their death therein.

Speed's hiſt. p. 403. Chetwind. hiſt. collect. cent.7.p. 205. 12. *Gormo* Father of one *Canute* ſlain before *Dublin*, ſo exceedingly lov'd this Son of his, that he ſware to kill him that brought him news of his death, which when *Thira* his Mother heard, ſhe uſed this way to make it known to him, ſhe prepared Mourning Apparel, and laid aſide all Princely State, which the old man perceiving, he concluded his Son dead, and with exceſſive grief that he conceived thereat, he ſpeedily ended his days.

Chetwind. hiſt. collect. cent.2.p. 49. 13. *Cardanus* relates of a man in *Milan*, who in ſixty years having never been without the Walls of the City; yet when the Duke hearing thereof, ſent him a peremptory command never to go out of the Gates during life: he that before had no inclination to do ſo, died of very grief to be denied the liberty of doing it.

Speed's hiſt. p.379. 14. King *Ethelſtan* being jealous of *Edwin* his Brother, cauſed him to be put into a little Pinnace, without tackling or Oars, one only Page accompanying of him, that his death might be imputed to the Waves: the young Prince overcome with the grief of this his Brother's unkindneſs, caſt himſelf over-board headlong into the Sea.

Speed's hiſt. p. 856. 15. When Queen *Mary* was informed of the loſs of *Calis* in *France*, ſhe was ſo affected therewith, that ſhe took no pleaſure in any thing. She would often ſay, that the loſs of *Calis* was written in her heart, and might there be read when her body ſhould be opened: and indeed the grief ſhe took thereupon ſhortned her days; ſo that ſhe but a while outlived that news that was ſo unacceptable to her.

Grab'on. vol 2.p. 575. 16. *Margaret*, Daughter to *James* the Fourth King of *Scotland*, married to *Lewis* the Dauphin of *France*, was of ſo naſty a complexion and ſtinking breath, that her Husband after the firſt night loathed her company, for grief of which ſhe ſoon after died.

Trenchfield. hiſt. improv'd, p. 89. 17. *Charles* Duke of *Burgundy* being diſcomfited at the Battle of *Nancy*, paſſing over a River, was overthrown by his Horſe, and in that eſtate was aſſaulted by a Gentleman, of whom he craved quarter, but the Gentleman being deaf, ſlew him immediately: yet afterwards when he knew whom he had ſlain, he died within few days of grief and melancholy.

Knowl's Turk hiſt. p. 919. 18. *Amurath* the ſixth Emperour of the Turks at his firſt aſcent to the Throne, to free himſelf of Competitors, cauſed his five Brethren, *Muſtapha*, *Solyman*, *Abdilla*, *Oſman*, and *Tzihanger* to be all ſtrangled in his preſence. The Mother of *Solyman* pierced through with the cruel death of her young Son, as a woman overcome with grief and ſorrow, ſtruck her ſelf to the heart with a Dagger, and ſo died.

Knowl's hiſt.p. 330. 19. *Amurath* the Second having long lain before the Walls of *Croja*, and aſſaulted it in vain, and being no way able either by force or flattery to bring *Scanderbeg* to terms of ſubmiſſion or agreement, angry that his Preſents and Propoſitions were refuſed, he reſolved to make a terrible aſſault upon *Croja* from all Quarters, but this by the Chriſtian Valour proving greater loſs to him than before: not able to behold the endleſs ſlaughter of his men, he gave over the aſſault, and return'd into his Camp as if he had been a man half frantick, or diſtract of his wits; and there ſate down in his Tent all that day full of melancholy paſſions, ſometimes violently pulling his hoary Beard and white Locks, complaining of his hard and diſaſtrous fortune, that he had lived ſo long to ſee thoſe days of diſgrace, wherein all his former Glory and triumphant Victories were obſcured by one baſe Town of *Epirus*. His Baſſas and grave Counſellours by long diſcourſes ſought to comfort him, but dark and heavy conceits had ſo overwhelmed the melancholy old Tyrant, that nothing could content his wayward mind, or revive his dying ſpirits; ſo that the little remainder of natural heat which was left in his aged body, now oppreſſed and almoſt extinguiſhed with melancholy conceits, and his body it ſelf dryed up with ſorrow, he became ſick for pure grief. Feeling his ſickneſs dayly to encreaſe, ſo that he could not longer live, lying upon a Pallet in his Pavilion, he ſadly complained to his Baſſas, that the deſtinies had blemiſhed all the former courſe of his life with ſuch an obſcure death. That he who had ſo often repreſſed the fury of the Hungarians, and almoſt brought to nought the pride of the Grecians, together with their name, ſhould now be enforced to give up the Ghoſt, under the Walls of an obſcure Caſtle (as he termed it) and that in the ſight of his contemptible enemy. Shortly after he became ſpeechleſs, and ſtriving with the pangs of death half a day, he then expired. This was *anno* 1450, when he had lived eighty five years, and thereof reigned thirty.

Fulgoſ. Ex. l.5.c.3.p. 616. 20. *Franciſcus Foſcarus*, according to the manner of *Venice*, was elected Duke thereof, during his life, and long did he govern that Republick with great prudence and juſtice; he had alſo encreaſed their Dominion in a ſmall time, by the addition of *Brixia*, *Bergomum*, *Crema* and *Ravenna*. When he was now arrived to the eighty fourth year of his age, and the thirty fourth of his Dukedom, they accuſed his decrepit age as a mighty impediment to the right adminiſtration of their Affairs, and thereupon compelled him to depart from his Ducal Dignity, and give way to another. This open and unreaſonable injury ſtruck the old man with ſo vehement a grief, that he died thereof in a day or two.

CHAP. XIV.

Of Deſire, and what have been the Wiſhes of ſome Men, for themſelves, or upon their Enemies.

Reynold's Treat.paſſ.c. WE read of the Athenians, that they ſet up a Pillar, wherein they publiſhed him to be an Enemy of their City who ſhould bring Gold out of *Media*, as an inſtrument to corrupt them. If once we ſee better things, we are wont not

not only to desire them, but to be discontented with what we had before of our own. However, the greatest of men have a wish or two to make; as appears by what follows.

Busbeq. Epist. 4. p. 236.

1. *Solyman* Emperour of the Turks, is said to have wished three things for himself: That he might live to see the *Mosque* or Temple finished, which he had begun in a glorious and most sumptuous manner; That he might finish the Repairs of the ancient *Aquæducts*, that thereby *Constantinople* might have a plentiful and easie supply of water; And that he might get the City of *Vienna* into his power. The two former he lived to see, but not himself the Master of *Vienna*, which he used to call by no other name than his Infamy and Reproach.

Busbeq. Epist. 3. p. 98.

2. The Emperour *Hadrian* being angry with the Ægyptians, wrote thus in a Letter of his; *I wish nothing more to befal them, than that they may feed upon their own Pullets, which how they hatch is a shame to speak.* Alluding to their way of hatching Chickens in *Gran Cairo* by putrefied Dung in a Furnace.

Cilesii. opus. med. p. 121.

S. *Augustine* used to wish, that he might have seen three things, which were, *Rome* in its Glory, the Apostle *Paul* in the Pulpit; and Christ Jesus in the Flesh.

Plut.

4. *Eudoxus* wished to know the nature of the Sun, upon that condition that he should afterwards be burnt to death in the body of it.

A. Gell. noct. l. 19. c. 2. p. 503. Heidfeld. in sphing. c. 21, p. 507.

5. *Philoxenus*, whether he was a Glutton, as some say, or a Musician, as others, is said to have wished his Neck as long as that of a Crane; that so he might swallow his meat with the more delight, or send out his Notes with greater variety, and more pleasing sound; although 'tis a question, whether if he had had his wish, it would have helped him in either.

Zuing. Theatr. vol. 1. l. 2. p. 187.

6. The Spartans wished to their Enemies, that they might be seised with an humour of building, keep a Race of Horses, and that their Wives might be false to their Beds.

Val. Max. l. 7. c. 2. p. 194.

7. The Cretans when they wished the worst might befal their worst Enemies, that they could possibly wish to them, used to wish them this, that they might be delighted with some evil custom.

Clark's mirrour. c. 77. p. 349.

8. When King *James* came first to the publick Library at *Oxford*, seeing the little Chains wherewith the Books were fastened to their places, wished, that if ever it should be his destiny to be made a prisoner, that Library might be his prison, those Books his Fellow-Prisoners, and those Chains his Fetters.

Herbert's Trav. l. 2. p. 213.

9. *Cashan* is a lovely City in *Persia*, extremely hot when the Sun is in *Cancer*; but *Scorpio* rages there in no less violence (not that in the Zodiack) but real stinging Scorpions, which in great numbers engender here. It is a little Serpent, a finger long, but of great terrour in the sting, inflaming such as they prick with their inflamed Arrow so highly, that some die, none avoid madness a whole day: and from hence grows that much used Persian Wish. or Curse to them they are incensed against, May a Scorpion of *Cashan* sting thee.

Plut. in Alex. Zuing. Theatr. vol. 1. l. 2. p. 154.

10. *Alexander* the Great, when he had got into the Ocean with his Navy, he came to an Island which he called *Scillustis*, others *Psiltusis*; where having landed, he viewed as he could the Sea-Coasts, and considered the nature of that Sea; which done, he sacrificed to the Gods, and prayed, That no mortal man after him might ever pass further that way than he himself had done, and so returned back.

Cal Rhod. l. 7. c. 24. p. 318.

11. *Pyrrhus* the King of *Epirus*, who next after *Alexander* the Great, was the most skilled in all military Affairs; when he went to the Temples of the Gods to offer Sacrifices, it was observed of him, that he never importun'd the Gods about a more spacious Empire, or a signal Victory over his Enemies; no nor about any encrease of his Glory, Riches, or any such thing, whereof most mortal men are so excessively desirous: but all he asked of the Gods, was, that they would grant him good health, as if in the enjoyment of this all other things would succeed the better. And indeed, though Fortune should pour out all her Bounties into our Bosoms, yet if health be absent, nothing of all these can much please or delight us.

Sym. Ch. hist. l. 2. cent. 11. p. 357.

12. *Lanfrancus* Archbishop of *Canterbury*, a man of great Learning, and in high favour with *William* the Conquerour; (as *Ranulphus* writeth of him) often wished to conclude his life either by a Fever or Dysentery, because in these sicknesses the use of a man's tongue often continues to the last breath. Having enjoyed his Prelacy nineteen years, he died in the third year of King *Rufus*, and of a Fever as he desired.

Plut. in Cimon. 484.

13. *Critias*, who was one of the thirty Tyrants in *Athens*, is said by himself to have wished for himself:

Divitias Scopadum, prolixè facta Cimonis,
Spartani palmas fortis Agesilai.

The Wealth of Scopas, *Heart as* Cimon's *free,*
And Great Agesilaus *victory.*

Sueton. l. 4. c. 37. p. 187.

14. *C. Caligula* was one that was desirous of nothing so much as doing that which was thought impossible to be done; and therefore laid the foundations of Palaces on Piles where the Sea was most raging and deep; he hewed Rocks of most hard Flint and Ragstones, Plains he raised even with Mountains, and by digging down the tops of Hills, he levelled them to an equality with the Plains. All these with incredible celerity, as punishing the neglect or sloth of his Workmen with no less than death.

Sueton. l. 2. c. 99. p. 118, 119.

15. *Augustus Cæsar*, as oft as he heard of any person that had departed this life quietly, and without those painful pangs that are usual towards death, his manner was to pray unto the Gods, and desire of them, that he and his might have the like *Euthanasia*; that was the word he used, by which he meant an easie passage, or quiet death: and indeed he had that for which he had so often wished. For upon the day wherein he died, enquiring often if there was yet any stir or tumult abroad as touching him; he called for a Glass, and commanded the hair of his head to be combed, and his jaws to be composed and set right, which did hang, and were ready to fall for weakness. Then having admitted his Friends to come to him, he asked them whether they thought he had acted well in this enterlude of life: and withal added this as a *Plaudite*,

Now clap your hands, and all with joy shout out.

After this he dismissed them all; and whiles he questioned with some that were new come from the City, concerning the Daughter of *Drusus* then sick, suddenly amongst the kisses of *Livia*, and in these words he gave up the Ghost, *Live mindful of our wedlock*, Livia, *and so farewel.*

16. *Albertus Magnus* five years before his death

Chetwind's hiſt. collect. cent.3.p. 88. deſired of God, that he might forget all that he had learned in the ſtudies of humanity, and prophane Authors; that he might give up himſelf entirely to devotion, and the practice of piety.

Grafton. vol.2.p. 882. The Lord *Cordes* a French Commander, ſo ſore longed to gain *Calice* from the Engliſh, that he would commonly wiſh, that he might lie ſeven years in Hell, ſo that *Calis* were in the poſſeſſion of the French.

Fabian. ſiſt.p.216. 18. *Ælfred* King of the Weſt Saxons, being naturally inclined to incontinency, deſired that God would ſend him ſuch a Diſeaſe as might repreſs and hinder his luſt, but not unfit him for the managing the Affairs of his Kingdom: and he accordingly had the Diſeaſe called the *Ficus*, the Hemorrhoids or Piles.

Pezel.mellific.tom. 1. p.48. 19. When *Darius* was informed that *Sardis* was ſet on fire by the Ionians and Athenians, he contemned the Ionians, becauſe he thought he might eaſily be revenged of their Rebellion: but he called for a Bow, and ſhot up an Arrow towards Heaven, and in ſo doing, *O* Jupiter, ſaid he, *grant it may come to paſs, that I may be avenged of the Athenians.* And ſo mortal a hatred did he conceive againſt them, that whenſoever he ſate down to eat, he had one of thoſe that miniſtred unto him, who was ordered to ſay, *My Lord, remember the Athenians.*

Pezel. mell. tom.2. p. 127. 20. When *Auguſtus Cæſar* was fifty four years of age, he is ſaid to have prayed to the Gods, that he might have the valour of *Scipio*, the favour of *Pompey*, and the fortune of *Caius Cæſar*, Which; ſaid he, is the overcomer in all great matters.

CHAP. XII.

Of Hope, how great ſome have entertained, and how ſome have been diſappointed in theirs.

THe Poet *Heſiod* tells us, that the miſeries and calamities of mankind were included in a great Tun, that *Pandora* took off the Lid of it, ſent them abroad, and they ſpread themſelves in great quantities over all Lands and Seas: but that at this time

Hope only did remain behind, and flew not all abroad,
But underneath the upmoſt Brim and Ledge it ſtill abode.

And this is that which is our principal Antidote, which keeps our hearts from burſting under the preſſure of evils; and that flattering mirrour that gives us a proſpect of I know not what greater good.

Plut. in Alexandro, p.672. Fulgoſ. Ex. l.3. c.7. p. 403. 1. When *Alexander* was reſolved upon his Expedition into *Perſia*, he parted his Patrimony in *Macedonia* amongſt his Friends: to one he gave a Field, to another a Village, to a third a Town, and to a fourth a Port, and when on this manner he had diſtributed his Revenues, and conſigned them over to ſeveral perſons by Patent: *What is it, O King,* (ſaid *Perdiccas*) *that you have reſerved for your ſelf? My Hopes*, replyed *Alexander. Of thoſe hopes then*, ſaid he, *we who are your followers will alſo be partakers.* And thereupon refuſed that which the King had before aſſured unto him: and his example therein was followed by divers there preſent.

Eraſm. Apoth.l.8.p. 171. 2. A certain Rhodian, for his over freedom in ſpeech, was caſt by a Tyrant into a Cage, and there kept up as a wild Beaſt, to his great pain and ſhame at once: for his Hands were cut off, his Noſtrils ſlit, and his Face deformed by ſeveral wounds upon it. In this his extremity he was adviſed by ſome of his Friends, to ſhorten his life by a voluntary abſtinence from all food. But he rejected their counſel with great indignation; and told them, while a man is alive, all things are to be hoped for by him.

Laert.in Ariſtippo. 3. *Ariſtippus* a Socratick Philoſopher, by ſhipwrack was caſt upon the Rhodian Shore, having loſt all that he had, walking alone upon the Shore, he found certain Geometrical Figures that were traced upon the Sands, upon ſight of which he returned to his company, and required them (with a cheerful countenance) to hope the beſt: *For*, ſaid he, *even here I have met with the footſteps of men.*

Plut.Apot-Reg.&c. p.436. *C. Marius* was a man of obſcure Parentage and Birth, and having merited commendation in military affairs, he purpoſed by that way to advance himſelf in the State and Republick. And firſt he ſought for the place of the Ædileſhip; but he ſoon perceived that his hope in that matter was altogeger fruſtrate. He therefore petitioned for the *minor* Ædileſhip upon the ſame day; but though he was refuſed in that alſo, yet he laid not his hope aſide, but was ſo far from deſpairing, that he gave out that for all this he hoped to appear one day the chief and principal perſon in all that great City. The ſame perſon being driven out of the City by *Sylla*, proſcribed, and his head ſet to ſale for a great ſum of money, when he being now in his ſixth Conſulſhip, was compelled to wander up and down from place to place in great hazards, and almoſt continual perils: he at this time chiefly ſupported himſelf with the hope he had in a kind of Oracle he had received, that told him he ſhould be Conſul the ſeventh time. Nor did this hope of his prove in vain; for by a ſtrange turn of fortune in his Affairs, he was again received into the City, and elected Conſul therein.

Zuing. Theatr.vol. II.l.4. p. 2603. 5. *C. Julius Cæſar* the Dictator, after the Civil Wars were ended, had great things in his deſign, and which he hoped to accompliſh: he intended to make war with the Parthians, and hoped to overcome; this done, his purpoſe was through *Hircania*, by the Caſpian Sea and Mount *Caucaſus*, and by the way of *Pontus* to invade the Scythians; then having conquered all the Nations about *Germany*, and *Germany* it ſelf, to return through *France* into *Italy*; and ſo to leave the Roman Empire on all ſides ſurrounded with the Sea. In the mean time while preparation was made for this Expedition, he endeavoured to dig through the Corinthian *Iſthmus*. After this he had determined to receive the Rivers *Anien* and *Tiber* in vaſt Ditches, and turning them towards *Circeium*, to bring them near *Tarracina* into the Sea, that there might be thence a ſecure and ready paſſage for Merchants to the City. Beſides this, he hoped to drain the Fens and Mariſh Grounds in *Nomentana*, and thereabouts, and make them firm lands and paſture, capable of receiving many thouſands of Husbandmen; and withal, to make Havens in the Sea neareſt to the City, by framing Moles, to cleanſe the ſoul and hazardous Shores of *Oſtia*, and to make Ports and Block-Houſes and

places,

places of receipt of so great a number of Ships as he thought might ply thereabouts.

Reynold's Treat. Passion. c. 18. p. 188.

6. The melancholy Searchers after the Philosophers Stone, never dote so much upon their project, as then when it hath deluded them; and never flatter themselves with stronger hopes to be enriched by their art, than when it hath brought them unto Beggary.

CHAP. XVI.

Of the Scoffing and Scornful Dispositions of some men, and how they have been rewarded.

Trenchf. hist. improv'd. p. 24.

AT *Boghar*, a City of the Zagathian Tartars, there is a River which causeth to them that drink thereof a Worm in the Leg, which if not pulled out, or pared away, procures a certain death to him that hath it. The intemperate use of the Tongue (though it be but a little member) hath been, and ever will be the occasion of drawing down danger and death upon the heads of inconsiderate persons. Some men dig their Graves with their tongues, as effectually as others do with their Teeth; and which is worst of all, not only their own, but others also; while the petulant speeches and provocations of one man have involved thousands in a destiny as undeserved as unexpected.

Speed's hist. p. 432. Baker's Chron. p. 44. Caus. Holy Court, Treat. of the Passions, p. 118. Læti compend. in period. German. c. 9. §. 1. p. 254.

1. King *William* the First of *England*, when he was in years was very corpulent, and by that means much distempered in his body. Once he had retired himself to *Roan* in *Normandy*; upon that occasion the French King hearing of his Sickness, scoffingly said, That he lay in Child-bed of his great Belly: which so incensed King *William*, that he swore by God's Resurrection and his Brightness (his usual Oath) that as soon as he should be Churched of that Child, he would offer a thousand Lights in *France*. And indeed he performed it; for he entred *France* in Arms, and set many Towns and Corn Fields on fire.

Baker's Chron. p. 243. Speed's hist. p. 640.

2. *Henry* the Fifth King of *England* had sent his Embassadours to *France* to demand the surrender of that Crown; and to signifie, that if he was denied, he would endeavour to regain it by Fire and Sword. It's said, that about that time the Dauphin (who in the King of *France*'s sickness managed the State) sent to King *Henry* a Tun of Tennis Balls, in derision of his youth, as fitter to play with them, than to manage Arms: which King *Henry* took in such scorn, that he promised with an Oath it should not be long ere he would toss such Iron Balls amongst them, that the best in *France* should not be able to hold a Racket to return them. Nor was he worse than his word, as the Histories of that time do manifest at large.

Plut. Zuing. Theatr. l. 4. vol. 2. p. 341.

3. *Antigonus*, a potent King of *Macedonia*, had lost one of his eyes: it fell out on a time that *Theocritus* the *Chian*, was by some dragged along that he might come before the King; his Friends, to comfort him, told him that no doubt but he would experience the King's clemency and mercy, as soon as he should come before his eyes: *What then*, said he, *you tell me it is impossible I should be saved*; alluding to the King's misfortune. *Antigonus* being informed of this his bitter, as well as unseasonable scoff, caused him to be slain, although he had before sworn he would spare him.

Zuing. l. 4. vol. 2. p. 355. Burton's Melanch. part 1. § 2. p. 143, 144. Heylen's Cosm. p. 64.

4. *Narses* the Eunuch was of the Bed-chamber to *Justinus* the Emperour; and from a Seller of Paper and Books arrived to the honour to succeed the famous *Belisarius* in the place of *Generalissimo*, after he had renowned himself by a thousand gallant actions: at last, whether through envy or his ill fortune, or the accusation of the people, he fell into the hatred of the Emperour *Justinus* and his Empress, insomuch that the Emperour sent him Letters full of disgrace and reproach; advising him also therein, that he should return to the Spindle and Distaff. *Narses* was so incensed hereat, that he swore he would weave them such a Web, as that they should not easily undo again: and thereupon to revenge the injury he conceived to be done him, he called in the *Lombards* to the invasion of the Roman Territories, which they had been long desirous of, but had hitherto been restrain'd by himself; and was the occasion of many miseries.

Causs. in Treat. of the Passions. p. 118.

5. When the Flemmings revolted from *Philip de Valois*, they out of derision called him the found King, and advanc'd a great Cock on their principal Standard; the device whereof, was, that when he should crow, the found King should enter into their City. This so exasperated the great courage of *Philip*, that he waged them war, gave them Battel, and defeated them with such fury, that *Froysard* assureth us, that of a huge Army of Rebels there was not one left, who became not a Victime of his vengeance.

Lonicer. Theat. p. 365.

6. When *Romulus* had set up some part of the Walls of *Rome*, his Brother *Remus* in derision of his Brother's Works, and the lowness of those his Fortifications, leaped over them: whereat *Romulus* was so incensed, that he made his life the price of that which he supposed so great an insolence.

Val. Max. l. 7. c. 5. p. 204.

9. *P. Scipio Nasica*, the same who being Consul decreed a war against *Jugurth*, who with most holy hands received Mother *Idæa* passing from the Phrygian Seats to our Altars; who oppressed both many and pestilent Seditions with the strength of his authority; who for divers years was the Prince of the Senate: this man when he was young was a petitioner for the office of the Edileship, and as the manner of the Candidates is, griping the hand of one who had hardened it with labour in the Country, he jestingly asked him if he was accustomed to walk upon his Feet: this scoff being heard by them that stood near, was carried amongst the people, and was the cause of *Scipio*'s repulse; for all the Rural Tribes judging they were upbraided with poverty by him, discharged their anger upon him, in refusing to give him their Votes.

Xiphil. in Pompeio. p. 1.

8. *Tigranes* King of *Armenia* came against *Lucullus* with so great Forces, that when he saw the Romans marching up: by way of scorn and derision he said to them about him, that if they came to make war they were to few, if as Embassadors they were to many; yet those few Romans so distressed him, and his numerous Army, that he was glad to cut off his *Tiara*, and cast it away, lest thereby he should be known in his flight: it was found by a Soldier, and brought to *Lucullus*, who soon after took *Tigranocerta* it self from him.

Fuller's Holy State. l. 1. c. 2. p. 5.

9. *Monica* afterwards the Mother of S. *Augustin*, in her younger years began by degrees to sip and drink Wine; lesser draughts by wedges widening her Throat for greater, till at last she could fetch off her whole ones. Now it happened that a young Maid, formerly her partner in potting, fell

at variance with her, (and as malice when ſhe ſhoots draws her Arrow to the head) called her Toſs-pot and Drunkard; whereupon *Monica* reform'd her ſelf, and turn'd temperate. Thus bitter Taunts and Scoffs ſometimes make wholeſome Phyſick; and the malice of Enemies performs the office of good will.

Camerar. oper. ſubciſ. cent. 1. c. 48. p. 218.

10. A Roman Legate returning out of *Aſia*, was carried in his Litter, and being ſo met upon the way by a Herdſman of *Venuſina*, the poor man ignorant who it was that was ſo carried, asked by way of jeſt, if they carried a dead man? The Legate was ſo offended herewith, that cauſing the Litter to be ſet down, he made his ſervants with the Thongs wherewith his Litter was faſtened, to beat the fellow in ſuch manner that he died under their hands.

Burton's Melanch. part 1. § 2. p. 143.

11. *Vladiſlaus* the Second King of *Poland*, and *Peter Dunius* Earl of *Shrine*, having been late a hunting, were inforced to lodge in a poor Cottage. When they went to Bed, *Vladiſlaus* told the Earl in jeſt, that his Lady lay ſofter with the Abbot of *Shrine*, than they were this night likely to lie. The Earl not able to contain, replyed, *Et tua cum Dabeſſo, And ſo does your Queen with* Dabeſſus: a a gallant young man in the Court whom *Chriſtina* the Queen loved. *Tetigit id dictum Principis animum*: Theſe words ſtruck ſo deep into the very heart of the King, that for many months after he was extreme penſive and thoughtful: but they were the Earl's utter undoing; for when *Chriſtina* heard of it ſhe perſecuted him to death.

Sueton. l. 4. c. 56. p. 198, 199.

12. *Caſſius Cherea* was the Tribune of the Pretorian Cohort under *Caius Caligula*; and he being now far ſtepped into years, *Caius* was wont to flout and frump in moſt opprobrious terms, ſcoffing at him as if he was a wanton and effeminate perſon; ſo that when he came to him for the Watch Word, he would one while give him *Priapus*, and at another, *Venus*. If at any time he came to him to give him thanks, he would offer him his hand to kiſs, framed and faſhioned in an obſcene manner. Theſe and other indignities were the occaſion that *Caſſius* was the Foreman in that conſpiracy againſt him which brought him his death, and was the man who gave him the firſt blow upon the Neck with his Sword, which was followed by *Sabinus* and others, till they had made an end of him with thirty wounds.

Paræi hiſt. medul. tom. 1. p. 394. Herodian. l. 4. p. 223.

13. The Citizens of *Alexandria*, when the Emperour *Baſſianus Caracalla* came amongſt them, taunted both him and his Mother-in-law *Julia* with divers flouting and reproachful words; amongſt others they called him *Oedipus*, and his Mother they ſaid was *Jocaſta*; bitterly alluding to the inceſtuous marriage he had made. The Emperour was extremely exaſperated herewith: ſo that pretending he would raiſe a Legion of Soldiers from amongſt the Youth and Citizens of their City, he ſet upon a mighty number of them; and his Soldiers ſlew the unarmed Citizens with ſo great a cruelty, that the River *Nilus* was diſcoloured with the blood of them.

Pezel. Mellific. hiſt. tom. 2. p. 273, 274.

14. *Julian* the Apoſtate took away the Revenues from the Churches, that ſo neither the Teachers nor the taught might be provided for, adding alſo this bitter and ſarcaſtical ſcoff, that hereby he had better fitted the Chriſtians for the Kingdom of Heaven, ſince the Galilean their Maſter (ſo he called Chriſt) had taught them, *That bleſſed are the poor, for theirs is the Kingdom of Heaven.* But the Juſtice of God ſoon repayd him; for not long after, wounded by an unknown hand, he threw up his blood towards Heaven, ſaying, *Viciſti Galilæa, O Galilean thou haſt overcome me.*

CHAP. XVII.

Of the Envious Nature and Diſpoſition of ſome men.

PLutarch compares envious perſons to cupping Glaſſes, which ever draw the worſt humours of the body to them: they are like unto Flies, which reſort only to the raw and corrupt parts of the body; or if they light on a ſound part, never leave blowing upon it till they have diſpoſed it to putrefaction. When *Momus* could find no fault with the face in the picture of *Venus*, he picked a quarrel with her Slippers: and ſo theſe malevolent perſons, when they cannot blame the ſubſtance, will yet repreſent the circumſtances of mens beſt actions with prejudice. This black ſhadow is ſtill obſerved to wait upon thoſe that have been the moſt illuſtrious for virtue, or remarkable for ſome kind of perfection, and to excel in either has been made a crime unpardonable.

Herodot. l. 3. p. 137. Sabellic. Ex. l. 9. c. 2. p. 479.

1. *Cambyſes* King of *Perſia* ſeeing his Brother *Smerdis* draw a ſtronger Bow than any of the Soldiers in his Army was able to do, was ſo enflamed with Envy againſt him, that he cauſed him to be ſlain.

Xiphil. p. 85. in Tiberio. Magir. Polymnem. 260.

2. In the Reign of *Tiberius Cæſar* there was a *Portico* at *Rome* that bowed outwards on one ſide very much; a certain Architect undertook to ſet it right and ſtraight: he underprop'd it every way on the upper part, and bound it about with thick cloaths, and the skins and fleeces of Sheep, and then with the help of many Engines and a multitude of hands, he reſtored it to its former uprightneſs, contrary to the opinion of all men. *Tiberius* admired the fact, and envied the man; ſo that though he gave him money, he cauſed his name to be unremembred in the Annals, and afterwards baniſhed him the City. This famous Artificer afterwards preſented himſelf in the preſence of *Tiberius*, with a Glaſs he had privily about him; and while he implored the pardon of *Tiberius*, he threw the Glaſs againſt the Ground, which bruiſed and cruſhed together, but not broke, he ſtraight put again into its firſt form, hoping by this act to have gain'd his good favour and Grace. But *Tiberius* his Envy with this alſo encreaſed; ſo that he cauſed him forthwith to be ſlain, adding that if this art of Malleable Glaſs ſhould be practiſed, it would make Gold and Silver but cheap and inconſiderable things; nor would he ſuffer his name to be put into the Records.

Cauſſ. H. C. tom. 1. l. 2. p. 55.

3. *Maximianus* the Tyrant, through envy of the honours conferred on *Conſtantine*, and attributed to him by the people, he contributed all that a deſperate envy could invent, and a great virtue ſurmount. He firſt made him a General of an Army, which he ſent againſt the Sarmatians (a people extremely furious) ſuppoſing he there ſhould loſe his life. The young Prince went thither, return'd victorious, leading along with him the Barbarian King in Chains. It is added, that this direful Prince (excited by a moſt ardent frenzy) in his return from this Battel, engaged him in a perilous Encounter

Encounter with a Lion, which he purposely had caused to be let loose upon him. But *Constantine* victorious over Lions as well as men, slew this fell Beast with his own hand, and impressed an incomparable opinion in the minds of his Soldiers, which easily gave him passage to the Throne by the same degrees which were prepared for his ruine.

Ælian. va. hist. l. 12. c. 16. p. 310.

4. *Alexander* the Great both envied and hated *Perdiccas* because he was warlike, *Lysimachus* because he was skillful in the arts of a General, *Seleucus* because he was of great courage; he was offended with the liberality of *Antigonus*, the Imperial Dignity and Authority of *Attalus*, and the prosperous felicity and good fortune of *Ptolemæus*.

Diodor. Sic. Bibl. l. 17. p. 371, 372.

5. *Alexander* the Great being recovered of a wound he had received, made a great feast for his Friends, amongst which was *Coragus* a Macedonian, a man of great strength, and renowned for his valour, who being heated with wine challenged *Dioxippus* the Athenian, a Wrestler, and who had been crown'd for many Victories: it was accepted, and the King himself appointed the day; many thousands were met, and the two Champions came to the place, *Alexander* himself, and the Macedonians with their Countryman, and the Grecians with their *Dioxippus* naked, and armed only with a Club; *Coragus* arm'd at all points, being at some distance from his Enemy, threw a Javelin at him, which the other nimbly declined, then he sought to wound him with a long Spear, which the other brake in pieces with his Club; hereupon he drew his Sword, but his nimble and strong adversary leaped upon him, threw him to the ground, set his foot upon his Neck, advanced his Club, and looked on the Spectators, as enquiring if he should strike, when *Alexander* commanded to spare him: so the day ended with great glory to *Dioxippus*. But the King departed, and from that day forward his mind was alienated from the Victor; he fell also into the envy of the Court, and all the Macedonians; who at a Feast privily put a gold Cup under his Seat, made a feigned and publick enquiry after it, and then pretended to find it with him, a Concourse was about him, and the man afflicted with shame departed. When he came to his Inn he sent a Letter to *Alexander* by his Friends, wherein he related his innocency, and shewed the envious Villany had been used to him: and that done, slew himself. *Alexander* upon notice of it lamented him dead; whom he himself as well as others had envied while alive.

Lonicer. Theatr. p. 365. Socrat. Eccles. hist. l. 7. c. 15.; p. 382.

6. *Hypatia* of *Alexandria*, the Daughter of *Theon* the Philosopher, had made such progress in Learning, that she excelled all the Philosophers of her time, and not only succeeded in the School of *Plato*, but also explain'd the Precepts and Aphorisms of all sorts of Philosophers; so that a mighty confluence was made to her by all such as were desirous to improve themselves in Philosophy: she came into the knowledge and Courts of Princes, where she behaved her self with singular modesty, and doubted not to present her self in publick amongst the assemblies of men, where by reason of her gravity and temperance of mind she was received by all sorts. Till at last the long suppress'd flames of Envy began to break forth, a number of malevolent and hot brain'd men, whereof *Petrus* of the Church of *Cesarea* was the Leader, seised upon her in her return home, pull her out of her Coach, carry her to the forementioned Church, where having stripped her of her Cloaths, they tare her flesh with sharp shells till she died, then they pulled her in pieces, and carried her torn Limbs unto a place called *Cynaros*, where they were burn'd. This deed was no small matter of infamy to *Cyrillus* the Bishop, and to the whole Church of *Alexandria*.

Sabell. Ex. l. 6. c. 9. 360.

7. *Plato* and *Xenophon* were contemporaries, both of them conversant in the same Studies of Socratick Wisdom, both eminent persons in their time; but supposed not to be very clear of this malignant humour of envy; in regard that though each of them did write much, and were otherwise known to one another; yet they neither of them have so much as mentioned the other in their writing.

Zonar. Annal. tom. 2. p. 123.

8. *Theodosius* the younger was desirous to enlarge the City of *Constantinople*; and to that purpose to take down a great part of the Wall, he committed the management of this work to *Cyrus* the Prefect of the City, who with great industry and celerity built up the *Cherscan* Wall that reached from Sea to Sea, within the compass of sixty days. The people of the City who were well pleased with the Work, and the Prefect's Expedition therein: cryed aloud, Constantine *built it*; *and* Cyrus *had rebuilt it*, For this only reason *Cyrus* became so hated, suspected and envied by the Emperour, that he caused him unwillingly to be shaven, and enter into Orders; and he was afterwards Bishop of *Smyrna*.

Sueton. l. 4. c. 35. p. 185.

9. *Caius Caligula* the Emperour was so possess'd with that evil spirit of envy, that he took from the noblest personages in *Rome*, their ancient characters of Honour, and Badges of their Houses: from *Torquatus* the Chain or Collar; from *Cincinnatus* the curled Lock of Hair: and from *Cn. Pompeius* (an illustrious person) the sirname of Great, belonging to his Family. As for King *Ptolemæus* (when he had both sent for him out of his Realm, and also honourably entertain'd him) he caused him to be slain on the sudden, for no other cause but that as he entred into the Theatre to behold the Shews and Games there exhibited; he perceived him to have turn'd the eyes of all the people upon him with the resplendent brightness of his purple Gown. All such as were handsome, and had a thick head of Hair grown out unto a comely length, as they came in his way he disfigured, causing them to be shaved on the hinder part of their Heads. *Esius Proculus* (for his exceeding tall and portly personage, sirnamed *Colosseros*) he caused suddenly to be pulled down from the Scaffold where he sate into the Lists, and matched with a Sword-Fencer, and afterwards with one arm'd at all points; and when he was victorious in both, he commanded him to be pinnioned, and dressed in tattered cloaths, to be led through the Streets, and shewed to the women, and at last to have his Throat cut. To conclude, there was none of so base and abject a condition, nor of so mean estate, whose advantages and good parts he did not deprave and malign.

Burton's melanch. part 1. § 2. p. 94. Quintil. declam. 13.

10. We read of a rich man in *Quintilian*, that was possessed with this evil disease to that strange height and degree, that he is said to have poisoned the Flowers in his Garden, for this end, that his Neighbour's Bees might get no more Honey there.

Burton's melanch. part 1. § 2. p. 86.

11. When *Richard* the First, and *Philip* of *France* were Fellow Soldiers together at the Siege of *Acon* in the Holy Land; and *Richard* had approved himself to be the more valiant man, insomuch that all mens eyes were fixed upon him, it so galled

galled the heart of King *Philip*, that he was scarce able to bear the Glory of King *Richard*, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer, but out of very envy hasting home, he invaded his Territories, and professed open war.

CHAP. XVIII.

Of Modesty, and the Shame-faced Nature of some Men and Women.

PLutarch in his Book upon this argument hath an excellent Similitude: That as Thistles though noxious things in themselves, are usually signs of an excellent ground wherein they grow: so Shamefacedness, though many times a weakness, and betrayer of the mind, is yet generally an argument of a Soul ingenuously and virtuously enclined. We may collect as much from many of the following Examples; and pity those whose fate had been kinder, if their Faces had not been altogether so tender.

Mandelslo's Travels, l.2. p.190. Vareni descriptio Regni Japoniæ, c.14. p.45.

1. A young Gentlewoman of *Japan* being on her knees at the end of a Table, wating on her Master in the Apartment of the Women; and over-reaching her self to take a Flagon that stood a little too far from her, she chanced to break wind backwards, which she was so much ashamed of, that putting her Garment over her head, she would by no means shew her face after; but with an enraged violence taking one of her Nibbles of her Breasts into her mouth, she bit it off with such fury, that she died in the place.

Mandelslo's Travels. ib. Vareni descriptio Regni Japoniæ. ib.

2. In the same Country, *anno* 1639, there was a great Lord, who having had an exact search made for all the young handsome Damosels in his Province to be disposed into his Ladies service: amongst the rest there was one brought him whom he was so taken with, that he made her his Concubine. She was the Daughter of a poor Soldier's widdow, who hoping to make her some advantage of her Daughters good fortune, wrote her a large Letter, wherein she expressed her necessitous condition, and how she was forced to sue to her for relief. While the Daughter was reading this Letter, her Lord comes into the Room, when she being ashamed to discover her Mother's poverty, endeavours to hide the Letter from him, yet could she not convey it away so, but that he perceived it. The disorder he observed in her countenance made him suspect something of design; so that he pressed her to shew him the Letter: but the more importunate he was, the more unwilling was she to satisfie him. And perceiving there was no way to avoid it, she thrust it into her mouth with such precipitation, that thinking to swallow it down, it choaked her. This so incensed the Lord, that he immediately commanded her Throat to be cut, whereby they only discovered the Mother's poverty, and the Daughter's innocency. He was so mov'd thereat, that he could not forbear expressing it by tears; and it being not in his power to make any other demonstration of his affection to the deceased, he sent for the Mother, who was maintained amongst his other Ladies, at the time we spake of, with all imaginable respect.

Xenoph. l.8.

3. In the speech which *Cyrus* made to his Sons a little before his death, we read this, *If any of you*, saith he, *desire to take me by the hand, or to see my eyes, let him come so long as I breath: but after I am dead, and shall be covered, I require you my Sons, that my body be not uncovered, nor looked upon by you or any other person.*

Val. Max. l.4.c.5. p.113.

4. *Lucius Crassus*, when according to the custom of all Candidates, he was compelled to go about the *Forum*, as a Suppliant to the people, he could never be brought to do it in the presence of *Q. Scævola*, a grave wise man and his Father-in-law; and therefore he besought him to leave him, while he was about a foolish business, having more reverence to his Dignity and presence, than he had respect to his white Gown; in which was the custom for them to appear, who were suiters to the people for any office in the Commonwealth.

Zuing. vol.1 l.1.p. 88.

5. *Johannes Baptista Lignamineus* Bishop of *Concordia*, being sent by his Brother *Francis* Bishop of *Ferrara* to *Venice*, was present at that Feast, where at the Duke entertains the whole Nobility four times a year: here it was, that out of modesty retaining too long the burden of his Belly, he fell into a grievous disease, of which he also died, and was buried at *Ferrara*.

Fulgos. l.8. c.1. p.944.

6. Embassadors were sent to *Rome* from the Cities of *Greece*, to complain of injuries done them by *Philip* King of *Macedon*; and when the Affair was discussed in the Senate betwixt *Demetrius* the Son of *Philip* and the Embassadors: forasmuch as *Demetrius* seem'd to have no way of defence for so many defaults as were objected against his Father with truth enough, as also because out of Shamefacedness he exceedingly blushed; the Senate of *Rome* moved with the Modesty of *Demetrius*, acquitted both him and his Father of the Accusations.

Plut. parall. p.80. in Solon. Val. Max. l.4.c.1. p. 100.

7. Certain Fishermen of *Coos* drawing up their Nets, some *Milesian* Strangers agreed with them for their Draught, whatsoever it should prove: it fell out that they drew up a Table of Gold, whereupon a contest grew betwixt the Fishermen and the Buyers: and at last improv'd into a War betwixt both the Cities, in favour of their Citizens. At last it was resolv'd to consult the Oracle of *Apollo*, who answered they should send the Table to that man whom they thought the wisest; whereupon it was sent to *Thales* the *Milesian*: *Thales* sent it to *Bias*, saying he was wiser than himself; *Bias* sent it to another as wiser than he, and so it was posted from one to one, till such time as it returned to *Thales* again, who at length sent it from *Miletum* to *Thebes* to be consecrate to the *Ismenian Apollo*.

Camerar. oper. subcis. cent.1.c. 33. p.160. Lips. Monit. l.2.c.17. p.374. Gell. noct. Attic. l.15. c.10.p. 400. Causs. H.C. tom.1.l.2. p.42,43. Schenck. obs. med. l.1.obs. 1.p.137. Polyen. l.3. Stratag. Purch. pilg. l.5.c.17. p.379.

8. The Emperour *Maximilian*, the first of that name, forbade expresly that his naked body should be seen after he was dead. He was the modestest of all Mortals; none of his servants ever saw him obey the necessity of nature, nor but few Physicians his Urine.

9. The *Milesian* Virgins were in times past taken with a strange Distemper, of which the cause could not then be found out; for all of them had a desire of death, and a furious itch of strangling themselves: many finished their days this way in private: neither the prayers nor tears of their Parents, or the consolation of their Friends prevailed any thing; but being more subtle and witty than those that were set to observe them, they daily thus died by their own hands. It was therefore thought

thought that this dreadful thing came to pass by the express will of the Gods, and was therefore greater than could be provided against by humane industry. Till at last, according to the advice of a wise man, the Council set forth this Edict, That every such Virgin, as from thenceforth should lay violent hands upon her self, should, dead, as she was, be carried stark naked along the Market-place. By which means not only they were restrain'd from killing themselves, but also their desire of dying was utterly extinguished. A strange thing, that those who trembled not at death, the most formidable of all things, should yet (though an innate modesty) not be able to conceive in their minds, much less endure a wrong and reproach to that modesty, though dead.

Zuing. vol. 1. l. 1. p. 89. Olaus magnus in l. 5. c. 18. p. 99. 10. *Alvilda* the beautiful Daughter of *Suiardus* King of the *Goths*, is said to be of so great modesty, that usually covering her face with her Veil, she suffered it not to be seen of any man.

Baker's Chron. p. 287. 11. King *Henry* the Sixth of *England* was so modest, that when in a Christmass, a shew of women was presented before him with their naked Brests laid out, he presently departed, saying,

Fie, fie, for shame;
For sooth you be to blame.

Val. Max. l. 4. c. 5. p. 113. 12. One of the Athenians of decrepit Age came into the Theatre at *Athens*, to behold the Plays; and when none of the Citizens receiv'd him into any Seat, by chance he came by the place where sate the Lacedemonian Embassadours; who (mov'd with the age of the man, in reverence to his years and hoary hairs) rose up, and placed him in an honourable Seat amongst them; which when the people beheld, with a loud applause approv'd the modesty of another City. At which it is reported, that one of the Embassadours should say, It appears that the Athenians do understand what is fit to be done, but withal they neglect the doing of it.

Laert. l. 2. p. 60, 61. Plin. l. 7. c. 53, p. 185. Fulgos. l. 9. c. 12. p. 1325. 13. *Diodorus Cronus*, abiding in the Court of *Ptolemæus Soter*, had some Logick Questions and Fallacies propounded to him by *Stilpon*, which when he could not answer upon the sudden, the King reproached him both for that and other things; he then also heard himself called *Cronus* by way of jeer and abuse; whereupon he rose from the Feast: and when he had wrote an Oration upon that question whereat he had been most stumbled, he died through an excess of modesty and shame.

Val. Max. l. 4. c. 5. p. 112. 14, *C. Terentius Varro* had almost ruined the Republick by his rash Fight with *Hannibal* at *Cannæ*; but the same man when his Dictatorship was proffered him both by the Senate and people, did absolutely refuse it: by the modesty of which act of his he seem'd to redeem his former miscarriage, and caused men to transfer that calamity to the anger of the Gods; but to impute his modesty to himself.

Val. Max. l. 4. c. 5. p. 113. 15. *C. Julius Cæsar* assaulted in the Senate by many Swords; and having received by the hands of the Parricides twenty three wounds upon his body; yet even in death it self had a respect to modesty, for he pulled down his Gown on both sides with his hand, that so he might fall the more decently.

Fulgos. l. 4. c. 5. p. 514. 16. *Cassander* gave command for the slaying of *Olympias* the Mother of *Alexander* the Great, which so soon as the Executioner had acquainted her with, she took special care so to wrap up her self in her cloaths, that when she should fall no part of her body might be seen uncovered, but what did become the modesty of a Matron. And thus died the Wife of *Panthous* the Lacedemonian, when ordered to be slain by *Ptolemæus* King of *Ægypt*.

Fulgos. l. 4. c. 5. p. 515. 17. *Michael* Emperour of *Constantinople*, having been ever victorious in war, yet being once beaten in Battel by the *Bulgarians*, was so exceedingly ashamed of that his disgrace, that in meer modesty he resign'd up the Empire, and betook himself to a private and solitary life for the remainder of his days.

Fulgos. l. 4. c. 5. p. 527. 18. That was a modesty worthy of eternal praise in *Godfrey* of *Bulloign*: by the universal consent of the whole Army he was saluted King of *Jerusalem*, upon the taking of it out of the hands of the *Saracens*; there was also brought him a Crown of Gold, sparkling with Jewels to set upon his head, but he put it by, saying, it was most unfit for him who was a mortal man, a servant and a sinner to be there crowned with Gems and Gold, where Christ the Son of God, who made Heaven and Earth, was crowned with Thorns.

Val. Max. l. 5. c. 8. p. 154. 19. *M. Scaurus* was the Light and Glory of his Country, he (at such time as the *Cimbrians* had beat the *Romans* at the River *Athesis*, and that his Son was amongst them, who fled towards the City) sent his Son this word, that he should much more willingly meet with his Bones after he had been killed in Fight, than to see him guilty of such horrible cowardise in flight. And therefore that if he had any kind of modesty remaining in him, degenerate Son as he was, he should shun the sight of his displeased Father: for the memory of his own youth did admonish him what a kind of Son *M. Scaurus* should esteem of, or despise. Upon this news from the Father, the Son's modesty was such, that not presuming to shew himself in his sight, he was constrain'd to be more valiant against himself, than the Enemy, and slew himself with his own Sword.

Senec. de constant. Causs. H. c. tom. 1. l. 1. p. 47, 48. 20. *Cornelius* a Senator, shed many tears in a full Senate when *Corbulo* called him bald Ostridge: *Seneca* admireth that such a man, who in all things else had shewed himself so most courageously opposite against other injuries, lost his constancy for one ridiculous saying, which might have been smothered in laughter: but this blow was rather given him by imagination, and a deep apprehension of shame, than by the tongue of his Enemy.

Ælian. var. hist. l. 14. c. 19. p. 406. 21. *Archytas* did ever preserve a singular modesty in his speech, as well as in all other his behaviour, he shunned all kind of obscenity in words; and when there was a necessity sometimes of speaking more absurdly, he was ever silent, he wrote upon the Wall what should have been said; but he himself could never be perswaded to pronounce it.

Donat. hist. mirab. l. 3. c. 13. p. 188. 22. We read of divers who (through modesty and fear) when they were to speak publickly, have been so disappointed, that they were fain to hold their tongues. Thus *Cicero* writes of *Curio*, that being to plead in a cause before the Senate, he utterly forgot what to say. Also *Theophrastus* being to speak before the people of *Athens*, was on the sudden so deprived of memory, that he remained silent. The same happened to the famous *Demosthenes* in the presence of King *Philip*: to *Herodes Atticus* before *M. Antonius*, and to *Lysias* the Sophist, being to make an Oration to *Severus* the Emperour. Nor are we ignorant that the like misfortune hath befallen divers excellent persons in our times: and amongst others to *Bartholomæus Sozzinus*

Sozzinus, who went from *Rome* in the name of Pope *Alexander*, to congratulate the Republick of *Siena*, but was not able to speak what he had premeditated.

Cauſſ. Treat. of paſſions, p.82.

23. *Martia* Daughter of *Varro* was one of the rareſt wits in her time, was skillful in all Arts; but in Painting ſhe had a peculiar excellency, notwithſtanding which, ſhe could never be drawn to paint a man naked, leſt ſhe might offend againſt the rules of Modeſty.

Burton's melanch. part 1. § 2. p.92,93.

24. A grave and learned Miniſter and Ordinary Preacher at *Alcmar* in *Holland*, was one day as he walked in the Fields for his recreation, ſuddenly taken with a Lask, or Looſneſs, and thereupon compelled to retire to the next Ditch: but being ſurpriſed at unawares by ſome Gentlewomen of his Pariſh, wandring that way, he was ſo abaſhed that he did never after ſhew his head in publick, or come into the Pulpit, but pined away with melancholy.

CHAP. XIX.

Of Impudence, and the Shameleſs Behaviour of divers Perſons.

AS many are deterred from ſome kind of praiſe-worthy Actions, through a natural Modeſty and Baſhfulneſs that attends them: ſo on the other ſide ſome perſons of evil inclinations are by the ſame means reſtrain'd from diſhoneſt and unſeemly things. but when once the Soul is deſerted of this Guardian, and (as I may call it) a kind of Tutelar Angel to it, there is nothing ſo uncomely or juſtly reprovable, but the man of a Brazen Fore-head will adventure upon.

Full. hiſt. of univ. of Cambridge, p.64.

1. This year 1407, ſaith Doctor *Fuller*, a ſtrange accident (if true) happened; take it as an *Oxford* Antiquary is pleaſed to relate it to us: One *John Argentine* a Scholar of *Oxford* came, and challenged the whole Univerſity of *Cambridge* to diſpute with him, What his fortune in this immodeſt attempt was, is not remembred, nor himſelf after found advanced, either in Church or Common-wealth. Alſo in 1531, and the twenty fourth of King *Henry* the Eight, came two *Oxford* men, *George Throckmorton* and *John Aſchwell* to *Cambridge*, challenging all that Univerſity to diſpute with them on theſe Queſtions,

Id. ibid. p. 105.

An Jus Civile ſit præſtantius Medicinâ?

An Mulier morti condemnata, & bis ſuſpenſa, ruptis laqueis, tertio ſuſpendi debeat?

Five *Cambridge*-men undertook the Diſputation, *viz. John Redman*, *Nicolas Ridley*, *John Rokesby*, *Elizæus Price* and *Griffith Tregarn*, repairing to the School, theſe Diſputants ſo preſſed *Throckmorton*, that finding him to fail, they followed their advantage, and would never ſuffer him to recover himſelf. Wherefore *Aſchwell* his partner, who was to anſwer on the ſecond Queſtion, declined it, by diſſembling himſelf ſick; who, had he not been ſick of a conceited ſoul, had never come thither on that occaſion.

Herbert's Travels, p.172.

2. A Sultan's Wife, (or Concubine if you pleaſe to call her) having fed too high, in a luſtful Bravado petitioned the King (that was *Sha Abbas*) of *Perſia* for help; her good man proving too weak to conquer her, a dangerous impudence! the King finds it to reflect upon himſelf, old at that time, and Maſter of four thouſand Concubines: he promiſes her a preſent ſatisfaction; he calls his Phyſicians, and when Phlebotomy was held too mean a remedy, they give an *Aſſingo* an opiate luſtful potion, which enrages the Beaſt, who by a forced connexion baſely glutted her, and withal deprived her of her life.

Zuing. Theatr. vol. 1. l. 1. p. 89.

3. *Philip Melanchthon* had given unto him many pieces of ancient Coin in Silver and Gold, divers of which he uſed to part with to ſuch as came to view them. One time he had got together a great heap of them, which for the Impreſſion, inſcriptions and Images were moſt pleaſing to him. Theſe he ſhewed to a Foreigner that came to viſit him, and perceiving that he was much delighted with the contemplation and ſight of them, he bade him chuſe out one or two of thoſe he was moſt taken with, and did moſt chiefly deſire: *I deſire them all*, ſaid the Stranger. Now although *Philip* was offended with ſo immodeſt and impudent a deſire, yet he parted with them all, that he might ſatisfie the covetouſneſs of a Shameleſs Spectator.

Sueton. l. 4. c. 29. p. 182.

C. Caligula the Roman Emperour did encreaſe the immanity of his Actions, by the atrocity of his words. He uſed to ſay that there was nothing in his nature that he did ſo much approve of, and for which he eſteemed himſelf ſo praiſe-worthy, as his Shameleſneſs.

Diodor. Sicul. l. 14.

5. The *Moſynæi*, a people in *Pontus*, uſed to lie with their women in the broad and open ſight of the day, and in the preſence of as many as would make themſelves the Spectators of ſuch a Scene of Immodeſty.

Zuing. Theatr. vol. 1. l. 1. p. 89.

6. *C. Fimbria* was a man of a profligate Boldneſs and Impudence, and ready upon all occaſions for any miſchievous deſign. He ſlew *Craſſus*: and in the Funerals of *Caius Marius*, he procured that *Q. Scævola*, a worthy and moſt religious perſon, ſhould be wounded; and when he underſtood that the weapon had not made a deep entrance into his body, he appointed him a day wherein he would accuſe him before the people. All men admired whereof he would accuſe the Chief Prieſt, and the moſt worthy Citizen amongſt them, expecting to hear his crime, he ſaid he accuſed him that he had not received the whole Sword into his body.

Stowes Annals, p. 453, 454.

7. It was concluded by *Richard* the Third (then Protector) and his Council, that Doctor *Shaw* ſhould in a Sermon at *Pauls-Croſs* ſignifie to the people, that neither King *Edward* himſelf, nor the Duke of *Clarence* were lawfully begotten, nor the children of the Duke of *York*, but begotten in adultery upon the Dutcheſs their Mother. And alſo that the Lady *Lucy* was verily the Wife of King *Edward*, and ſo the Prince and the reſt of the King's Children were all Baſtards. Accordingly this ſhameleſs Doctor next Sunday took for his Text, *Baſtard Slips ſhall not take deep root*: and thence proceeded as he was directed. It was alſo ordered, that the Protector ſhould come in as by accident, when he was to ſay theſe words following, *But the Lord Protector, the very noble Prince, the ſpecial pattern of Knightly Proweſs, as well in all Princely Behaviour, as in the lineaments and favour of his viſage repreſenteth the very face of the noble Duke his Father: this is the Father's own figure, this is his own countenance, the very print of his viſage, the very ſure undoubted Image, the plain expreſs likeneſs of that noble Duke.* But it fell out, that through overmuch haſte he had ſpoken all this before the Protector

tector came in; yet beholding him coming, he suddenly left the matter in hand, and without any deduction thereto, out of all order and frame he began to repeat those words again: *This is the very noble Prince*; and so on. But the people were so far from crying King *Richard*, that they stood as if they had been turned into stones, for wonder of this shameful Sermon. But the Preacher that had so little shame at the present, had enough of it after; for Sermon ended, he gate him home, and never after durst look out, but kept him out of sight like an Owl: and enquiring of an old Friend what people talked of him, he was answered, that every mouth spake him much shame; which so struck him to the heart, that within few days after he withered and consumed away.

Heidfeld. in Sphinx. c. 34. p. 849.

8. The *Argive* women fell into a general madness; the men in this extremity sent to *Melampus* a Physician, desiring that he would undertake the cure of that strange Disease: the Physician said he would undertake the cure, but withal demanded one half of the Kingdom for himself, as soon as he had completed it. The *Argives* refused these hard conditions; but the Frenzy of their Wives continuing; they again sent unto him; but then this impudent Physician blushed not to require of them over and besides, a third part of the Kingdom for his Brother; which insolent terms they were constrained to yield to in this their perplexity.

Pezel. mellific. hist. tom. 2. p. 200, 201.

9. *L. Antoninus Commodus* the Emperour was of that impudent and shameless Behaviour, that he doubted not to sit and drink in the very Senate House, and in presence of the Senators cloathed in womens apparel, and renouncing his own name, he called himself *Hercules*, and the Son of *Jupiter*.

Guil. Malmsb. p. 163.

10. *Walter*, Bishop of *Hereford*, in the days of *William* the Conquerour, attempting to force the chastity of a woman (who being a Sempstress, was out of pretence of cutting out work brought up into his Chamber) was by her with her Scissars thrust into the Belly, with which he died.

Luther. colloq. mens. p. 151.

11. *Luther* relates, that *Carolastad* was promoted Doctor of Divinity eight years before he had any of the Bible; and that afterwards conferring the degree of Doctor on one at *Wittenburg*, he made this speech, *Here I stand and do promote this man; and I know I do not rightly therein, and that thereby I do commit a mortal sin; but I do it for the gain of two Gilders, which I get by him.*

Bruson. facetiar. l. 3. c. 57. p. 255.

12. *Demochares* came with others as the Athenian Embassador to King *Philip* of *Macedon*, who gave them a gracious audience: and at the conclusion thereof, *Tell me*, said the King, *you Athenian Embassadors; wherein it is that I may gratifie the Athenians? Demochares*, who had an insolent tongue, immediately replyed, *If*, said he, *thou wilt hang thy self. Philip* over-passed so great an impudence; and having dismissed him, he said to the rest, *You may tell the Athenians, that they are much the prouder persons who cannot forbear to speak such things; than they who can patiently receive them.*

Plut. Moral. l. de p. 167.

13. There was one, who being of that mind, that there was nothing so honest as to crave and receive, begged of *Archelaus* King of *Macedon* (as he sate at Supper) that Cup of Gold, out of which the King himself drank; the King called unto his Page that waited on his Trencher, and commanded him to give the said Cup unto *Euripides* who sate at the Board, and withal casting his eye wistly upon the impudent person who had craved it: *As for you, Sir*, said he, *you are worthy for your asking to go without, but* Euripides *deserveth to have, though he asketh not.*

CHAP. XX.

Of Jealousie, and how strangely some have been affected with it.

Bonaventure sitting at a Table, and looking exceeding earnestly upon a beautiful woman there present, was asked by her Husband why he so gazed? He answered, that he admired at the excellency of the Creator, by contemplating the beauty of the creature; and that if mortals were so amiable, how lovely should we be at the Resurrection? This was an example, saith *Boschier*, that was rather to be admired than imitated, suitable to the Golden Age, and not this present Iron Age of the World, wherein Jealousie may be compared to the Indian Arrows, so envenomed, that if they prick the skin it is very dangerous, but if they draw blod, it is irrecoverably deadly: the first motions that arise from this Root of Bitterness have their evil effects; but where the Disease is improv'd, it empoysons all our comforts, and throws us headlong into the most tragical resolutions.

Camerar. oper. subcis. l. 1. c. 53. p. 236.

1. *Justina* was the fairest and most beautiful Lady of her time that was to be found in the whole City of *Rome*; she was married to a rich man, but hair-brain'd and furious as might be; he suspected her to have small care of her honour, upon no other ground than that he beheld her so excellent, and so perfectly beautiful. One day as she stooped down to pull off her Shooe, the cruel Wretch seised with a furious fit of Jealousie, and discovering her wonderful white Neck all open, suddenly drew his Sword, and at one blow severed it from her Shoulders.

Camerar. oper. subcis. cent. 2. c. 34. p. 146. Burton's melanch. part 3. § 3. p. 555.

2. *Jane* Queen of *Spain*, Mother to the Emperour *Charles* the Fifth and *Ferdinand*, was so extremely jealous of King *Philip* her Husband, that she suffered him to be in no rest or quiet, but incessantly so afflicted him, that it was concluded she shortened his days, and withal brought her self to that weakness of mind, that she lost all judgment to discern of any matters that were propounded to her.

Erasm. Adag. p. 363. J. Ravis. Text offic. l. 5. c. 51. p. 669. Bruson. facetiar. l. 4. c. 1. p. 259

3. *Phanus* had a Wife whose virtue he held somewhat suspected, and to prevent her Adulteries, he caused the Gate of his House to be so made, that at the opening thereof it should make a great noise, with which it could not be opened: but the unchast woman receiv'd an Adulterer into her Bosom, by untiling the Roof of the House, which being known to the Neighbours, it became Proverbial, The Gate of *Phanus*; so true is that, where jealousie closes one door, it opens two.

Zuing. vol. 1. l. 1. p. 81.

4. *Johannes Fagubiensis* was by nature exceeding jealous, and he found out a subtlety most worthy of a jealous Coxcomb, for he caused himself to be geided, with this design, that if from thenceforth his Wife should conceive, she might be palpably convinced of her dishonesty.

Rawleigh's hist. world; pare 1. l. 3. c. 6. § 11. p. 63. Herodot. l. 9. p. 553. Din th. memorab. l. 5. p. 371.

5. When *Xerxes* had been shamefully beaten by the Greeks, he lay at *Sardis*, and there gave himself over to the love of the Wife of his own Brother *Masistes*, but suffering a repulse by her virtue, married his own Son *Darius* to the Daughter of this woman called *Artaynta*, hoping by that means to find occasion of such Familiarities as might

work his desire. But whether the Mother did still reject him, or the Beauty of the Daughter allure him, he soon after fell in love with his own Son's Wife. This young Lady having once desired the King to give her the Garment which he then wore, being wrought by his own Wife, caused the Queen *Amestris* to be jealous of her Husband's conversation with her, which she imputed not so much to the beauty of the Daughter, as to the subtlety of the Mother, against whom thereupon she conceived an extreme hatred. Therefore at a Royal Feast when the custom was that the King should grant her request, she crav'd that the wife of *Masistes* might be given to her disposal; the barbarous King granted what she desired, and sending for his Brother, perswaded him to put away the Wife he now had, and to take one of his Daughters in her stead. *Masistes* refused, and after his being reviled and threatened by *Xerxes*, he return'd home, where he found his Wife most butcherly mangled by *Amestris* the Queen, who had caused her Nose, Lips, Ears, Tongue and Breasts to be cut off, and cast unto the Dogs.

Cæl. Rhod. Antiq. lect. l.18.c.18. p.848. Plut. in Themistocle. p.125.

6. Of all the Barbarians the Persians are said to be most jealous, keeping up with great strickness, not only their Wives, but also their Concubines and Slaves; so that if they go abroad, they are carried in a close Litter. This was not unknown to *Themistocles*; so that by this means he was safely and unperceived conveyed to the Persian Court, through the midst of the Persians themselves, to whom he had been so deadly an Enemy.

Lon. Theatr. p.483, 484.

7. A rich man of *Basil* fell into a cruel jealousie of his Wife, a virtuous person, upon this sleight occasion, he had thrown off a pair of silk Garters, because they were grown old, and as he thought, no longer fit for his wear, his Wife took them up, and in his presence gave them to a servant who chanced then to be present. The servant thankfully received them, and fitted them to his Legs. Upon which the jealous Husband thought all that was ill of his Wife, and the Devil encreasing his unjust suspicion, upon a Sunday while the rest of his Family were at Church, he rushes upon his Wife with his drawn Sword, accuses her of Adultery, and without hearing her reply, immediately slew her. The murder was scarce committed, when repenting of what he had done, he was seised with such extremity of sorrow, that he grew weary of his life; he therefore wrote down in a schedule, that by the instigation of Satan, mov'd with false suspicions, he had murdered his innocent Wife, and having tied this Note to his Left Arm, he threw himself headlong from the top of his House into the Street, by which fall he died.

Knowl's Turk hist. p.557.

8. *Jonuses* a great *Bassa* of the Turks, upon an overthrow of the Christians, beheld amongst other Captives then taken the Lady *Mamo*, a most beautiful Greek, as much surpassing all other the companions of her misfortune in lovelineſs, as the Sun doth the lesser Stars. *Jonuses* with this one view was himself taken prisoner, and finding her outward perfections no less graced with inward virtues, and her honourable mind answerable to her rare features: he took her to his Wife, honouring her far above all the rest of his Wives and Concubines; and she again in all dutiful Loyalty, seeking to please him: for a space she lived in all worldly felicity and bliss, not much inferiour to one of the great Sultanesses. But not long after, the *Bassa* more amorous of her person than secured in her virtues; and after the manner of sensual men, still fearing lest that which so much pleased himself, gave no lesse contentment to others also, began to have her in distrust, although he saw no great cause more than his own conceit, not grounded upon any her evil demeanour, but upon the excess of his own liking, which mad humour of it self still more and more encreasing in him, he became so froward and imperious, that nothing she could say or do could now so please to content him, but he still thought some one or other to be partakers with him. Thus he tormented himself and her with his own passionate distrust: until at length the fair Lady grieved to see her self thus without cause suspected, and wearied with the insolent pride of her peevish Husband, determined secretly to depart from him, and so return again into her own Country. Her purpose she discovered to one of her Eunuchs, to whom she had also delivered certain Letters, to be by him conveyed unto such of her Friends, whose help she was to use in her intended flight. These Letters the false Eunuch opened, and so for the more clear manifestation of the matter, delivered them unto the *Bassa* his Master, who therewith enraged, and calling her unto him, forthwith in his fury with a Dagger stabbed her to the heart, and slew her, and so together with the death of his love, cured himself of so tormenting a jealousie.

Lipsius monit. l.1.c.3.p. 51. Causs. H.C. part 1.l.5.p. 145,146. Zonar. Annal.tom.3. p.124. Pezel.mellific.hist. tom.5. p.292.

9. *Leontius* an Athenian Philosopher had a Daughter called *Athenais*, of admirable beauty, and a singular wit; the Father with a secret presage of her good fortune, had left his whole estate, and at his death only bequeathed to her an hundred Crowns; saying that her fortune would be sufficient for her. Upon this occasion she falls out with them, and was thereupon by them forced to *Constantinople*. Then it was that she insinuated her self, and commended her cause to *Pulcheria* the Emperour's Sister, whom she so much pleased, that hearing she was a Virgin, she caused her to be baptized, nam'd her *Eudoxia*, and married her to her Brother *Theodosius*, the Emperour, with whom she could do all things. This was her ascent, now hear her fall: Upon the day of *Epiphany*, as the Emperour return'd from Church with great pomp and magnificence, a certain Countryman, a Stranger, brake through the press, accosteth *Theodosius* (who was of most easie access) and presented him with an Apple of an extraordinary size, esteem'd at that time a rare fruit; the Emperour receiveth it gratefully, and commanded to give the good man presently to the value of an hundred and fifty Crowns. As soon as he was return'd to the Palace, he goes to visit the Empress, and full of joy gave her the fair present for a great rarity. The good Empress having understood that *Paulinus* a great Favourite of *Theodosius* kept his Bed sick of the Gout, to please and comfort him, had sent him the Apple, not mentioning from whom she had received it. *Paulinus* was seised with so great a joy, at such a favour from a person so eminent, that the contentment he received, charm'd at that time the pain of his Gout. He so admired this goodly fruit, that he judged it worthy of Imperial Hands, and forthwith he sent it to the Emperour, excusing himself through his indisposition, that he was not himself the messenger. *Theodosius* knew the Apple which he had very lately put into the Empress's hands, whereupon a furious jealousie began to lay hold on his gentle spirit; he instantly sends for *Eudoxia*, and to sound her heart, demanded what was become of the fair Apple he had given her. The poor Princess was overtaken, something appeared on the brow of her Husband, whereby she perceived that his

his fair Soul was not in its ordinary ſituation, ſhe therefore declin'd entreaty, and thinking to underprop her innocency with a lie, ſaid ſhe had eaten the Apple. The Emperour urged her upon this anſwer; ſhe who already was involv'd, tumbled her ſelf further into the ſnare, and that ſhe might not ſeem a Liar, ſware by the life and health of her Husband, ſhe had eaten it. He to convince her of this impudence; drew the fatal Fruit out of his Cabinet. The Empreſs at the ſight of it turn'd pale, and was ſo confounded, ſhe had not courage enough to ſpeak one only word. *Theodoſius* retireth in an inſtant with his heart drenched in Gall and Bitterneſs; the poor *Eudoxia* on the other ſide poureth her ſelf into tears, without comfort. The Prince *Paulinus*, who knew nothing of that which paſſed, was that night put to death, without any form of proceſs. When the Empreſs underſtood of his ſudden and unexpected death, ſhe then well ſaw that the Emperour was tainted with the venom of moſt cruel jealouſie. *Eudoxia* was remov'd from councel and manage of affairs, deprived of the Imperial Bed, and ſo went a voyage to *Paleſtine* to ſatisfie her Devotion.

Fulgoſ. Ex. l.5.c.8 p. 656,657.

10. *Theodebert* King of *France* married *Deutera*, ſhe was a Widow before, and had by her former Husband a moſt beautiful Daughter, which ſhe took along with her. It was not long ere the Queen ſuſpected that her Daughter had ſtollen the heart of her Husband from her; and although there was no ſuch thing, yet ſo ſtrong was her jealouſie, that her maternal affection gave place to it, and without admitting of any leiſure, wherein a diſcovery of the truth might be made, ſhe cauſed the young Lady to be ſlain.

Hippocrat. Epiſt. ad Dionyſ. Ep. Burton's melanch. part.3.§3. p.546.

11. *Hippocrates* the Phyſician had a ſmack of this diſeaſe; for when he was to go from home as far as *Abdera*, and ſome other remote Cities of *Greece*, he wrote to his Friend *Dionyſius* to overſee his Wife in his abſence; although ſhe lived in his Houſe with her Father and Mother, who he knew would have a care of her; yet that would not ſatisfie his jealouſie, he would have his eſpecial Friend *Dionyſius* to dwell in his Houſe with her all the time of his peregrination, and to obſerve her behaviour, how ſhe carried her ſelf in her Husband's abſence, and that ſhe did not luſt after other men; for a woman had need to have an Overſeer (ſaith he) to keep her honeſt, they are bad by nature, and lightly given, and if not curbed in time, as an unpruned tree, they will be full of wild Branches, and degenerate on the ſudden.

Textor. offic. l.5.c.61. p.669.

12. *Procris* having a jealous ſuſpicion of her Husband *Cephalus*, that he was enflamed with the love of ſome other woman, followed him into the Woods and Fields where he went a hunting, ſhe hid her ſelf in a Buſh, that ſhe might privily obſerve what her Husband did; and ſtirring in the Buſh where ſhe was, *Cephalus* ſuppoſing it was ſome wild Beaſt; ſhot an Arrow into it, and ſlew her.

Pezel. mellific. hiſt. tom.2.p. 267.

13. *Conſtantine* the Great, by his firſt Wife *Minervina* had a Son named *Criſpus*, a Prince endowed with all requiſite accompliſhments both of body and mind; too nearly were theſe his perfections obſerved by the amorous eye of *Fauſtina* the Empreſs, and his Mother-in-law, for ſhe ſolicited him to comply with her amours; but he in a juſt deteſtation of ſo foul a crime, ſhewed himſelf inſenſible of all her allurements, whereupon the incens'd Empreſs accuſed him to her Husband, as one that ſought to undermine her chaſtity. The Emperour tranſported with the jealouſie he had conceiv'd againſt his Son, commanded the innocent Prince to be ſlain; without admitting him ſo much as audience whereas he might clear himſelf. Afterwards coming to underſtand in what manner both himſelf and his Son had been betrayed by his Wife, he alſo cauſed her to be put to death.

Sandys. it Ovid. metam. l.2.p. 43.

14. Cardinal *Hypolito d' Eſte* pulled out the eyes of his own Brother *Julio* in a pang of jealouſie, and becauſe there was ſuch a ſweetneſs in them, as he perceiv'd was over-pleaſing in the eyes of his Miſtreſs.

CHAP. XXI.

Of the Commiſeration, Pity and Compaſſion of ſome men to others in time of their Adverſity.

IT is reported of S. *Auguſtine*, that he could not refrain himſelf from tears, when he read in *Virgil* of the loves and death of Queen *Dido*, although he knew well, that the whole ſtory was but a fiction which the Poet had deviſed of his own Brain. Certainly the moſt generous perſons are ſooneſt ſtirred to a ſympathy with others in their ſufferings, and the calamity or fall of their Enemies, are wont to leave upon them none of the lighteſt impreſſions.

Q. Curtii hiſt. l.6. c. 13. p.144.

1. When *Alexander* the Great found *Darius* murdered by his own ſervants, though he was his Enemy, yet could he not refrain from weeping; and putting off his own Coat, he covered the body of *Darius* with it, and cloathing him with Royal Ornaments, he ſent him to his Mother *Siſigambris*, to be interred amongſt his Anceſtors in a Royal manner.

Sueton. l. 6; c.10. p. 237.

2. *Nero* the Emperour in the firſt five years of his Reign was comparable even with *Auguſtus* himſelf, eſpecially in Princely Pity and Compaſſion, inſomuch as being requeſted to ſet his hand to a writ for the execution of a Malefactour: *Quam vellem me neſcire literas!* ſaid he, how do I wiſh that I could neither write or read!

Plut. in Camillo. p. 131.

3. *Camillus* with the Roman Army, after ten years ſiege, took the City of *Veiæ* in *Italy* by ſtorm, and when *Camillus* from the top of the Caſtle ſaw the infinite Riches which the Soldiers took by plundering the City, he brake out into tears for very pity, to behold what miſeries the Inhabitants had willfully brought upon themſelves.

Sutton. l. 10.c.15. p. 313.

4. *Flavius Veſpaſianus* the Emperour was of ſo merciful and compaſſionate a diſpoſition, that he never rejoyced at the death of any, though his enemies: *Etiam juſtis ſuppliciis ingemuit*, he uſed to ſigh and weep when any were condemned by him for their faults, though never ſo juſtly.

Plut in Lucullo. p. 503,504. Sabellic. l. 4. En. 6. p.304.

5. *Lucullus* the Roman General, purſuing *Mithridates*, came to the rich and ſtately City of *Amiſus*, where *Callimachus* was Governour under *Mithridates*. *Callimachus* ſeeing he could not hold out, ſet the City on fire and fled: *Lucullus* would fain have quenched the fire, but could not by force or fair words prevail with the Soldiers to do it: *Lucullus* entring the City the next morning, and beholding the great deſolation and deformed ruines which the fire had made, he burſt out into tears, and turning to his Friends, ſaid, *That he had often thought* Sylla *happy, in that when he deſired to ſave*

the City of Athens, *the Gods had granted him his deſire. But*, ſaid he, *whereas I deſired to have ſaved this City of* Amiſus; *fortune by diſappointing my purpoſe and deſign, hath brought me to the diſreputation of* Mummius, *who cauſed the burning of the City of* Corinth.

Plut. in Marcello, p. 308. Sabellic. l. 4. En. 5. p. 104.

6. *M. Marcellus* the Conſul ſhed tears at his entrance of the City of *Syracuſe*, which he had newly taken, not ſo much for joy that he had performed ſo glorious an exploit, as for many things which recurred to his thoughts, enough to excite his compaſſion to ſo great and ſplendid a City, which was ſpeedily to be converted into aſhes. He called to mind the famous victories which they of *Syracuſe* had gain'd over the Athenians by Sea and Land, how they had broke in pieces the Attick Navy, overthrown two famous Generals, and routed their numerous Armies: he recalled to his memory the Wars that *Syracuſe* had had with *Carthage*, the power that *Dionyſius* the Father and Son had ſometime enjoyed: then he thought of *Hiero* a King, who not long before reigned there, who was the moſt faithful of all their Allies unto the Romans, and highly honoured by them: now to think that a City once ſo famous, at this time ſo rich, ſhould on the ſudden have all its Buildings and Furniture for peace and war conſumed: this drew tears from his eyes.

Ammian. Marcell. p. 71. Zuing. Theatr. vol. 1. l. 1. p. 116, 117.

7. *Julianus* the Emperour departed from *Conſtantinople* againſt the Perſians with a mighty Equipage; and paſſing over the *Boſphorus* from *Chalcedon*, he paſſed on to *Nicomedia*. He deeply ſigh'd and wept at his entrance into this City, calling to mind, that heretofore he had been brought up in the Palace of this City, at that time large in the circumference, and ſumptuous in the Buildings, but now at this time miſerably waſted and ſhaken in pieces by the fury of an Earthquake that had lately been therein.

Zuing. Theatr. vol. 1. l. 1. p. 117.

8. *Solyman* the Magnificent, Emperour of the Turks, when he had taken *Rhodes*, after he had receiv'd the great Maſter with as much humanity as could be expected from an Enemy, he diſmiſſed him; and when he was gone from him: *I pity* (ſaid he) *the miſerable old man; and it grieves me to ſee him* (*being thrown out of his own houſe*) *to depart thus ſorrowfully from us.*

Plut. Apothegm. Reg. &c. p. 424.

9. *Ageſilaus* the King of *Sparta* being inform'd that in a great Battle near *Corinth* few of the Spartans were fallen, but very many of the Corinthians and Athenians, and the reſt of the Confederates were there ſlain. The King made no ſign of joy to appear for ſo great a victory; but with a deep ſigh, *Poor* Greece, ſaid he, *who haſt loſt in Civil Wars ſo many Soldiers, that were they all alive, were enough to ſubdue all the Barbarians round about us.*

Sabellic. l. 9. En. 5. p. 410. Zuing. Theatr. vol. 1. l. 3. p. 239.

10. *Publius Scipio Africanus*, when he ſaw *Carthage* quite overthrown, he wept much, and being mindful of the mutability of humane affairs, with tears he repeated that of *Homer*:

Jamque dies adcrint quo concidat Ilion ingens,
Et Priamus Priamique ruat plebs armi potentis.

And time ſhall come when ſtately Troy *ſhall fall*
With warlike Priam *and his people all.*

Polybius as it fortuned at that time ſtood by him, his Guide and companion in his Studies, and he enquired if he had any peculiar reſpect to any thing in thoſe Verſes: *Yes*, ſaid he, *I mean it of* Rome, *concerning which I cannot chuſe but be ſolicitous, as oft as I think of the inconſiſtency of all humane affairs.*

Joſeph. bell. Jud. l. 7. c. 14. p. 721.

11. *Titus Veſpaſianus* at the overthrow of *Jeruſalem*, and the memory of its former Glory, could not abſtain from ſhedding tears, curſing the perverſeneſs and obſtinacy of the ſeditious Jews, who had compelled him againſt his will to lay in ruines ſo great a City, and ſo famous a Temple as there was.

Plin. l. 8. c. 7. p.

12. *C. Pompeius* in one of his Conſulſhips, at the Dedication of the Temple of *Venus*, exhibited in the Theatre twenty Elephants in fight, encountred by divers Getulian Archers. The Elephants ſeeing there was no way for flight, began to move the compaſſion of the people with ſuch unſpeakable ſigns and lamentation, that the people were ſo mov'd with it, that they all roſe up, departed the Theatre, beſtowing many curſes upon *Pompey* in lieu of this his Bounty and Magnificence.

CHAP. XXII.

Of the deep Diſſimulation and Hypocriſie of ſome men.

Maud the Empreſs being beſieged by the Forces of King *Stephen* in *Oxford*, there happened to fall a great ſnow, the Empreſs took the advantage hereof, and by arraying her ſelf and her followers in white, ſhe made her eſcape thence. There are but too many that walk in white till their ends be attained, make ſhew of much ſimplicity, friendſhip and virtue, for no other purpoſe than to train men within the compaſs of their privy ſnares: then off goes the Angel that the Devil may appear.

Zuing. Theatr. vol. 1. l. 2. p. 146.

1. *Caius Julius Cæſar* was a great diſſembler; for whereas he pretended to be a mighty lover and admirer of *Cn. Pompeius*, he did not only not love him, but withal he privily ſought to render him odious to the people, by reaſon of the multitude of his honours. When *Cicero* had ſeveral times taunted and reproached him, he never ſo much as made anſwer to him, that he might not ſeem to be offended with him in the leaſt; but privately he ſtirred up *Clodius* againſt him, by whoſe means he got him baniſhed from *Rome*. And this was a quality ever inherent in *Cæſar*, that if any man had created him any trouble, he would ſeem out of greatneſs of mind to deſpiſe him, but then he would be revenged of him by others. The ſame perſon as ſoon as he heard that *Pompey* was fled into *Ægypt*, he alſo purſued him thither, certainly for no other end, but that in caſe he could any way get him in his power, he might make ſure of him. And yet this man as ſoon as he ſaw the head of *Pompeius* brought unto him, ſhed tears, and ſaid, *It is the Victory and not the Revenge that pleaſes me.*

Clark's mir. c. 35. p. 121.

2. *Charles* the Ninth of *France* was well practiſed in this art; for a little before the maſſacre at *Paris*, when he had invited the Admiral *Coligni* thither, he was honourably entertained by the King who called him Father, proteſted he would be ruled by his counſel; and often averred that he loved him, &c. Yet ſhortly after he cauſed him

to

to be baſely murdered, and unworthily inſulted over him after his death.

Clark's mir. c.41. p.145.

3. *Richard* Duke of *Gloceſter* was ſo cunning a Diſſembler, that he would accompany moſt familiarly, and jeſt pleaſantly with ſuch as he hated in his heart, and would pretend to refuſe even the Kingdom it ſelf, when proffered, whereas he had uſed all means to compaſs it, and reſolved to gain it at what rate ſoever.

Sueton. l.3. c.24.p.137.

4. *Tiberius* the Emperour was alſo well skilled herein: when *Auguſtus* was dead, though he immediately poſſeſſed himſelf of the ſupreme command, acted as a Prince, and aſſured the Soldiers to himſelf, yet with a moſt impudent mind he refuſed the Government, when his Friends requeſted him to take it upon him, he ſharply took them up, telling them, that they knew not how great a Monſter Empire was. When the whole Senate entreated him, and fell at his feet: thereby to move him to accept it, he gave them ambiguous anſwers, and with his crafty ways of delay he left them in ſuſpence: inſo much that ſome grew out of patience to be thus dallied with; and one in the Throng cryed out, *Let him take it, or leave it.* Another told him to his face, that others did ſlowly perform what they had promiſed; but he on the other ſide did ſlowly promiſe that which he would perform. At laſt, as if he had been compelled and enforced, and complaining, that a miſerable and burdenſome ſervitude was impoſed upon him, he accepted of the Empire, and yet no otherwiſe than as a man that pretended he would ſome time or other lay it down again. His own words were, *Till I come unto that time when you ſhall think it meet to allow ſome reſt and eaſe unto my old age.*

The end of the Second Book of the Wonders of the Little World.

THE

THE THIRD BOOK.

CHAP. I.

Of the early appearance of Virtue, Learning, Greatneſs of Spirit, and Subtlety in ſome young Perſons.

Trench. hiſt. improv'd. p. 50.

URaba in *Peru* is of ſo rich a ſoil, that the Seeds of Cucumbers and Melons ſown, will bear ripe fruits in twenty eight days after: the Seeds of Virtue arrive to a marvellous improvement in the ſouls of ſome in a ſhort time, in compariſon of what they do in others. Indeed thoſe perſons who have been moſt remarkable in any ſort of Virtue, have been obſerved to give ſome early ſpecimen and inſtance of it in their youth: and a man that had conſidered of the dawning and firſt break, might eaſily predict an illuſtrious day to ſucceed thereupon.

Val. Max. l. 3. c. 1. p. 64.

1. *Æmilius Lepidus*, while yet a youth, did put himſelf into the Army, where he ſlew an enemy, and ſaved the life of a Citizen of *Rome*, of which memorable act of his *Rome's* Senate left a ſufficient witneſs, when they decreed his young ſtatue ſhould be placed in the Capitol, girt in an honourable Veſt, for they thought him ripe enough for honour who was already ſo forwardly advanced in virtue.

Val. Max. l. 3. c. 1. p. 64. Lipſ. Monit. l. 1. c. 7. p. 200, &c.

2. *M. Cato* in his childhood bewrayed a certain greatneſs of ſpirit: he was educated in the houſe of *Druſus* his Uncle, where the Latine Embaſſadors were aſſembled about the procuring of the freedom of the City for their people: *Q. Popedius* the chief of them was *Druſus* his Gueſt, and he asked the young *Cato* if he would intercede with his Uncle in their behalf: who with a conſtant look told him he would not do it. He asked him again and again, but he perſiſted in his denial: he therefore takes him up into a high part of the Houſe, and threatens to throw him down thence, unleſs he would promiſe to aſſiſt them: but neither ſo could he prevail with him; whereupon turning to his companions, *We may be glad*, ſaid he, *that this Merchant is ſo young; for had he been a Senatour, we might have deſpaired of any ſucceſs in our ſuit.*

Vil. Max. l. 3. c. 1. p. 65. Diodor. Sic. Bibl. hiſt. l. 12. p. 290. Sabellic. l. 1. c. 3. p. 20.

3. When *Alcibiades* was but yet a child, he gave inſtance of that natural ſubtlety, for which he was afterwards ſo remarkable in *Athens*; for coming to his Uncle *Pericles*, and finding him ſitting ſomewhat ſad in a retiring Room, he asked him the cauſe of his trouble; who told him he had been employed by the City in ſome publick Buildings, in which he had expended ſuch ſums of money as he knew not well how to give account of: *You ſhould therefore*, ſaid he, *think of a way to prevent your being called to account.* And thus that great and wiſe man being deſtitute of counſel himſelf, made uſe of this which was given him by a child; for he involved *Athens* in a foreign War, by which means they were not at leiſure to conſider of accounts.

Plut. paral. p. 112. in Themiſtocles

4. *Themiſtocles* in his childhood and boyage bewrayed a quick ſpirit, and underſtanding beyond his years, and a propenſity towards great matters; he uſed not to play amongſt his equals, but they found him employing that time in framing Accuſatory or Defenſive Orations for this and that other of his Schoolfellows. And therefore his Maſter was uſed to ſay, *My Son, thou wilt be nothing indifferent, but either a great Glory or Plague to thy Country.* For even then he was not much affected with Moral Precepts, or matters of accompliſhment for urbanity; but what concern'd providence and the management of affairs that he chiefly delighted in, and addicted himſelf to the knowledge of; beyond what could be expected from his youth.

Full. Worth. p. 205. Cornwal.

5. *Richard Carew* Eſquire was bred a Gentleman Commoner at *Oxford*, where being but fourteen years old, and yet three years ſtanding in the Univerſity, he was called out to diſpute *ex tempore* before the Earls of *Leiceſter* and *Warwick* with the matchleſs Sir *Philip Sydney*.

——Ask you the end of this conteſt?
They neither had the better, both the beſt.

Camerar. oper. ſubciſ. cent. 2. c. 26. p. 105.

6. *Thucydides* being yet a Boy, while he heard *Herodotus* reciting his Hiſtories in the Olympicks, is ſaid to have wept exceedingly, which when *Herodotus* had obſerv'd, he congratulated the happineſs of *Olorus* his Father, adviſing him, that he would uſe great diligence in the education of his Son; and indeed he afterwards proved one of the beſt Hiſtorians that ever *Greece* had.

Herodot. l. 1. p. 47, 48, 49. Fulgoſ. l. 3. c. 1. p. 295. Purch. pilg. tom. 1. l. 4. c. 2. p. 394.

7. *Aſtyages* King of the *Medes*, frighted by a dream, cauſed *Cyrus* (the Son of his Daughter *Mandane*) as ſoon as born to be delivered to *Harpagus* with a charge to make him away. He delivers him to the Herdſman of *Aſtyages* with the ſame charge; but the Herdſman's wife newly delivered of a dead child, and taken with the young *Cyrus*, kept him inſtead of her own, and buried the other inſtead of him. When *Cyrus* was grown up to ten years of age, playing amongſt the young Lads in the Country, he was by them choſen to be their King, appointed them to their ſeveral Offices; ſome for Builders, ſome for Guards, Courtiers, Meſſengers and the like. One of thoſe Boys that played with them was the Son of *Artembaris* a Noble Perſon amongſt the *Medes*, who not obeying the commands

mands of this new King; *Cyrus* commanded him to be seised by the rest of the Boys, and that done, he bestowed many stripes upon him. The Lad being let go, complain'd to his Father, and he to *Astyages*; for shewing him the bruised Shoulders of his Son; *Is it thus, O King*, said he, *that we are treated by the Son of thy Herdsman and slave? Astyages* sent for the Herdsman and his Son; and then looking upon *Cyrus*, *How darest thou*, said he, *being the Son of such a Father as this, treat in such sort the Son of a principal person about me? Sir*, said he, *I have done to him nothing but what was fit; for the Country Lads, (one of which he was) chose me their King in play, because I seemed the most worthy of the place; but when all others obeyed my commands, he only regarded not what I said, for this he was punished, and if thereupon I have merited to suffer any thing, I am here ready to do it.* While the Boy spake this, *Astyages* began to take some knowledge of him: the figure of his face, his generous deportment, the time of *Cyrus* his exposition, agreeing with the age of this Boy, he concluded he was the same, which he soon after made the Herdsman to confess. But being told by the *Magi*, that now the danger was over; for having played the King in sport, they believed it was all that his dream did intend. So he was sent into *Persia* to his Father; not long after he caused the Persians to revolt, overcame *Astyages* his Grandfather, and transferred the Empire of the Medes to the Persians.

Zuing. Theatr. vol. 1. l. 3. p. 228.

8. *Thomas Aquinas*, when he went to School, was by nature addicted to silence, and was also somewhat more fat than the rest of his Fellow-Scholars, whereupon they usually called him the dumb Ox; but his Master having made experiment of his wit in some little Disputations, and finding to what his silence tended: *This dumb Ox*, said he, *will shortly set up such a lowing, that all the world will admire the sound of it.*

Euseb. hist. l. 6. c. 4. p. *Fulgos. l. 3. c. 1. p. 297.*

9. *Origines Adamantius* being a young boy would often ask his Father *Leonidas* about the mystical sense of the Scriptures; insomuch that his Father was constrain'd to withdraw him from so over early a wisdom. Also when his Father was in prison for the sake of Christ, and that by reason of his tender age (for he was but seventeen) and the strict custody of his Mother, he could not be companion with him in his Martyrdom; he then wrote to him, that he should not through the love of his children be turned from the true faith in Christ, even in that age discovering how undaunted a Preacher Christianity would afterwards have of him.

Fulgos. l. 3. c. 1. p. 268.

10. *Grimoaldus* a young noble *Lombard* was taken with divers others at *Forum Julii* by *Cacanus* King of the *Avares*, and contrary to sworn conditions was lead to death; perceiving the perfidiousness of the Barbarians, in the midst of the tumult and slaughter, he with his two Brothers brake from amongst them, but he being but a very youth, was soon overtaken by the pursuer, was retaken by a Horseman, and again by him led to death. But he observing his time, drew his little Sword, slew his Guardian, overtook his Brethren, and got safe away. By this his incredible boldness, he shewed with what spirit and wisdom he would after both gain, and govern the Kingdom of *Lombardy*.

Zuing. Theatr. vol. 1. l. 2. p. 177. Erasm. Adag.

11. *Q. Hortensius* spake his first Oration in the *Forum* at *Rome* when he was but nineteen years of age, the then Consuls were *L. Crassus* and *Q. Scævola*, his eloquence had then the approbation of the whole people of *Rome*, and which is more, of the Consuls themselves, who were more judicious than all the rest. What he had so well begun in his early youth, he afterwards so perfected in his maturer age, that he was justly reputed the best Orator of his time, and perhaps never excelled by any but his own Pupil *M. Tullius Cicero*.

12. *Alexander* gave manifest presages of his future greatness, while he was yet in his first youth: when a Horse called *Bucephalus*, of extraordinary fierceness, was brought to King *Philip*, and that no man was found that durst bestride him, young *Alexander* chanced at that time to come to his Father, and with great importunity obtain'd leave to mount him, whom he rode with that art, and managed with such singular skill in his full cariere and curvetting, that when he descended, his Father *Philip* embracing him, with tears said, *Son, seek out a greater Kingdom, for that I shall leave thee will be but too little for thee.* The greatness of his mind he had before discovered; for when he was a Boy at School, and that there he was told of a victory his Father had newly obtain'd: *If*, said he sighing, *my Father conquer all, what will be left for me?* when they that stood by replyed, That all these would be for him. *I little esteem*, said he; *of a great and large Empire, when I shall be deprived of all means for the gaining of Glory.*

Fulgos. Ex. l. 3. c. 1. p. 293. Zonar. Annal. tom. 1. fol. 31. Sabellic. Ex. l. 1. c. 4. p. 26.

13. *Herod* the first, Son of *Antipater*, Prefect of *Galilee*, when he was not above fifteen years of age, contrary to the manner of those of his age, left the School, and put himself into Arms; wherein the first proof he gave of himself, was, that he set upon *Ezekias* the Captain of an Army of Thieves, who molested all *Syria*, and not only routed his Forces, but slew the Leader himself, shewing by this beginning, that (except in cruelty) he would prove nothing inferiour to any of the Kings his Predecessors.

Fulgos. l. 3. c. 1. p. 296.

15. *C. Martius Coriolanus* in the Latine War which was made for the restitution of *Tarquinius* to his Kingdom, shewed an admirable boldness, though then very young; for beholding now a Citizen of *Rome* beaten down, and now ready to be slain by the Enemy, he ran into his assistance, and gave him life by the death of him that pressed so eagerly upon him; for which act of valour the Dictator put a Civick Crown upon his young Head, an honour that persons of a mature age and great virtue did rarely attain unto. He afterwards prov'd a person of incomparable valour and military virtue.

Fulgos. l. 3. c. 1. p. 294.

15. *Adeodatus* the Son of S. *Augustine*, before he was fifteen years of age, was of so prodigious a wit, that his Father saith of him, *Horrori mihi erat istud ingenium*, he could not think of it but with astonishment; for already at that age he surpassed many great and learned men: he also verified the saying of Sages, *Ingenium nimis mature magnum non est vitale*: such early sparkling wits are not for any long continuance upon earth; for he lived but a few years.

Causs. H. C. part 2. § 10. p. 198.

16. *C. Cassius* when very young, hearing *Faustus* the Son of *Sylla* magnifying the tyranny that his Father exercised in *Rome*, was so moved at it, that he gave him a blow upon the face in publick; the matter was so heynous, that both it and the persons came before *Pompey* the great, where, though in so great a presence the young *Cassius* was so far from being terrified, that on the contrary he cryed thus out to his Adversary, *Go to*, Faustus, said he, *repeat again those words wherewith I was before so far provoked by thee, that I may now also strike thee a second time.* By this action he gave a notable instance

Sabellic. Ex. l. 1. c. 3. p. 19.

ſtance, how jealous he would afterwards prove of the Roman Liberty; for it was he who with *Brutus* conſpired againſt *Julius Cæſar*, and ſlew him as the invader of it; and after died with the reputation of being *Romanorum ultimus*; the laſt true Roman.

Johnſt. nat. hiſt. cl. 10. c. 6. p. 354.

15. *Janus Druſus* that famous Scholar had a Son ſo ſingular, that from fifteen years old to twenty, when he died, he wrote excellent Commentaries on the Proverbs and other Books, that were not unacceptable amongſt the Learned that looked upon them.

Speed's hiſt. p. 380.

18. *Edburg* the eighth Daughter of King *Edward*, in her childhood had her diſpoſition tryed, and her courſe of life diſpoſed by her Father in this manner, he laid before her gorgeous Apparel and rich Jewels in one end of a Chamber, and the New Teſtament and Books of Princely Inſtructions in another, wiſhing her to make her choice of which ſhe liked; ſhe preſently took up the Books, and he her in his Arms, and kiſſing her ſaid, *Go in God's name whither he hath called thee*: and thereupon placed her in a Monaſtery at *Wincheſter*, where ſhe virtuouſly ſpent her whole life after.

Grafton. vol. 2. p. 530.

19. *Lewis* Duke of *Orleance* was owner of the Caſtle at *Crucy*, his Conſtable was the Lord of *Cawny*, whoſe Wife the Duke's Paramour had a child, not certain which was the Father; whereupon *Cawny* and his Wife being dead, a controverſie aroſe, the next of kin to *Cawny* claiming the Inheritance, which was four thouſand Crowns *per annum*. This controverſie depending in the Parliament of *Paris*, the child then eight years old, though both inſtructed by his Mother's Friends to ſave his Mother's credit, and to enjoy ſo ample an inheritance himſelf, as *Cawny*'s Child: yet being asked, anſwered openly to the Judges, *My heart giveth me, and my noble courage telleth me, that I am the Son of the noble Duke of* Orleance, *more glad am I to be his Baſtard with a mean living, than to be the lawful Son of that cowardly Cuckold* Cawny *with his thouſand Crowns inheritance.* The next of kin had the eſtate, and the young Duke of *Orleance* took him into his Family, who after proved a moſt valiant and fortunate Warriour againſt the Engliſh, in the days of *Henry* the Sixth, and is commonly called the Baſtard of *Orleance*.

Melch. Adam. in vit. Medic. Germanor. p. 6.

20. *Theodoricus Meſchede* a German Phyſician had a Son of the ſame name, who at the age of fifiteen years ſurpaſſed in Eloquence and Learning many of thoſe who had gained to themſelves fame and reputation thereby. He wrote to *Trithemius* and other learned men of that age almoſt numberleſs Epiſtles, upon divers ſubjects, with that Accuracy and Ciceronian Eloquence, that for his wit, dexterity and promptitude in writing and diſputation he became the wonder and admiration of thoſe he had any converſation with.

CHAP. II.

Of ſuch as having been extreme Wild and Prodigal, or Debauched in their Youth, have afterwards proved excellent Perſons.

THoſe Bodies are uſually the moſt healthful that break out in their youth; and many times the Souls of ſome men prove the ſounder, for having vented themſelves in their younger days. Commonly none are greater enemies to Vice, than ſuch as formerly have been the ſlaves of it, and have been ſo fortunate as to break their Chain, and recover their liberty. A certain blackneſs in the Cradle has been obſerved to give beginning and riſe unto the moſt perfect Beauties; and there are no ſort of men that have ſhined with greater Glory in the world, than ſuch whoſe firſt days have been ſullied and a little overcaſt.

Ælian. var. hiſt. l. 2. c. 12. p. 47. Val. Max. l. 6. c. 9. p. 185. Lonicer. Theatr. p. 666.

1. *Themiſtocles*, by reaſon of the Luxury and Debauchery of his life, was caſt off, and diſowned by his Father: his Mother over-grieved with the villanies he frequently committed, finiſhed her life with an Halter: notwithſtanding all which, this man proved afterwards the moſt noble perſon of all the Grecian Blood, and was the interpoſed pledge of hope or deſpair to all *Europe* and *Aſia*. *Patrit. lib. de Reipub. inſtit. 4. tit. 6. p. 208.*

Val. Max. l. 6. c. 9. p. 182.

2. *C. Valerius Flaccus* (in the time of the ſecond Punick War) began his youth in a moſt profuſe kind of luxury: afterwards he was created Flamine by *P. Licinius* the chief Pontiff, that in that employment he might find an eaſier receſs from ſuch vices as he was infected with, addreſſing his mind therefore to the care of Ceremonies and ſacred things, he made Religion his Guide to Frugality: and in proceſs of time ſhewed himſelf as great an example of Sanctity and Modeſty, as before he had been of Luxury and Prodigality.

Full. Worth. p. 81. Surrey.]

3. *Nicholas Weſt* was born at *Putney* in *Surrey*, bred firſt at *Eaton*, then at *Kings College* in *Cambridge*, where when a youth he was a Rakehel in grain; for ſomething croſſing him in the College, he could find no other way to work his revenge, than by ſecret ſetting on fire the Maſter's Lodgings, part whereof he burnt to the ground. Immediately after this little *Heroſtratus* left the Colledge, liv'd for a time in the Country, debauched enough for his converſation. But he ſeaſonably retrenched his wildneſs, turned hard Student, became an excellent Scholar, and moſt able Stateſman, and after ſmaller promotions was at laſt made Biſhop of *Ely*, and often employed in foreign Embaſſies. Now if it had been poſſible, he would have quenched the fire he kindled in the College with his own tears, and in expreſſion of his penitence, became a worthy Benefactor to the Houſe, and rebuilt the Maſter's Lodgings firm and fair from the ground. No Biſhop in *England* was better attended with Menial Servants, or kept a more bountiful Houſe, which made his death ſo lamented *anno* 1533.

Val. Max. l. 6. c. 9. p. 185. Lon. Theatr. p. 666. Laert. l. 4. p. 100. Pat. de Reip. inſt. l. 4. tit. 6. p. 209.

3. *Polemo* was a youth of *Athens*, of that wretched Debauchery, that he was not only delighted in vice, but alſo in the very infamy of it. Returning once from a Feaſt after Sun-riſe, and ſeeing the Gate of *Xenocrates* the Philoſopher open, full of Wine,

Wine, as he was, ſmeared with Ointments, a Garland on his head, and cloathed with a looſe and tranſparent Garment, he enters the School, at that time thronged with a number of learned men, not content with ſo uncivil an entrance, he alſo ſate down on purpoſe to affront a ſingular eloquence, and moſt prudent precepts with his drunken follies. His coming had occaſion'd all that were preſent to be angry, only *Xenocrates* retaining the ſame gravity in his countenance, and diſmiſſing his preſent Theam, began to diſcourſe of Modeſty and Temperance, which he preſented ſo lively before him, that *Polemo* affected therewith, firſt laid aſide the Crown from his head, ſoon after drew his arm within his Cloak, changed that Feſtival Merriment that appeared in his face; and at laſt caſt off all his Luxury. By that one Oration the young man received ſo great a cure, that of a moſt licentious perſon he became one of the greateſt Philopliers of his time.

Fulgoſ. l.6. c.9. p.804. 5. *Fabius Gurges* was born of a Noble Family in *Rome*, and left with a very plentiful eſtate by his Father; but he ſpent all in the riots of his firſt youth, which he left many brands upon, and occaſioned then to himſelf the ſirname of *Gurges*. But afterwards relinquiſhing the unbridled luſts of his firſt age, he arrived to that temperance that he was thought worthy by the people of *Rome* to have the office of Cenſorſhip committed to him, and no man more fit than he to inſpect the manners of the City.

Sueton. l.ii. c.7. p.321. 6. *Titus Veſpaſianus* while he was young, and before he came to the Empire, gave juſt cauſes of cenſure for his cruel, covetous, riotous and luſtful way of living; inſomuch that men reputed, and alſo reported him to be another *Nero*. But having arrived to the Empire, he made himſelf conſpicuous for the contrary virtues. His Feaſts were moderate, his Friends ſelect and choice perſons, neceſſary members of the Common-wealth: his former minions he endured not ſo much as to look upon: Queen *Berenice* whom he was known to love too well, he ſent away from *Rome*: from no Citizen did he take any thing by violence: and from the Goods of Aliens he abſtain'd, if ever any did; and yet was he inferiour to none of his Predeceſſors in Magnificence and Bounty: when he took upon him the ſupreme Pontificate, he proteſted it was only upon this account, that he would keep his hands pure and innocent from the blood of any, wherein he made good his word: and in all things he demeaned himſelf with that integrity and innocency, that he was worthily ſtiled, *Deliciæ humani generis*, the very darling of mankind.

Plut. in Lacon. p.453. 7. *Agis*, while yet a youth, was brought up in all kind of delights that ſuch of his age are uſed to be affected with; but as ſoon as ever he was come to be King of *Sparta*, though yet but a young man, with an incredible change of mind and manners: he renounced all the pleaſures of his former life, and bent his mind wholly unto this, to recal *Sparta* unto its priſtine frugality, that was extremely debauched and corrupted with the manners of the Greeks and Barbarians. This honeſt endeavour of his proved the occaſion of his death.

Plut. in Cimone. p. 480,481. 8. *Cimon* the Son of *Miltiades* in his youth was infamous amongſt his people for his diſorderly life and exceſſes in drinking; and they looked upon him as reſembling in his diſpoſition his Grandfather *Cimon*, who by reaſon of his ſtupidity was called *Coalemus*, (that is) the Sot. *Steſimbrotus* ſaith of him, that he was neither skilled in Muſick, nor inſtructed in any other liberal Science, and far removed from the *Attick Acumen* and ſmartneſs of wit. Some ſay he had too private familiarity with his Siſter *Elpenice*: and others, that he publickly married her, and liv'd with her as his wife; beſides his being deeply in love with *Ariſteria* and *Mneſtra*, &c. yet this man was afterwards ſo improv'd, that a ſingular generoſity and ſincerity appear'd in his manners, and merited to have this as part of his juſt praiſe, that whereas he was no whit inferiour to *Miltiades* in valour, nor to *Themiſtocles* in prudence, he was more innocent than both of them. He was not in the leaſt below either of them in the Art Military; but in his adminiſtration in time of peace he exceedingly ſurpaſſed them both.

9. *Thomas Sackvil*, afterwards Lord *Buckhurſt*, was bred in *Oxford*, took the degree of Bariſter in the *Temple*,, afterwards travelled into foreign parts, was detained a time priſoner at *Rome*; when his liberty was procured for his return into *England*, he poſſeſſed the vaſt inheritance left him by his Father, whereof in a ſhort time by his magnificent prodigality he ſpent the greateſt part, till he ſeaſonably began to ſpare, growing near to the bottom of his eſtate. The ſtory goes, that this young Gentleman coming to an Alderman of *London*, who had gained great pennyworths by his former purchaſes of him, was made (being now in the wane of his wealth) to wait the coming down of the Alderman ſo long, that his generous humour being ſenſible of the incivility of ſuch attendance, reſolved to be no more beholding to wealthy pride, and preſently turn'd a thrifty improver of the remainder of his eſtate. Others make him the Convert of Queen *Elizabeth*, who by her frequent admonitions diverted the torrent of his profuſion: indeed ſhe would not know him till he began to know himſelf; and then heaped places of honour and truſt upon him, creating him Baron of *Buckhurſt* in *Suſſex*, *anno Dom.* 1566, ſent him Embaſſador into *France*, 1571, into the *Low Countries*, 1576; made him Knight of the Order of the Garter, 1589, Treaſurer of *England*, 1599: he was alſo Chancellour of the Univerſity of *Oxford*. Thus having made amends to his Houſe for his miſpent time, both in encreaſe of eſtate and honour, being created Earl of *Dorſet* by King *James*, he died *April.* 19, 1608. *Lloyds Stat. Worth. p.677,678.*

10. *Henry* the Fifth, while Prince, was extremely wild, the companion of riotous perſons, and did many things to the grief of the King his Father, as well as to the injury of himſelf, in his reputation with the ſubject; but no ſooner was he come to the Crown, but the firſt thing that he did was to baniſh all his old companions ten miles from his Court and preſence, and reform'd himſelf in that manner, that he became a moſt worthy and victorious King, as perhaps ever reigned in *England*. *Speed. hiſt. p.637.*

11. S. *Auguſtine* in his younger time was a Manichee, and of incontinent life; he reports of himſelf that he prayed for continency, but was not willing to be heard too ſoon; for, ſaith he, I had rather have my luſt ſatisfied than extinguiſhed: But being afterwards converted by the Miniſtry of S. *Ambroſe*, he proved a moſt excellent perſon as well in Learning, as in all ſorts of Virtues. *Chetwind. hiſt. collect. cent. 1. p. 19.*

12. The Ancients in old time attributed unto King *Cecrops* a double nature and form, and that upon this ground, not for that (as ſome ſaid) of a good, clement and gracious Prince, he became a rigorous, fell and cruel Tyrant; but on the contrary, becauſe (having been at firſt and in his youth perverſe, *Plut. Mor. l. de ſerâ numin. vindictâ. 545.*

perverse, passionate and terrible) he proved afterwards a mild and gentle Lord.

Plut. Mor. de serâ num. vir. p. 543. Petr. Greg. de Repub. l. 8. c. 1. p. 319.

13. *Gelon* and *Hiero* in *Sicily*, and *Pisistratus* the Son of *Hippocrates* were all Usurpers, and such as attained to their Tyrannical Dominion, by violent and indirect means, yet they used the same virtuously, and howsoever they attained the Sovereign Command, and for some time in their younger years managed it injuriously enough, yet they grew in time to be good Governours, loving and profitable to the Common-wealth, and likewise beloved and dear unto their Subjects; for some of them having brought in, and established excellent Laws in their Country, and causing their Subjects to be industrious and painful in tilling the ground, made them to be civil, sober, and discreet; whereas before they were noted for a tatling, playful and idle sort of people.

Plut. Mor. l. de serâ num. vir. p. 543. Petr. Greg. de Repub. l. 8. c. 1. p. 139.

14. *Lydiades* was a Tyrant in the City of *Megalopolis* but in the midst of his usurped Dominion, he repented of his Tyranny, and making conscience thereof, he detested that wrongful oppression wherein he had held his Subjects, in such sort, that he restored his Citizens to their ancient Laws and Liberties; yea, and afterwards died gloriously, fighting manfully in the Field, against the enemy in defence of his Country.

Petr. Greg. de repub. l. 8. c. 1. p. 319.

15. *Ceno Valchius* King of the Western Saxons in the beginning of his Reign was an impious and debauched Prince, whereupon he was expelled from his Kingdom and Government; but at last being become a reformed man, he was readmitted to his former command, and he then ruled his Kingdom with great prudence, justice and moderation.

Petr. Greg. de Repub. l. 8. c. 1. p. 319.

16. *Offa* King of the Mercians in the first flower of his age was immeasurable in his desires of acquiring wealth, extreme ambitious of enlarging his Territories, and highly delighted with the art of War and Military Discipline, he was also all this while a contemner of all moral virtue; but when he came to be of maturer and riper years, he became famous and renowned for the integrity and modesty of his manners, and the singular innocency of his life.

Zuing. Theatr. vol. 2. l. 4. p. 3876.

17. *Johannes Picus Mirandula* visited the most famous Universities of *France* and *Italy*, and was so great a Proficient, that while as yet he had no Beard he was reputed a perfect Philosopher and Divine. Being ambitious and desirous of Glory, he went to *Rome*, where he proposed nine hundred Questions in all Arts and Sciences, to dispute upon which he challenged all the Scholars of all Nations, with a new kind of liberality promising to defray the charges of any such as should come from remote parts to dispute with him at *Rome*. He stayed at *Rome* upon this occasion a whole year. In the mean time there wanted not some that privily detracted from him, and gave out that thirteen of his Questions were heretical: so that he was constrain'd to set forth an Apology; and while he studied to excuse himself of errours that were falsly objected to him, he fell into others that were greater and worse; for he entangled himself in the love of fair, rich and noble women; and at last was so engaged in quarrels upon this account, that he thought it high time to forsake those youthful vanities; whereupon he threw into the fire his Books of Love which he had writ both in the Latine and Hetruscan Languages; and relinquishing the Dreams of prophane Philosophy, he wholly devoted himself to the study of the sacred and holy Scriptures.

CHAP. III.

Of punctual observation in matters of Religion, and the great regard some men have had to it.

THe Athenians consulted the Oracle of *Apollo*, demanding what Rites they should make use of in matters of their Religion. The answer was, the Rites of their Ancestors. Returning thither again, they said the manner of their Forefathers had been often changed: they therefore enquired what custom they should make choice of in so great a variety. *Apollo* replyed the best. This constancy and strictness of the Heathens had been highly commendable, had their Devotions been better directed. In the mean time they shame us by being more zealous in their Superstition, than we are in the true Religion.

Sabell. Ex. l. 4. c. 2. p. 182.

1. *Paulus Æmilius* being about to give Battel to *Perses* King of *Macedon*, at the first Break of Day made a Sacrifice to *Hercules*, and no good presage being to be drawn from thence, he proceeded to slay in that manner divers others, and ceased not, till in the one and twentieth he found some signs of his good success, which done, he marched against his enemy, and obtained the victory.

Fulgos. Ex. l. 1. c. p. 8.

2. So much was Religion in Reputation with the Senate of *Rome*, that as the learned *Varro* writes unto *Cn. Pompeius*, as oft as the Consul did call the Senate together, the first thing propounded, was such as pertained to Religion; nor was there any cause so pressing, or that required the most speedy dispatch, that was caused to suffer an alteration in this custom of theirs.

Val. Max. l. 1. c. 1. p. 3.

3. *Posthumius* the Consul was to go to manage the war in *Africa*, being at the same time also the *Flamen* of *Mars*, but *Metellus* the then Chief Pontiff, would not suffer him to depart the City, but set a Fine upon his head, in case he should stir thence. Then was it that the supreme Authority in *Rome* gave way to Religion, they concluding that *Posthumius* could not safely commit himself to Martial Employment, while he deserted the Ceremonies of *Mars*.

Lipsius Monit. Ex. l. 1. c. 2. p. 9.

4. When *Antiochus Soter* had besieged *Jerusalem*, at such time as the Feast of Tabernacles was to be celebrated, and the people of that City had besought him for a truce of seven days, that they might securely attend upon that Solemnity, he not only granted, but faithfully performed it, and over and besides caused a Bull with gilded Horns, together with Incense and Perfumes, and divers Vessels of Gold to be conveyed to the Gates, and delivered into the hands of the Priests, and desired they might be offered unto God. The Jews moved with this unexpected Benignity, yielded themselves and theirs to *Antiochus*.

M. Hurault. of Discours. part 1. c. 14. p. 119.

Joseph. Jew War. l. 1. c. 5. p. 567.

5. When *Jerusalem* was besieged by *Pompey* the Great, upon the day of their Sabbath, though the Jews saw the Romans busied in their preparations to assault them, though they had advanced their Ensigns upon the Walls, though they had entred the City, and slew indifferently all they met, yet did this people make no resistance, but perform'd their usual Sacrifices as in a time of peace, and upon

upon no account could be drawn to violate the rest of their Sabbath; though for the preservation of their lives and estates.

Val.Max. l.1.c.1.p.3. Plut. in M. Marcello. p. 300.

6. While *Sulpitius* was sacrificing, it chanced that his Mitre fell from his head, and that was thought reason sufficient to deprive him of his Priesthood.

Val.Max.l. 1.c.1.p.3. Plut.in Marcello. p.300.

7. *P. Clælius Siculus*, *M. Cornelius Cethegus* and *C. Claudius* in several times and different Wars were commanded and compelled to resign their Flaminship; upon this only reason, that they had not placed the Bowels of the Sacrifice upon the Altars of the Gods, with a becoming reverence and devotion.

Val.Max. l.1.c.1.p.3. Plut.in Marcello. p. 300.

8. *Tiberius Gracchus* sent Letters out of his Province to the College of the Augures, in which he signified, that while he read the Books which pertain'd to the sacred matters of the people, he had observ'd that the Tent shook in the Consular Assembly: this being related by the Augurs to the Senate; by their orders *C. Figulus* return'd from *France*, and *Scipio Nasica* from *Corsica* to *Rome*, where both of them resign'd their Consulships.

Plut.in Camillo.p. 139. Val. Max. l.1.c.1.p.4. M.Hurault. Discours. part 1.c. 14.p.118.

9. When *Brennus* had beaten the Romans near *Rome* it self, and that all was in tumult and disorder, expecting the Conquerour at the Gates, many fled out of the City with all they had: *Lucius Albinus* or *Alvanius* as others, a Plebeian, was carrying out in a Waggon his Wife, little Children and such Goods as his haste would permit; but when he saw the Vestal Virgins on foot, all weary and tired, carrying the sacred Reliques in their Laps, he straight took down his Wife and Children and all that he had, and caused the Vestals to ascend the Waggon, with all they fled with, that they might recover a certain City in *Greece*, whither they intended, bearing so great a reverence to Religion, that in respect of that he had to the safety of his Goods, or the life of him and his Family.

Plut.in Numâ p. 70.

10. *Numa Pompilius* being upon a time told that his Enemies were in Arms, and coming against him: *At ego rem divinam facio*: *But I*, saith he, *am sacrificing to the Gods*: he would not surcease his Devotions, though the Enemy was at the Gates.

Val.Max.l. 1.c.1.p.4. Fulgos. Ex. l.1.c.1.p. 33. Lips.Ex.l. 1.c.2.p.10.

11. When the Capitol in *Rome* was besieged by the *Gauls*, *Caius Fabius Dorso*, lest he should omit a certain day, wherein customary Sacrifices were appointed to be offered, not at all terrified with the greatness of the danger, passed openly through the Camp of the Besiegers, carrying with him in his hands the consecrated Vessels to the Quirinal Hill; nor did the Barbarians oppose him; so that having solemnly performed all, he return'd in safety to the Capitol.

Val,Max.l. 1.c.1.p.8.

12. *Diomedon* one of those ten Captains who at *Arginusa* in one and the same Fight had gain'd a Victory for the Athenians, and a sentence of death upon themselves: when he was now led forth to an undeserved punishment, he said nothing but this, that he requested them to take care that the vows he had made for the safety of the Army might be religiously perform'd.

Fulgos. Ex. l.1.c.1.p. 20. M.Hurault. discours. part 1.c.14. p. 120.

13. In the Reign of *Honorius* the Emperour, by the perfidiousness of *Stilicon*, *Alaricus* King of the Goths was brought into *Italy* with a mighty Army, he set upon *Rome* it self, and took it; and though he was a man of Blood, both by nature and custom, yet such a reverence he had to Religion, that before he would permit his Soldiers the plunder of the City, by sound of Trumpet he caused his Edict to be proclaim'd, that as well the Goods as Lives of all those should be safe, that had retreated unto any of the Churches that were consecrate to the memory of the Apostles.

Val.Max.l. 1.c.1.p.4.

14. *Marcellus* in his fifth Consulship having taken *Clastidium* and *Syracuse*, had vowed to build a Temple to Honour and Virtue, but was forbid the performance of it by the College of the Chief Priests, they affirming that one Temple was not rightly to be consecrated to two Deities; for if any Prodigy should fall out in that Temple, it could could not be known which of the Deities they should prepare to appease. Upon this Remonstrance of the Chief Priests, it was ordered, that *Marcellus* in distinct Temples should erect the Statues of Honour and Virtue; nor was the authority of that illustrious person, by which he might have done his pleasure, nor his double erection of two Temples instead of one any impediment, but that all due observation and respect was payed to Religion.

Val.Max.l. 1.c.1.p.5.

15. *Tarquinius* King of the Romans commanded *M. Tullius*, one of the *Duumviri* to be sown up in a Sack, and so cast into *Tyber*, for that being corrupted with money, he had delivered to *Petronius Sabinus* a Book to be transcribed, wherein was contained the secrets of Religion.

Herodot.l. 9.p.536. Lips.Monit. l.1.c.2.p. 29.

16. *Pausanias* the King of *Sparta*, (and at that time the General of all *Greece*) in that famous Battle of *Platea*, where all the Grecian safety was disputed, when the Enemy drew on, and provoked him, he restrain'd and kept in his Soldiers, till such time as the Gods being consulted by Sacrifice, had given encouragement to begin the Fight. This was somewhat long in the performance; so that in the mean time, the Enemy interpreting this delay as an instance of fear, began to press hard upon him, so that many of the Greeks fell, yet would he not suffer in this extremity a single Javelin to be thrown against them, but multiplying the Sacrifices, he at last lift up his hands to Heaven, and prayed, That if the Fates had determined that the Grecians should not overcome, yet at least it might please the Gods, that they might not die unrevenged, nor without performing some famous and memorable exploit upon their Enemies. He was heard, and straight the Bowels of the Sacrifice promised him success; he marched out, and obtained the Victory; but what a Soul was that? how fixed and earnest in the holy Rites of his Country? that chuse rather to be butchered and slain, than to draw a Sword while the Gods seemed unwilling.

Lips.Monit: l.1.c. 3. p.10.

17. The Ægyptians worshipped Dogs, the Indian Rat, the Cat, Hawk, Wolf and Crocodile, as their Gods, and observe them with that kind of Religion and Veneration, that if any man whatsoever, knowingly, or otherwise, killed any of these, it was death to him without mercy; as a Roman Citizen found to his cost, in the time of *Diodorus Siculus*, who writes and vouches himself as a spectator and witness of what follows. At such time, saith he, as *Ptolemeus*, (whom the Romans afterwards restored to his Kingdom) was first of all stiled the Associate and Friend of the Senate and people of *Rome*, there was a publick rejoycing, and a mighty concourse of people. Here it fell out, that in a great crowd, amongst the rest were Romans, and with them a Soldier, who by chance, and not willingly, had killed a Cat, straight there was a cry, a sudden fury and tumult arose, to pacifie which, not the ignorance of the miserable wretch, not any reverence of the Roman Name, not the command of the King himself, who had sent the chiefest of his Nobles to appease it: none of all these booted the poor man, but that forthwith he was pulled in pieces by a thousand hands; so that

nothing of him was left, either to bury or to burn.

Fulgos. Ex. l.1.c.p.9. 18. *Vespasianus* the Emperour returning out of the East, when he found the City of *Rome* exceedingly disfigured by Civil Wars; he began the restoration of it, with the repairs of the sacred Buildings, and the Temple of *Jupiter Capitolinus*, wherein he betook himself to the work: He carried timber upon his own Back, he wrought in the Foundations with his own hands: not conceiving that he any way injured the Majesty of an Emperour, by putting his hand to a work that concern'd the worship of the Gods.

Fulgos. Ex. l. 1. c. 1. p.10. The Christians were about to build a Chappel in *Rome*, wherein to perform service to Almighty God; but they were complained of, and the ground challenged by certain Inholders in that City. The matter was brought before the Emperour *Alexander Severus*; who thus determin'd: The things, said he, that concern the Gods, are to be preferred before the concerns of man; and therefore let it be free for the Christians to build their Chappel to their God, who though he be unknown to us at *Rome*, ought nevertheless to have honour done unto him, if but for this respect alone, that he beareth the name of a God.

M. Hurault's discourses. part 1. c. 14. p. 118. 119.

Fulgos. Ex. l. 1. c. 1. p. 15. So great a Reverence to Religion, had the *Æthiopian* Kings, to the time of *Ptolemy* King of *Ægypt*, that whensoever the Priests of *Jupiter* (who is worshipped in *Meroe*) declared to any of them, that his life was hateful to the Gods; He immediately put an end to his days: Nor was there any of them found to have had a more tender regard to the safety of his own life, than he had reverence to Religion: till King *Arganes*, who left the Priests should tell him he should dye, began with themselves, put them all to death first, and thereby abolished the custom.

Lipsi. Monit. l. 1. c. 3. p. 30. There was a mighty famine in *Ægypt*, so that all kind of Food failing them, they betook themselves to feeding upon mans flesh; when in the mean time they spared Dogs, Cats, Wolves, Hawks, *&c.* Which they worshipped as their Gods; and not only forbore to lay hands upon them; but also fed them, and that doubtless with Mans Flesh also.

Lipsi. Monit. l. 1. c. 3. p. 30. There was a Brazen Statue of *Saturn* at *Carthage*, with Hands somewhat lifted up: The Statue it self was open, hollow, and bending towards the earth, a Man or Youth was solemnly laid upon these Arms, and thence he was streight tumbled down headlong into a burning Furnace, that was flaming underneath. This burning alive was bestowed upon that God yearly upon a set day, and at other times also, ever with multiplyed Victims, especially in case of any great Calamity that should befal the City: Accordingly upon the slaughter they received by *Agathocles*; they made a decree, (I tremble to speak it) to offer up two hundred of their noblest youth in this manner to *Saturn*: And who would believe it, there were as many more who freely offered themselves to the same death.

Fulgos. l. 1. c. 1. p 21. The Soldiers of *Alaricus* the *Goth*, at the sacking of *Rome*, while as yet they breath'd after slaughter and spoil: It chanced that some sacred Virgins came amongst the Ranks of them, carrying Vessels of Gold upon their heads uncovered: They so soon as they were informed, that both the Persons and the Plate were consecrate in honour of the Apostles; suffered both to pass through them untouched.

M. Hurault's discourses, part 1. c. 14. p. 120.

Fulgos. Ex. l. 1. c. 1. p. 17. The Emperour *Constantine* being present at the Council of *Chalcedon*; did their sit below all the Priests: and when the Writings were brought to him, that contained their mutual accusations, and the charges that they had drawn up one against a-the others, he folded them all up in his Lap, and committed them all unread to the fire, saying: that the Priests as so many Deities, were set over men for the better Government of them, and that therefore he would reserve the Judgment of them entirely to God himself.

Sabel. Ex. l. 5. c. 1. p. 248. *Metellus* was the chief Priest of the Temple of *Vesta*, and when through some misadventure it had taken fire, he with others being busied in carrying out the Statues of the Gods with the consecrated Vessels and such like, the Flames increasing upon them; the high Priest was thereby deprived of both his Eyes: which the Senate of *Rome* did so highly approve of, as an action of Religious Gallantry, that as a testimony thereof, they allowed that *Metellus* should as often as he pleased, be carried in a Chario to the Senate House: An honour which was granted to none before him.

Burtons Melanch. Ep. to the Reader. p. 46. *Cyprian Euchovius* a Spanish Chorographer, above all other Cities of *Spain*, commends *Barcino*, in which there was no Beggar, no man poor, *&c.* but all rich and in good estate, and he gives the reason: They were more Religious and more truly devout than the rest of their Neighbours.

Joseph Jewish Wars. l. 2. c. 7. p. 617. *Pontius Pilate* being sent by *Tiberius* to be Governour over the Jews, caused in the Night time the Statue of *Cæsar* to be brought into *Jerusalem* covered, which thing within three days after caused a great Tumult amongst the Jews, for they who beheld it were astonished and moved, as though now the law of their Country were prophaned, for they hold it not lawful for any picture or Image to be brought into the City. At their lamentation who were in the City, there were gathered together a great multitude out of the Fields adjoyning, and they went presently to *Pilate* then at *Cesarea*, beseeching him earnestly that the Images might be taken away out of *Jerusalem*, and that the Law of their Country might remain inviolate. When *Pilate* denied their suit, they prostrated themselves before his house; and there remained lying upon their faces for five days and nights never moving: Afterwards *Pilate* sitting in his Tribunal, was very careful to call the Jews together before him; as though there he would have given them an answer, when upon the sudden a company of Armed Soldiers (for so it was provided) compassed the Jews about with a Triple Rank. The Jews were hereat amazed, seeing that which they expected not: Then *Pilate* told them, that except they would receive the Images of *Cæsar*, he would kill them all: and to that end made a sign unto the Soldiers, to draw their Swords. The Jews as though they had agreed thereto, fell all down at once, and offered their naked Necks to the stroke of the Sword: crying out that they would rather lose their lives, than suffer their Religion to be prophaned. Then *Pilate* admiring their constancy, and the strictness of that people in their Religion, presently commanded the Statua's to be taken out of the City of *Jerusalem*.

Malmsbury p. 23. When King *Ethelred* and his Brother *Alfred* had encountred the *Danes* a whole day, being parted by the Night, early the next morning the Battel was renewed, and *Alfred* engaged in fight with the *Danes*, sent to his Brother to speed him to their help: but he being in his Tent at his Devotions, refused to come till he had ended: Having finished, he entred the Battel, relieved the staggering Host; and had a glorious Victory over his Enemies.

Guil. Malmsbury p. 25. *Fulco* Earl of *Anjou*, in his old Age minding the welfare

welfare of his Soul, according to the Religion of those days; went in Pilgrimage to *Jerusalem*, and having bound his Servants by oath to do what he should require, was by them drawn naked to Christs Sepulchre: The Pagans looking on, while one drew him with a wooden yoke put about his Neck, the other whipt him on the naked Back, he in the mean time saying, Receive O Lord a miserable perjur'd and run away Servant, vouchsafe to receive my Soul O Lord Christ.

Joseph Antiq. l. 14. c. 8. p. 355.

30. *Pompey* having taken *Jerusalem* entred into the *Sanctum Sanctorum*, and although he found a Table of Gold, a sacred Candlestick, a number of other Vessels and odoriferous drugs in great quantity, and two thousand Talents of Silver, yet he touched nothing thereof, through the Reverence he bore to God, but caused the Temple to be purged, and commanded the Sacrifices to be offered according to the Law.

Otho. Mel. Joc. Seria p. 250.

31. When the Duke of *Saxony* made great preparations for war against a Pious and Devout Bishop of *Magdeburg*: The Bishop not regarding his defence, applied himself to his Episcopal function, in the visiting and the Well Governing of his Church, and when it was told him that the Duke was upon his March against him: He replied I will take care of the Reformation of my Churches, and leave unto God the care of my Safety. The Duke had a Spy in the City, who hearing of this answer of the Bishops, gave his Master a speedy account thereof: The Duke having received this Information, did thereupon dismiss his Army, surceased from his expedition, saying he would not fight against him, who had God to fight for him.

Chetw. hist. collect. cent. 14. p. 442.

Plut. in Fadio p.

32. *Hannibal* having given a great overthrow to the Romans, and slain the Consul *Flaminius*, the people were extremely perplexed, and chose *Fabius Maximus* Dictator, who to lay a good foundation for his Government, began with the service of the Gods: Declaring to the People that the loss they had received, came through the rashness and wilful negligence of their General, who made no reckoning of the Gods and Religion, and therefore he perswaded them to appease the Gods and to serve and honour them: And he himself in presence of the people made a solemn vow; that he would sacrifice unto the Gods all the encrease and fruits, that should fall the next year, of Sheep, Sows, Milch-kine, and of Goats throughout *Italy*.

Clarks mir. c. 96. p. 451.

CHAP. IV.

Of the Veracity of some Persons, and their great Love to Truth: and hatred of Flattery and Falshood.

Peach. Compl. Gentlm. c. 15. p. 208.

THe Persians and Indians had a Law, that whosoever had been thrice convicted of speaking untruth, should upon Pain of death never speak word more all his life after: And *Plato* saith it is only allowed to Physicians to lye, for the comfort of the Sick that are under their custody and care. But all other men are obliged to a severe and strict observance of truth, notwithstanding which there hath been so great a scarcity of the true Lovers of it, that

1. It is said of *Augustus Cæsar*, that after a long inquiry into all the parts of his Empire; he found but one man who was accounted never to have told lye: For which cause he was deemed capable and worthy to be the chief Sacrificer in the Temple of Truth. *Caus. H. C. tom. 1. l. 2. p. 45.*

2. *Epaminondas* the Theban General, was so great a Lover of Truth, that he was ever exceeding careful lest his tongue should in the least digress from it, even then when he was most in sport. *Heyw. Hierarc 6y. l. 5. p. 294.*

3. *Heraclides* in his History of the Abbot *Idur*, speaks of him as a person exremely devoted to Truth, and gives him this threefold commendation: That he was never known to tell a Lye, that he was never heard to speak ill of any man, and lastly, that he used not to speak at all but when necessity required. *Heyw. ib. p. 294*

4. *Cornelius Nepos* remembers of *Titus Pomponius Atticus*, a Knight of *Rome*, and familiar friend to *M. Cicero*, that he was never known to speak an untruth, neither (but with great impatience) to hear any Related. His upriglitness was so apparent that not only private men made suit to him, that they might commit their whole Estates to his trust, but even the Senate themselves besought him that he would take the management of divers Offices into his charge. *Heidfeld Sphinx c. 24. p. 674.* *Heyw. ib. p. 294.*

5. *Xenocrates* the Philosopher, was known to be a man of that fidelity and truth in speaking, that whereas no mans Testimony might be taken in any cause but upon oath: yet the Athenians amongst whom he lived, gave to him alone this priviledge, that his evidence should be lawful and good without being sworn. *Lart. vit. Phil. l. 4. p. 97, 98.* *Heidf. Sphinx c. 24. p. 673.*

6. The Duke of *Ossura*, as he passed by *Barcelona*, having got leave of Grace to release some Slaves, he went aboard the Cape Gally, and passing through the churms of Slave, he asksd divers of them what their offences were, every one excused himself, one saying that he was put in out of malice, another by Bribery of the Judge, but all of them unjustly: Amongst the rest there was one little sturdy black man, and the Duke asking him what he was in for; Sir, said he, I cannot deny but I am justly put in here, for I wanted Money, and so took a Purse hard by *Sarragona*, to keep me from starving. The Duke, with a little Staff he had in his haud, gave him two or three Blows upon the Shoulders, saying, you Rogue, what do you amongst so many honest innocent men, get you gone out of their company: So he was freed, and the rest remained still in *statu quo prius*, to tug at the Oar. *Howels Ep. vol. 1. §. 2. Ep. 22. p. 37.*

7. The Emperour *Constantius* had besieged *Beneventum*, when *Romualdus* the Duke thereof, dispatch'd *Geswaldus* privily away, unto *Grimoaldus* the King of *Lombardy* the Dukes Father, to desire him to come with an Army unto the assistance of his Son. He had prevailed in his Embassy, and was by *Grimoaldus* sent away before, to let his Son know that he was coming with some Troops to his Aid. But in his return by misfortune he fell amongst the Enemies, who being informed of the Auxiliary forces that were upon the march, hoped to have *Beneventum* yielded to them before their Arrival; if they could make *Romualdus* to despair of his Succours: To this purpose having enjoyned *Geswaldus* to speak their sence, they led him to the Walls, but when he came thither he declared the whole truth to the besieged, and gave them to understand, that e're long *Grimoaldus* would be with them with a considerable Army. This cost *Geswaldus* his Life. and the Imperialists raised their Siege the next day after. *Fulgos. Ex. l. 3. c. 8. p. 425.*

King

Cambd. Remains, p. 228.

8. King *Ladislaus* was a great Lover of Truth, and therefore amongst his Courtiers, when any of them praised any deed of his, or quality that was in him, if he perceived that they said nothing but the truth, he would let it pass by uncontroul'd: But when he saw that a gloss was set upon it for his praise, of their own making; he would say with some heat, I pray thee Good Fellow, when thou sayest Grace, never bring in *Gloria Patri*, without a *Sicut erat*: If thou make any report of an Act of mine, report it as it was and no otherwise: And lift me not up with Lies for I love it not.

Lloyd his State worthies p. 201.

It is written of our *Henry* the Fifth, that he had something of *Cæsar* in him; which *Alexander* the Great had not; that he would not be drunk. And something of *Alexander* the Great that *Cæsar* had not, that he would not be flattered.

Lloyd State worthies p. 201. 202.

10. One who was designed for an Agent, waited upon the knowing and experienced Lord *Wentworth*, for some direction in his conduct and carriage, to whom he thus delivered himself. To secure your self and serve your Country, you must at all times and upon all occasions speak truth: For, saith he, you will never be believed, and by this means your truth will both secure your self if you be questioned, and put those you deal with who will still hunt counter, to a loss in all their disquisitions and undertakings.

Suet. l. 3. c. 27. p. 139.

11. The Emperour *Tiberius* had such an aversion to flatteries, that he suffered no Senator to come to his Litter: neither to wait upon him nor so much as about business. When a Consular person came to him to appease his displeasure, and sought to embrace his Knees, he fled from him with that earnestness, that he fell all along upon his face, when in common discourse or in any set oration, ought was said of him that was complemental, he would interrupt the person, reprehend him, and immediately alter the form of his words, when one called him Lord, he commanded he should no more name him by way of reproach: One saying his Sacred employments, and another that he went to the Senate, he being the Author; he compelled both to alter their expressions, for Author to say Perswader, and for Sacred to say Laborious.

Chetw. hist. collect. cent. 1. p. 17.

12. *Pambo* came to a Learned Man, and desired him to teach him some Psalm, he began to read unto him the thirty ninth, and the first Verse, which is: *I said I will look to my ways, that I offend not with my Tongue.* *Pambo* shut the Book and took his leave saying he would go learn that point: And having absented himself for some Months, he was demanded by his Teacher, when he would go forward: he answered that he had not yet learn'd his old Lesson, to speak in such a manner as not to offend with his Tongue.

Luther Colloq. mensal. p. 11.

13. *Albertus* Bishop of *Mentz*, reading by chance in the Bible, one of his Council coming in, asked him what his Highness did with that Book? The Arch-Bishop answered, I know not what this Book is, but sure I am that all that is written therein is quite against us.

Clarks mir. c. 53. p. 212.

When *Aristobulus* the Historian presented to *Alexander* the Great, a Book that he had wrote of his glorious Atchievements. wherein he had flatteringly made him greater than he was. *Alexander* after he had read the Book, threw it into the River *Hydaspis*, and told the Author, that it were a good deed to throw him after it. The same Prince did also chase a certain Philosopher out of his presence, because he had long lived with him, and yet never reproved him for any of his vices or faults.

Paræi hist. medull. tom. 2. p. 124

15. *Maximilianus* the first Emperour of that name, look how desirous he was to be famous to posterity, for his noble Actions and Atchievements, so much was he also averse and afraid to be praised to his face. When therefore on a time divers eloquent and learned men did highly extol him, with immediate Praises in their Panegyricks, he commanded *Cuspinianus* to return them an answer, *ex tempore*, and withal take heed (said he) that you praise me not, for a mans own Praises from his own Mouth carry but an evil savour with them.

Plut. Moral. l. de c. & inimici util. p. 250.

16. *Cato* the younger charged *Muræna* and indicted him in open Court for Popularity and Ambition, declaring against him that he sought indirectly to gain the peoples favour, and their voices to be chosen *Consul*: Now as he went up and down to Collect Arguments and Proofs thereof, according to the manner and custom of the Romans, he was attended upon by certain persons who followed him in the behalf of the Defendant, to observe what was done for his better instruction in the process and suit commenced. These men would oftentimes be in hand with *Cato*, and ask him whether he would to day search for ought or negotiate any thing in the matter and cause concerning *Muræna?* If he said no, such credit and trust they reposed in the veracity and truth of the man, that they would rest in that answer and go their ways. A singular proof this was of the reputation he had gain'd, and the great and good opinion men had conceived of him, concerning his Love to Truth.

M. Adam. in vit. Germ. medic. p. 25.

17. *Euricius Cordus* a German Physician hath this honour done to his memory: It is said of him that no man was more addicted to truth than he, or rather no man was more vehemently studious of it, none could be found who was a worser hater of ing and falshood, he could dissemble nothing nor bear that wherewith he was offended, which was the cause of his gaining the displeasure of some persons, who might have been helpful to him if he would but have sought their favour, and continued himself therein by his obsequiousness: Thus much is declared in his Epigrams, and he saith, it of himself.

Blandire nescis ac verum Corde tacere,
Et mirare tuos displicuisse libros?

Thou canst not flatter, but the truth dost tell,
What wonder is't thy Books then do not sell.

Melch. Adam. in vit. Germ. Med. p. 341.

Paulus Lutherus Son to *Martin Luther*, was Physician to *Joachimus* the Second Elector of *Brandenburg*, and then to *Augustus* Duke of *Saxony* Elector; It is said of him, that he was *verè παῤῥησιαστὴς*, a lover of liberty and freedom of Speech; far from flattery and assentation, and in all points like unto that *Rhesus* in *Euripides* who saith of himself,

Talis sum et ego, rectam sermonum
Viam secans, nec sum duplex vir.

Such a one am I that rightly can
Divide my Speech, yet am no double man.

The virtues of this *Luther* were many and great, yet I know not any wherein he more deservedly is to be praised, than for this honest freedom of speaking, wherein he mightily resembled his Father.

Peach. Comp. Gentlm. c. 1. p. 5.

19. When I lived at *Utricht* in the Low Countries, the Reply of that valiant Gentleman Colonel *Edmonds* was much spoken of: There came a Coun-

try-

try-man of his out of *Scotland*, who deſiring to be entertained by him, told him that my Lord his Father and ſuch Knights and Gentlemen, his Conſin and Kinſmen were in good health. Colonel *Edmonds* (turning to his friends then by) Gentlemen, ſaid he, believe not one word he ſays: My Father is but a poor Baker in *Edinburg*, and works hard for his living, whom this Knave would make a Lord, to curry favour with me, and make you believe that I am a great man born, when there is no ſuch matter.

CHAP. V.

Of ſuch as have been great Lovers and Promoters of Peace.

Cauſ. H. C. in Treat. of paſſions. p. 38.

THere is a certain Fiſh which *Ælian* in his Hiſtory calls the *Adonis* of the Sea: becauſe it liveth ſo innocently that it toucheth no living thing ſtrictly preſerving peace with all the offspring of the Ocean; which is the cauſe it is beloved and courted as the true darling of the Waters: If the frantick world hath had any darlings, they are certainly ſuch as have been clad in Steel; the deſtroyers of Cities, the ſuckers of humane blood, and ſuch as have imprinted the deepeſt ſcars upon the face of the Univerſe. Theſe are the men it hath Crown'd with Lawrels, advanc'd to Thrones, and flatter'd with the misbecoming Titles of Heroes and Gods, while the Sons of peace are remitted to the cold entertainment of their own vertues. Notwithſtanding which there have ever been ſome, who have found ſo many Heavenly Beauties in the face of Peace, that they have been contented to love that ſweet Virgin for her ſelf, and to Court her without the conſideration of any additional Dowry.

Dinoth. memor. 2. l. p. 76.

1. The Inhabitants of the Iſland *Borneo*, not far from the *Moluccas*, live in ſuch deteſtation of war, and are ſo great Lovers of peace, that they hold their King in no other veneration than that of a God, ſo long as he ſtudies to preſerve them in peace: but if he diſcover inclinations to war, they never leave till he is fall'n in Battle under the Arms of his Enemies. So ſoon as he is ſlain they ſet upon the Enemy with all imaginable fierceneſs, as Men that fight for their liberty, and ſuch a King as will be a greater Lover of peace. Nor was there ever any King known amongſt them, that was the perſwader and Author of a war, but he was deſerted by them, and ſuffer'd to fall under the Sword of the Enemy.

Zuing. Theatr. vol. 1. l. 1. p. 40.

2. *Datanes* the Perſian being employed in the beſieging of *Sinope*, received Letters from the King commanding him to deſiſt from the Siege: Having read the Letter he adored it, and made gratulatory ſacrifices as if he had received mighty favours from his Maſter: and ſo taking Ship in the very next Night he departed.

Zuing. Theatr. vol. 1. l. 1. p. 40.

3. The Emperour *Leo* who ſucceeded *Martianus*, having given to *Eulogius* the Philoſopher a quantity of Corn, one of his Eunuchs told him, that ſuch kind of largeſs was more fitly beſtowed upon his Soldiers. I would to God (ſaid the Emperour) that the ſtate of my Reign was ſuch, that I could beſtow all the ſtipends of my Soldiers upon ſuch as are learned.

Zuing. Theatr. vol. 1. l. 2. p. 213.

4. *Conſtantinus* the Emperour obſerving ſome differences amongſt the Fathers of the Church, called the *Nicene* Council, at which alſo himſelf was preſent: At this time divers little Books were brought to him, containing their mutual complaints, and accuſations of one another: All which he received as one that intended to read and take cognizance of them all: But when he found that he had received as many as were intended to be offered: he bound them up in one bundle, and proteſting that he had not ſo much as looked into any one of them, he burnt them all in the ſight of the Fathers, giving them moreover a ſerious exhortation to peace, and a Cordial Agreement amongſt themſelvrs. *Chetw. hiſt. collect. cent. 2. p. 42.*

5. It is noted of *Phocion* a moſt excellent Captain of the Athenians, that although for his military ability and ſucceſs, he was choſen forty and five times General of their Armies by univerſal approbation, yet he himſelf did ever perſwade them to peace. *Plut. in Phocion. p.* *Fitz. Rel. & pol. part 1. c. 14. p. 126.*

6. At *Fez* in *Africk* they have neither Lawyers nor Advocates, but if there be any controverſies amongſt them, both parties Plaintiff and Defendant, came to their Alfakins or Chief Judge, and at once without any further appeals or pitiful delays, the Cauſe is heard and ended. *Burtons mel. Ep. to the Read. p. 49.*

It is reported of *Cæſar* to his great commendation, that after the defeat of *Pompey*, he had in his cuſtody a Caſtle, wherein he found divers Letters, written by moſt of the Nobles in *Rome* under their own hands, ſufficient evidence to condemn them; but he burnt them all, that no Monument might remain of a future grudge, and that no man might be driven to extremities, or to break the peace through any apprehenſion that he lived ſuſpected, and ſhould therefore be hated. *Rogers penit. citizen. p. 70.*

8. *James* King of *Arragon*, was a great enemy to contentions and contentious Lawyers, inſomuch as having heard many complaints againſt *Seneus Rada* a great Lawyer, who by his Quirks and Wiles, had been injurious as well as troubleſome to many, he baniſhed him his Kingdom, as a man that was not to be endured to live in a place, to the Peace of which he was ſo great an enemy. *Clarks mir. c. 76. p. 343.*

9. I read of the Siſter of *Edward* the Third, King of *England*, and marryed to *David* King of the Scots, that ſhe was familiarly called *Jane make peace*, both for her earneſt and ſucceſsful endeavours therein. *Trenchfield. hiſt. improved. p. 67.*

10. In old time the Month of *March* was the firſt Month amongſt the Romans, but afterward they made *January* tha firſt: the reaſon of which is thus rendred by ſome. *Romulus* being a Martial Prince and one that loved Feats of War and Arms, and reputed the Son of *Mars*: he ſet before all the Months that which carried the Name of his Father: But *Numa* who ſucceeded him immediately was a man of peace, and endeavoured to draw the hearts and minds of his Subjects and Citizens from War to Agriculture, ſo he gave the prerogative of the firſt place unto *January*, and honoured *Janus* moſt: as one who had been more given to politick and peaceable Government, and to the husbandry of Ground, than to the exerciſe of War and Arms. *Plut. moral. l. dequ. Rom. qm. 19. p. 856.*

11. The Lord Treaſurer *Burleigh* was wont to ſay, that he overcame Envy and Evil will more by patience and peaceableneſs, than by pertinacy and ſtubbornneſs: And his private Eſtate he ſo manag'd, that he never ſued any man, neither did ever any man ſue him, whereby he lived and dyed with glory. *Clarks mir. c. 92. p 413.*

12. *Numa Pompilius* inſtituted the Prieſts or Heraulds called *Feciales*, whoſe office was to preſerve peace between the Romans and their Neighbouring Nations, *Clarks mir. c. 93. p. 415.*

Nations; and if any quarrels did ariſe, they were to pacifie them by reaſon, and not ſuffer them to come to violence till all hope of peace was paſt; and if theſe *Fecials* did not conſent to the Wars, neither King nor people had it in their power to undertake them.

Cæl. Antiq. lect. l. 13. c. 5. p. 575.

13. *Heraclitus* was brought by the earneſt prayers and entreaties of his Citizens, that he would bring forth ſome ſentence of his concerning Peace, Unity and Concord: *Heraclitus* got up into the Desk or Pulpit, where he called for a cup of fair water, which he ſprinkled a little bran or meal upon, then he put into it a little Glacon, which is a ſort of herb, and ſo ſupped it off. This done, without ſpeaking one word, he departed, leaving the more prudent and wiſer ſort of people to collect from thence, that if they would ceaſe from immoderate expences and coſtly matters, and betake themſelves to ſuch things as were cheap and eaſie to be had, that this was a ſure way wherein the lovers of peace and concord might attain unto their deſires.

Erasm. Apoth. l. 6. Lang. Polyanth. p. 872.

14. *Otho* the Emperour when he ſaw that he muſt either lay down the Empire, or elſe maintain himſelf in the poſſeſſion thereof by the blood and ſlaughter of a number of Citizens, he determined with himſelf to die a voluntary death. When his Friends and Soldiers deſired him that he would not ſo ſoon begin to deſpair of the event of the War, he replyed, That his life to him was not of that value, as to occaſion a Civil War for the defence of it. Who can chuſe but admire that ſuch a ſpirit as this ſhould be found in a Heathen Prince, and he too not above thirty years of age?

Panormit. de rebus geſtis Alphonſ. Lang. Polyanth. p. 872.

15. *Alphonſus* made uſe of *Ludovicus Podius* for the moſt part as his Embaſſador in *Italy*, as having found him a perſon of ſingular diligence and fidelity; when therefore this his Embaſſador gave him to underſtand, that he might eaſily extort two hundred thouſand Crowns for that peace which he was to grant to the Florentines and Venetians. This noble and moſt generous Prince made him this return, That his manner was to give peace, and not to ſell it.

Clark's mir. c. 77. p. 344.

16. *Servius Sulpitius* was an Heathen Lawyer, but an excellent perſon: it is ſaid of him, that *Ad facilitatem æquitatemque omnia tulit, neque conſtituere litium actiones, quam controverſias tollere maluit*: *He reſpected equity and peace in all that he did, and always ſought rather to compoſe differences than to multiply Suits of Law.*

Plut. in Sertorio. p. Clark's mir. c. 34. p. 118.

11. *Sertorius* the more he proſpered and prevailed in his Wars in *Spain*, the more importunate he was with *Metellus* and *Pompey* (the Roman Generals that came againſt him) that laying down Arms, they would give him leave to live in peace, and to return into *Italy* again, profeſſing, he preferred a private life there before the Government of many Cities.

CHAP. VI.

Of the ſignal Love that ſome men have ſhewed to their Country.

John the Second, King of *Portugal*, who for the nobleneſs of his mind was worthy of a greater Kingdom: when he heard there was a Bird called a Pelican, that tears and gaſhes her Breaſt with her Bill, that with her own blood (thus ſhed) ſhe might reſtore her young ones to life, that were left as dead by the bitings of Serpents. This excellent Prince took care that the figure of this Bird in this action of hers ſhould be added to other his Royal Devices, that he might hereby ſhew, that he was ready upon occaſion to part with his own blood for the welfare and preſervation of his people and Country. Pity it is to conceal their names whoſe minds have been (in this matter) as pious and Princely as his, not doubting to redeem the lives of their Fellow-Citizens, at the price of their own.

Hakew. Apol. l. 4. c. 11. § 7. p. 455. M. Hurault. his polit. and martial Diſcourſes. c. 10. p. 72. De Serres General Hiſt. of France. p. 174. Sa. Daniel's collat. of the hiſt. of England. l. 2. p. 240.

1. The Town of *Calis* during the Reign of *Philip de Valois*, being brought to thoſe ſtraits, that now there was no more hope left, either of Succours or Victuals, *John* Lord of *Vienna* who there commanded for the King, began to treat about the ſurrender of it, deſiring only that they might give it up with the ſafety of their lives and Goods. Which conditions being offered to *Edward* King of *England*, who by the ſpace of eleven months had ſtraitly beſieged it: he being exceedingly enraged, that ſo ſmall a Town ſhould alone ſtand out againſt him ſo long; and withal calling to mind that they had often galled his Subjects by Sea, was ſo far from accepting their petition, that contrariwiſe he reſolv'd to put them all to the Sword, had he not been diverted from that reſolution by ſome ſage Counſellors then about him, who told him, that for having been faithful and loyal Subjects to their Sovereign, they deſerved not to be ſo ſharply dealt with. Whereupon *Edward* changing his firſt purpoſe into ſome more clemency, promiſed to receive them to mercy, conditionally. that ſix of the principal Townſmen ſhould preſent him the Keys of the Town bare-headed and bare-footed, and with Halters about their Necks, their lives being to be left to his diſpoſition: whereof the Governour being advertiſed, he preſently gets him into the Market place, commanding the Bell to be tolled for the conventing of the people; whom being aſſembled, he acquainted with the Articles which he had received touching the yielding up of the Town, and the aſſurance of their lives, which could not be granted but with the death of ſix of the chief of them: with this news they were exceedingly caſt down and perplexed: when on the ſudden there riſes up one of their own company, called *Stephen S. Peter*, one of the richeſt and moſt ſufficient men of the Town, who thus ſpake aloud, *Sir, I thank God for the Goods he hath beſtowed upon me, but more, that he hath given me this preſent opportunity, to make it known that I prize the lives of my Countrymen and Fellow-Burgeſſes above mine own.* At the hearing of which ſpeech and ſight of his forwardneſs, one *John Daire* and four others after him made the like offers, not without a great abundance of prayers and tears from the common people, who ſaw them ſo freely and readily ſacri-

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fice all their particular respects for the Weal of the publick. And instantly without more ado, they address themselves to the King of *England* with the Keys of the Town, with none other hope but of death, to which (though they held themselves assured thereof) they went as chearfully as if they had been going to a Wedding: yet it pleasing God to turn the heart of the English King, at the instance of the Queen, and some of the Lords, they were all sent back again safe and sound.

Rawleigh's hist. World. l.2.c. 17. § 10.p. 420. Heylen's Cosmog. p. 589. Lon. Theatr. p.315. Justin. hist. l.2.p.38.

2. When the Grecians of *Doris* (a Region between *Phocis* and the Mountain *Oeta*) sought counsel from the Oracle for their success in the Wars against the Athenians: it was answered, that then undoubtedly they should prevail, and become Lords of that State, when they could obtain any victory against them, and yet preserve the Athenian King living. *Codrus* the then King of *Athens* (by some intelligence) being inform'd of this answer, withdrew himself from his own Forces, and putting on the habit of a common Soldier, entred the Camp of the Dorians, and killing the first he encountred, was himself forthwith cut in pieces, falling a willing sacrifice to preserve the liberty of his Country.

Plut. paral. p. Lips. monit. l.1.7.p.98.

3. *Cleomenes* King of *Sparta* being distress'd by his Enemy *Antigonus* King of *Macedon*, sent unto *Ptolomey* King of *Ægypt* for help, who promised it upon condition, to have his Mother and Child in pledge. *Cleomenes* was a long time ashamed to make his Mother acquainted with these conditions, went oftentimes on purpose to let her understand it, but when he came he had not the heart to break it to her; she suspecting, asked his Friends if her Son had not something to say to her, whereupon he brake the matter with her: when she heard it, she laughing said, *How comes it to pass thou hast concealed it so long? Come, come, put me straight into a Ship, and send me whether thou wilt, that this body of mine may do some good unto my Country before crooked age consume it without profit.* *Cratesiclea*, for so was her name, being ready to depart, took *Cleomenes* into the Temple of *Neptune*, embracing and kissing him, and perceiving that his heart yearn'd for sorrow of her departure: *O King of* Sparta, said she, *let no man see for shame when we come out of the Temple, that we have wept, and dishonoured* Sparta. Whilest she was with *Ptolomey*, the Achaians sought to make peace with *Cleomenes*, but he durst not because of his pledges which were with King *Ptolomey*, which she hearing of, wrote to him that he should not spare to do any thing that might conduce to the honour or safety of his Country, though without the consent of King *Ptolomey*, for fear of an old woman and a young boy.

Fulgos. l.5. c.6.p.638. Zuing. vol. 1.l.1.p.43.

4. *Sylla* having overcome *Marius* in Battle, commanded all the Citizens of *Præneste* to be slain, excepting one only that was his intimate Friend; but he hearing the bloody sentence pronounced against the rest, stepped forth, and said, That he scorn'd to live by his favour who was the destroyer of his Country; and so went amongst the rest who were to be slain.

Plut. paral. p.127,128. in Themistocle.

5. *Theomistocles* the Athenian General, after his many famous Exploits was banished the Country, and sought after to be slain; he chose therefore to put himself rather into the power of the Persian King his Enemy, than to expose himself to the malice of his Fellow Citizens. He was by him received with great joy; insomuch that the King in the midst of his sleep was heard to cry out thrice aloud, *I have with me* Themistocles *the Athenian.* He also did him great honour, for he allotted him three Cities for his Table-provisions, and two others for the Furniture of his Wardrobe and Bed. While he remain'd in that Court with such Splendour and Dignity, the Ægyptians rebelled, encouraged and also assisted by the Athenians. The Grecian Navy was come as far *Cyprus* and *Cilicia*; and *Cimon* the Athenian Admiral rode Master at Sea. This caused the Persian King to levy Soldiers, and appoint Commanders to repress them. He also sent Letters to *Themistocles*, then at *Magnesia*, importing that he had given him the supreme command in that affair, that he should now be mindful of his promise to him, and undertake this War against *Greece*. But *Themistocles* was no way mov'd with anger against his ungrateful Countrymen, nor incited to the War with them, by the gift of all this honour and power; for having sacrificed, he called then about him his Friends, and having embraced them, he drank Bulls blood, or (as others say) a strong poison, and so chose rather to shut up his own life, than to be an instrument of evil to that Country of his, which yet had deserved so ill at his hands. Thus died *Themistocles* in the sixty fifth year of his age, most of which time he had spent in the management of the Republick at home, or as the chief Commander abroad.

Zuing. vol. l. 1. p.43.

6. The Norvegians going out of their own Country upon any account whatsoever, as soon as they return, and set their first foot upon that earth, they fall prostrate upon the ground, and signing themselves with the Cross, they kiss the earth, *And O thou more Christian Land* (cry they) *than all the rest of the world!* so highly do they admire their own Country and its worship with a contempt of all others.

Liv. hist. l. 7.p.122. Lon. Theatr. p. 312. P. Orosii hist.l.3.c.5. p.79. Zonar. Annal. tom.2. p.62.

7. In the year three hundred ninety three from the Building of *Rome*, whether by Earthquake or other means is uncertain; but the *Forum* at *Rome* open'd, and almost half of it was fallen in, to a very strange depth, great quantities of earth was thrown into it, but in vain, for it could not be fill'd up. The Soothsayers therefore were consulted with, who pronounced that the Romans should devote unto that place whatsoever it was, wherein they most excelled. Then *Martius Curtius* (a person of admirable valour) affirming that the Romans had nothing besides Arms and Virtue wherein they excelled, he devoted himself for the safety of his Country, and so arm'd on Horseback, and his Horse well accoutred, he rode into the gaping Gulph, which soon after closed it self upon him.

Martin. de bello Tartarico.p.281.

8. The Tartars in their invasion of *China* were prosperous on all sides, and had set down themselves before the Walls of the renowned and vast City of *Hangchen*, the Metropolis of the Province of *Chekiang*, where the Emperour *Lovangus* was enclosed. *Lovangus* his Soldiers refused to fight till they had received their arrears, which yet at this time he was not able to pay them. It was upon this occasion that (his heart not able to bear such a desolation of the City and his Subjects as he foresaw) he gave such an illustrious example of his humanity and tenderness to his people, as *Europe* scarce ever saw; for he mounted upon the City Walls, and calling to the Tartarian General, upon his knees he begged the lives of his people: *Spare not me*, said he, *I shall willingly be the Victime of my Subjects.* And having said this, he presently went out to the Tartars Army, and was by them taken. By which means this noble City was conserved, though with the destruction of the mutinous Army: for the Tartars caused the City to

ſhut the Gates againſt them till they had cut in pieces all that were without, and then entred triumphantly into it, not uſing any force or violence to any.

Herodot. l. 7. p. 424, 425. 9. *Darius* the Son of *Hyſtaſpis* had ſent Embaſſadors to *Sparta* to demand of them Earth and Water, as a token of their ſubjection to him: they took their Embaſſadors, and caſt ſome of them headlong into a Dungeon, others into pits, and bade them thence take the Earth and Water they came for. After which, when they had no proſperous ſacrifices, and that for a long time, weary of theſe calamities, they met in a full aſſembly, and propoſed if any would die for the good of *Sparta*. Then *Sperthies* the Son of *Aneriſtus*, and *Balis* the Son of *Nicolaus*, (of birth, and equal eſtate with the beſt) freely offered themſelves to undergo ſuch puniſhment as *Xerxes* the Son of *Darius* (then his Succeſſour) ſhould inflict for the death of his Embaſſadours. The Spartans ſent them away as perſons haſtening towards their death, being come to *Suſa*, they were admitted the preſence of *Xerxes*, where firſt they refuſed to adore him, and then told him, that the Spartans had ſent them to ſuffer death in lieu of thoſe Embaſſadours whom they had put to death at *Sparta*, *Xerxes* replyed that he would not deal as the Spartans had done, who by killing Embaſſadours had confounded the Laws of all Nations; that he would not do what he had upbraided them with; nor would he by their death abſolve the Spartans from their guilt.

Zuing. vol. 1. l. 1. p. 43. 10. *John* King of *Bohemia* was ſo great a Lover of *Lucenberg* his own Country, that oftentimes he laid aſide the care of his Kingdoms Affairs, and went thither, to the great indignation of his Nobility. Beſides this, he had thoughts of changing *Bohemia* with the Emperour *Ludovicus* for the Dukedom of *Bavaria*, for no other purpoſe but that he might be the nearer to *Lucenburgh*.

Plut. in Laconic. Zuing. vol. 1. l. 2. p. 154. 11. A Spartan woman had five Sons in a Battle that was fought near unto the City, and ſeeing one that came thence, ſhe asked him how affairs went? *All your five Sons are ſlain*, ſaid he. *Unhappy wretch*, replyed the woman, *I ask thee not of of their concerns, but of that of my Country. As to that all is well*, ſaid the Soldier. *Then*, ſaid ſhe, *let them mourn that are miſerable; for my part I eſteem my ſelf happy in the proſperity of my Country.*

Plut. paral. p. 323. in Ariſtide. 12. *Ariſtides* the Athenian going into Baniſhment, lift up his eyes to Heaven, and with conjoyned hands prayed, that the Gods would ſo proſper the affairs of the Athenians, that *Ariſtides* might never more come into their minds: for in times of adverſity the people is wont to have recourſe to ſome or other excellent perſon, which alſo fell out in his caſe; for in the third year of his exile, *Xerxes* came with his whole power into *Greece*, and then *Ariſtides* was recalled to receive an important command.

Zuing. Theatr. vol. 1. l. 3. p. 256. 13. When *Charles* the Seventh, King of *France*, marched towards *Naples*, they of the City of *Florence* did ſet open their Gates to him, as ſuppoſing they ſhould thereupon receive the leſs damage by him in their City and Territories adjoyning: But the King being entred with his Army, demanded the Government of the City, and a ſum of money to ranſom their Liberties and Eſtates. In this ſtrait four of the principal Citizens were appointed to tranſact and manage this affair with the King's Miniſters, amongſt theſe was *Petrus Caponis*, who (having heard the rigorous terms of their compoſition, recited and read by the King's principal Secretary) was ſo moved, that in the ſight and preſence of the King, he ſnatched the paper out of his hands, tore it in pieces, *And now*, cryed he, *ſound you your Trumpets, and we will ring our Bells*. *Charles* aſtoniſhed at the reſolution of the man, deſiſted from his deſign, and thereupon it paſſed as a Proverbial Speech, *Gallum a Capo victum fuiſſe*.

Plu. in Poplicol. p. 102. 13. *P. Valerius Poplicola* had a proud and ſumptuous Palace in the *Velia*, ſeated on high, near the *Forum*, and had a fair proſpect into all parts of the City, the aſcent of it was narrow, and not eaſie of acceſs; and he being Conſul, when he deſcended from his Houſe with his Litters and Attendance, the people ſaid it repreſented the proud pomp of a King, and the countenance of one that had a deſign upon their liberty. *Valerius* was told this by his Friends, and no way offended with the jealouſie of the people, though cauſeleſs; while it was yet night, having hired a number of Smiths, Carpenters and others, he in one night pulled down that ſtately Palace of his, and ſubverted it to the very Foundations; himſelf and Family abiding with his Friends.

CHAP. VII.

Of the ſingular Love of ſome Husbands to their Wives.

FRom the Nuptial Sacrifices of old, the Gall was to be taken away, and caſt upon the ground, to ſignifie, that betwixt the young couple there ſhould be nothing of bitterneſs or diſcontent, but that inſtead thereof ſweetneſs and love ſhould fill up the whole ſpace of their lives. We ſhall find in the following inſtances, not only the Gall taken away, but ſome ſuch affectionate Husbands, and ſuch proficients of this leſſon of love, that they may ſeem to have improv'd it to the uttermoſt heights.

Plut. in paral. p. 682. in Alexan. 1. *Darius* the laſt King of the Perſians, ſuppoſing that his Wife *Statira* was ſlain by *Alexander*, filled all the Camp with lamentations and outcries; *O*, Alexander, ſaid he, *whom of thy Relations have I done to death, that thou ſhouldeſt thus retaliate my ſeverities: thou haſt hated me without any provocation on my part: but ſuppoſe thou haſt juſtice on thy ſide, ſhouldſt thou manage the war againſt Women?* Thus he bewailed the ſuppoſed death of his Wife; but as ſoon as he heard ſhe was not only preſerved alive, but alſo treated by *Alexander* with the higheſt Honour, he then pray'd the Gods to render *Alexander* fortunate in all things, though he was his Enemy.

Zuing. Theatr. vol. 1. l. 1. p. 50. Zonar. Annal. tom. 1. fol. 41. Joſeph. Antiq. l. 15. c. 5. p. 399. 2. *M. Antonius* the *Triumvir* being come to *Laodicea*, ſent for *Herod* King of the Jews to anſwer what ſhould be objected againſt him, concerning the death of *Ariſtobulus* the High Prieſt and his Brother-in-law, whom (while he was ſwimming) he cauſed to be drowned under pretence of ſport. *Herod* not truſting much to the goodneſs of his cauſe, committing the Government of his Kingdom to *Joſeph* his Uncle, privily gave him order, that if *Antonius* ſhould adjudge his offence to be capital, that forthwith he ſhould kill *Mariamne* his Wife; for that as he ſaid he had ſuch an affection to her, that if any ſhould fortune to be the poſſeſſor of her Beauties (though it was after his death) yet ſhould he conceive himſelf injured thereby; affirming

affirming also, that this affair had befallen him through the beauty of his Wife, the fame of which had long since come to the ears of *Antonius*. This commandment was made known by *Joseph* to the Queen her self, who afterwards upbraided her Husband with it, and thereby occasioned the death of *Joseph*, and of her self also under pretext of adultery with him. *Herod* had impotent desires of her even after she was dead; he often called upon her name, and frequently betook himself to uncomely lamentations: he invented all the delight he could, he feasted and drank liberally, and yet to small purpose, he therefore left off the care of his Kingdom, and was so overcome with his grief, that he often commanded his servants to call *Mariamne*, as if she had been still alive, his grief encreasing, he exiled himself into solitudes under pretence of hunting, where continuing to afflict himself, he fell into a grievous disease, and when recovered of it, he became so fell and cruel, that for sleight causes he was apt to inflict death.

Val.Max.l. 4.*c.*6.*p.* 114. *Zuing. Theatr. vol.* 1.*l.*1.*p.*50. *Sabell.Ex.l.* 3.*c.*5. *p.* 145.

3. *Titus Gracchus* loved his Wife *Cornelia* with that fervency, that when two Snakes were by chance found in his House, and that the Augurs had pronounced that they should not suffer them both to escape, but that one of them should be killed: affirming also, that if the Male was let go, *Cornelia* should die first; on the other side, that *Gracchus* should first expire, if the Female was dismissed: *Dismiss then the Female*, said he, *that so* Cornelia *may survive me, who am at this time the elder*. It so fell out, that he died soon after, leaving behind him many Sons; so entirely beloved by the Mother, and the memory of her Husband so dear to her, that she refused the proffered marriage with *Ptolemy* King of *Ægypt*. The buried ashes of her Husband it seem'd lay so cold at her heart, that the Splendour of a Diadem, and all the pomp of a rich and proffered Kingdom were not able so to warm it, as to make it capable of receiving the impression of a new Love.

Val.Max.l. 4.*c.*6.*p.* 114.

4. *C. Plautius Numida* a Senator, having heard of the death of his Wife, and not able to bear the weight of so great a grief, thrust his Sword into his Breast, but by the sudden coming in of his servants, he was prevented from finishing his design, and his wound was bound up by them; nevertheless, as soon as he found opportunity according to his desire, he tore off his plaisters, opened the lips of his wound with his own hand, and let forth a Soul that was unwilling to stay in the body, after that of his Wives had forsaken hers.

Sueton. in Calig.p. 180.

5. *Caligula* the Emperour had *Cæsonia* to Wife, and though she was not of remarkable beauty, nor of a just but declining age; though by another Husband she was already the Mother of three Daughters, yet being one of prodigious both luxury and lasciviousness, he loved her with that ardency and constancy, that he often shewed her to the Soldiers riding by him in her Armour, and to his Friends even naked. The day she was brought to bed he made her his Wife, professing that he was at once her Husband, and the Father of a child by her. The child which was named *Julia Drusilla* was by his order carried about to all the Temples of the Gods, at last he laid it down in the lap of *Minerva*, and commended the child to her education and instruction, nor did he conclude the child to be his by any more certain sign than this, that even in her infancy she had a cruelty so natural, that she would flie upon the faces and eyes of such children as played with her with her Fingers and Nails.

Lipſ. monit. *l.*2.*c.*17. *p.*388. *Clark's mir.c.*65.*p.* 291.

6. *Philip*, sirnamed *the Good*, the first author of that Greatness whereunto the House of *Burgundy* did arrive, was about twenty three years of age, when his Father *John* Duke of *Burgundy* was slain by the villany and perfidiousness of *Charles* the Dauphin. Being informed of that unwelcome news, full of grief and anger as he was, he hasts into the Chamber of his Wife (she was the Dauphin's Sister) *O*, said he, *my* Michalea, *thy Brother hath murdered my Father*. She who was a true lover of her Husband straight brake out into cries and tears; and fearing (not in vain) that this accident would prove the occasion of a breach, she lamented as one that refused all comfort; when her Husband used all kind of words to chear up her spirits: *Thou shalt be no less dear unto me*, said he, *for this fault, which (though near related) is yet none of thine; and therefore take courage and comfort thy self in a Husband that will be faithful and constant to thee for ever*. He perform'd what he said, he lived with her three years, treating her always with his accustomed love, and the same respects: and although the very sight of her did daily renew the memory of that wicked act of her Brother; and though (which is more) she was barren, a sufficient cause of divorce amongst Princes; yet he would not that any thing but death should dissolve the matrimonial Bond that was betwixt them.

Val.Max.l. 4.*c.*6.*p.* 115.

7. *M. Plautius* by the command of the Senate was to bring back a Navy of sixty Ships of the Confederates into *Asia*, he put on shore at *Tarentum*; thither had *Orestilla* his Wife followed him, and there (overcome with a disease) she departed this life. *Plautius* having ordered all things for the celebration of the Funeral, she was laid upon the Pile to be burnt, as the Roman manner was; the last offices to be perform'd, were to anoint the dead body, and to give it a Valedictory Kiss; but betwixt these the grieved Husband fell upon his own Sword and died. His Friends took him up in his Gown and Shooes as he was, and laying his body by that of his Wives, burnt them both together. The Sepulchre of these two is yet to be seen at *Tarentum*, and is called the Tomb of the two Lovers.

Lon. Theatr. *p.*462. *Fulgoſ. l.*4. *c.*6. *p.*526.

8. *Dominicus Catalusius* was the Prince of *Lesbos*, and is worthy of eternal memory for the entire love which he bare to his Wife: she fell into a grievous Leprosie, which made her appear more like unto a rotten carcase, than a living body. Her Husband not fearing in the least to be infected with the contagion, nor frighted with her horrible aspects, nor distasted with the loathsome smells sent forth by her filthy Ulcers, never forbade her either his Board or Bed; but the true love he had towards her turn'd all those things to him into security and pleasure.

*Fulgoſ. l.*4. *c.*6.*p.* 526, 527. *Burt.melan. part* 3. § 3. *p.*535.

9. One of the Neapolitans (pity his name as well as Country is not remembred) being busily employed in a Field near the Sea, and his Wife at some distance from him, the woman was seised upon by some Moorish Pyrates, who came on shore to prey upon all they could find. Upon his return not finding his Wife, and perceiving a Ship that lay at anchor not far off, conjecturing the matter as it was, he threw himself into the Sea, and swam up to the Ship; when calling to the Captain, he told him that he was therefore come because he must needs follow his Wife. He feared not the Barbarism of the Enemies of the Christian Faith, nor the miseries those Slaves endure that are thrust into places where they must tug at the Oar, his love overcame all these. The Moors were full of admiration at

the carriage of the man, for they had ſeen ſome of his Country-men rather chuſe death than to endure ſo hard a loſs of their liberty, and at their return they told the whole of this Story to the King of *Tunis*; who moved with the Relation of ſo great a love, gave him and his Wife their freedom, and the man was made by his command, one of the Soldiers of his Life Guard.

Chetw. hiſt. collect. cent. 4. p. 112. Imper. hiſt. p. 344.

10. *Gratianus* the Emperour was ſo great and known a Lover of his Wife, that his enemies had hereby an occaſion adminiſtred to them to enſnare his life, which was on this manner. *Maximus* the Uſurper cauſed a Report to be ſpread, that the Empreſs with certain Troops was come to ſee her Husband and to go with him into *Italy*, and ſent a meſſenger with counterfeit Letters to the Emperour, to give him advice thereof. After this he ſent one *Andragathius* a ſubtile Captain, to the end he ſhould put himſelf into a Horſe Litter with ſome choſen Soldiers, and go to meet the Emperour, (feigning himſelf to be the Empreſs) and ſo to ſurpriſe and kill him. The cunning Champion perform'd his buſineſs, for at *Lyons* in *France* the Emperour came forth to meet his Wife, and coming to the Horſe-Litter was taken and killed.

Zuing. Theatr. vol. 3. l. 7. p. 888.

11. *Ferdinand* King of *Spain*, married *Elizabeth* the Siſter of *Ferdinand* Son of *John* King of *Arragon*, Great were the virtues of this admirable Princeſs, whereby ſhe gained ſo much upon the heart of her Husband, a valiant and fortunate Prince, that he admitted her to an equal ſhare in the Government of the Kingdom with himſelf: wherein they lived with ſuch mutual agreement; as the like hath not been known amongſt any of the Kings and Queens of that Country. There was nothing done in the affairs of State, but what was debated, ordained, and ſubſcribed by both: The Kingdom of *Spain* was a name common to them both, Embaſſadors were ſent abroad in both their names, Armies and Soldiers were levied and formed in both their names, and ſo was the whole wars, and all civil affairs, that King *Ferdinand* did not challenge to himſelf an authority in any thing or in any reſpect, greater than that whereunto he had admitted this his beloved Wife.

Ricaut his preſent ſtate of the Ottoman Empire. l. 2. c. 21. p. 155.

Bajazet the firſt, after the great victory obtain'd againſt him by *Tamberlain*, to his other great misfortunes and diſgraces, had this one added, of having his beautiful Wife *Deſpina* whom he dearly loved, to fall into the hands of the Conquerour, whoſe ignominious and undecent treatment, before the eyes of her Husband, was a matter of more diſhonour and ſorrow, than all the reſt of his afflictions, for when he beheld this, he reſolved to live no longer, but knock'd out his Brains againſt the iron bars of that Cage wherein he was encloſed.

Ælian. var. hiſt. l. 12. c. 47. p. 334.

13. *Dion* was driven from *Sicily* into Exile by *Dionyſius*, but his Wife *Ariſtomache* was detained, and by him was compelled to marry with *Polycrates*, one of his beloved Courtiers: *Dion* afrerwards return'd, took *Syracuſe*, and expelled *Dionyſius*: his Siſter *Arete* came and ſpoke to him, his Wife *Ariſtomache* ſtood behind her, but conſcious to her ſelf in what manner ſhe had wrong'd his Bed, ſhame would not permit her to ſpeak. His Siſter *Arete* then pleaded her cauſe, and told her Brother that what his Wife had done, ſhe was enforced to by neceſſity, and the Command of *Dionyſius*; whereupon the kind Husband received her to his Houſe as before.

Zuing. Theatr. vol. 18. l. 2. p. 3330.

Meleager challenged to himſelf the chief glory and honour of ſlaying the Calidonian Boar, but this being denied him, he ſate in his Chamber ſo angry and diſcontented; that when the *Curetes* were aſſaulting the City where he lived, he would not ſtir out to lend his Citizens the leaſt of his aſſiſtance. The Elders, Magiſtrates, the chief of the City and the Prieſts came to him with their humble ſupplications, but he would not move, they propounded a great reward, he deſpiſed at once both it and them. His Father *Oenæus* came to him, and embracing his knees ſought to make him relent but all in vain: His Mother came and try'd all ways but was refuſed, his Siſters and his moſt familiar friends were ſent to him, and begg'd he would not forſake them in their laſt extremity: but neither this way was his fierce mind to be wrought upon. In the mean time the enemy had broken into the City, and then came his wife *Cleopatra* trembling: O my deareſt Love, ſaid ſhe, help us or we are loſt: the Enemy is already entred. The Hero was moved with this voice alone, and rous'd himſelf at the apprehenſion of the danger of his beloved Wife: He arm'd himſelf, went forth, and left not till he had repulſed the Enemy, and put the City in its wonted ſafety and ſecurity.

Camer. hiſt. medit. cent. 1. c. 17. p. 231.

CHAP. VIII.

Of the ſingular Love of ſome Wives to their Husbands.

THough the Female be the weaker Sex, yet ſome have ſo ſuperſeded the fidelity of their nature, by an incredible ſtrength of affection: that being born up with that they have oftentimes performed as great things, as we could expect from the courage and conſtancy of the moſt generous amongſt men. They have deſpiſed death let it appear to them in what ſhape it would; and made all ſorts of difficulties give way before the force of that invincible Love which ſeemed proud to ſhew it ſelf moſt ſtrong, in the greateſt extremity of their Husbands.

Mandelſlo's Travels. l. 2. p. 190.

1. The Prince of the Province of *Fingo* in the Empire of *Japan*, hearing that a Gentleman of the Country had a very beautiful woman to his Wife, got him diſpatch'd: and having ſent for the widow ſome days after her Husbands death, acquainted her with his deſires: She told him ſhe had much reaſon to think her ſelf happy, in being honour'd with the friendſhip of ſo great a Prince, yet ſhe was reſolved to bite off her Tongue and murther her ſelf, if he proffer'd her any violence: But if he would grant her the favour to ſpend one Month in bewailing her Husband, and then give her the liberty to make an entertainment for the Relations of the deceaſed, to take her leave of them, he ſhould find how much ſhe was his ſervant, and how far ſhe would comply with his Affections. It was eaſily granted, a very great dinner was provided, whither came all the kinred of the deceaſed: the Gentlewoman perceiving the Prince began to be warm in his wine, in hopes of enjoying her promiſe; ſhe deſired liberty to withdraw into an adjoyning Gallery to take the Air, but as ſoon as ſhe was come into it, ſhe caſt her ſelf headlong down in the preſence of the Prince, and all her dead Husbands Relations.

Varenij deſcriptio Regni Japoniæ, c. 14. p. 44.

2. *Cedrenus* obſerveth in his Hiſtory, that *Conſtantine* the Ninth, exerciſing tyranny as well in matters

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Cauſ.H.C. in Treat. of Paſſions. §. 4. p.8.

ters of Love as within his Empire, cauſed the Roman *Argyropulus* to be ſought out, aud commanded him to repudiate his Wife whom he had lawfully married, to take his daughter on condition that he would make him *Cæſar*, and aſſociate him with himſelf in his dignity: But if he condeſcended not to his will, he threatned to pull out his eyes, and to make him all the days of his life miſerable. The Lady who was preſent, ſeeing her Husband involv'd in all the perplexities that might be, and ignorant what anſwer to give unto the Emperour. Ah Sir, ſaid ſhe, I ſee you are much hindred in a brave way if it only reſt in your Wife that you be not great and happy, I freely deprive my ſelf of all, yea of your company, (which is more precious to me than all the Empires of the world) rather than prejudice your fortune: For know I love you better than my ſelf. And ſaying this ſhe cut off her hair, and voluntarily entred into a Monaſtery, which the other was willing enough to ſuffer, preferring Ambition before Love; a matter very ordinary amongſt great ones.

Camerar. oper. ſubciſiv. cent. 1. c. 51. p. 228.

Lonicer. Theatr. p. 465.

David Chytrei. Chronol. p. 51.

3. The Emperour *Conrad* the Third, beſieged *Guelphus* Duke of *Bavaria*, in the City of *Wensberg* in *Germany*: the Women perceiving that the Town could not poſſibly hold out long, petitioned the Emperour that they might depart, only with ſo much as each of them could carry on their Backs; which the Emperour condeſcended to, expecting they would have loaden themſelves with Silver and Gold, *&c.* But they came all forth with every one her Husband on her back, whereat the Emperonr was ſo mov'd that he wept, received the Duke into his favour, gave all the men their lives, and extol'd the women with deſerved praiſes. *Bodinus* ſays, that *Laurentius Medices* was reſtored to his health, by the only reading of this Story, when he had long in vain expected it from the endeavours of his Phyſicians.

Camerar. oper. ſubciſiv. cent. 1. c. 51. p. 229.

Lipſ. Monit. l. 2. c. 17. p. 385.

4. *Hota* was the Wife of *Rahi Benxamut* a valiant Captain, and of great reputation amongſt the *Alarbes*, ſhe had been bravely reſcued out of the hands of the Portugals (who were carrying her away Priſoner,) by the exceeding courage and valour of *Benxamut* her Husband. She ſhewed her thankfnlneſs to him by the ready performances of all the offices of love and duty: Some time after *Benxamut* was ſlain in a conflict, and *Hota* perform'd her Husbands Funeral Obſequies with infinite lamentations, laid his Body in a ſtately Tomb, and then for Nine days together ſhe would neither eat nor drink, whereof ſhe died, and was buried (as ſhe had ordain'd in her laſt Will) by the ſide of her beloved Husband. Of her I may ſay as Sir *Henry Wotton* wrote upon Sir *Albert Mortons* Lady:

He firſt deceas'd; She for a few days try'd
To live without him, lik'd it not and dy'd.

Camer. oper. ſubciſiv. cent. 1. c. 51. p. 225.

Plin. Ep. l. 3. p. 76.

Fulgoſ. l. 4. c. 6. p. 523.

Zuing. Theatr. vol. 1. l. 1. p. 49.

5. *Arria* the Wife of *Cecinna Pætus*, underſtanding that her Husband was condemn'd to dye, and that he was permitted to chuſe what manner of death lik'd him beſt: ſhe went to him and having exhorted him to depart this life conragiouſly, and bidding him farewel, gave her ſelf a ſtab into the Breaſt with a Knife ſhe had hid for that purpoſe under her Cloaths: Then drawing the Knife out of the wound and reaching it to *Pætus*, ſhe ſaid, *Vulnus quod feci Pæte non dolet, ſed quod tu facies: The wound I have made* Pætus, *ſmarts not; but that only which thou art about to give thy ſelf.* Whereupon *Martial* hath an Epigram to this purpoſe.

When Arria *to her Husband gave the Knife,* — *Martial Epigr. l. Epig.*
Which made the wound whereby ſhe loſt her Life:
This wound dear Pætus, *grieves me not, quoth ſhe,*
But that which thou muſt give thy ſelf grieves me.

Bakers Chron. p. 137.

Cambd. Remains. p. 207.

Speeds hiſt. p. 552.

6. King *Edward* the Firſt while Prince, warr'd in the Holy Land, where he reſcued the great City of *Acon*, from being ſurrendred to the Souldan; after which one *Anzazim*, a deſperate Sarazen (who had often been employed to him from the General) being one time upon pretence of ſome ſecret meſſage, admitted alone into his Chamber, he with an empoyſon'd Knife gave him three wounds in the Body, two in the Arm and one near the Arm-Pit, which were thought to be mortal, and had perhaps been ſo, if out of unſpeakable love the Lady *Elianor* his Wife, had not ſuck'd out the poyſon of his wounds with her mouth, and thereby effected a cure, which otherwiſe had been incurable. Thus it is no wonder that Love ſhould do wonders, ſeeing it is it ſelf a wonder.

Val. Max. l. 6. c. 7. p. 179.

Lonicer. Theatr. p. 464.

7. *Sulpitia* was the Wife of *Lentulus*, a perſon proſcrib'd by the Trium-Virate in *Rome*, he being fled into *Sicily*, ſhe was narrowly watch'd by *Julia* her Mother, leſt ſhe ſhould follow her Husband thither; but ſhe diſguiſing her ſelf in the habit of a Servant, taking with her two maids and as many men; by a ſecret flight ſhe got thither, not refuſing to be proſcrib'd her ſelf, to approve her fidelity and Love to her Husband.

Val. Max. l. 4. c. 6. p. 115.

Lonicer. Theatr. p. 465.

Uſſers Annals. J. p. 436.

8. *Artemiſia* the Queen of *Caria*, bare ſo true a love to her Husband *Mauſolus*, that when he was dead ſhe prepared his Funeral in a ſumptuous manner, ſhe ſent for the chiefeſt and moſt eloquent Orators out of all *Greece*, to ſpeak Orations in his Praiſe upon the chief day of the ſolemnity. When the Body was burnt, ſhe had the Aſhes carefully preſerv'd, and by degrees (in her drink) ſhe took down thoſe laſt remainders of her Husband into her own body, and as a further teſtimony of her Love to his Memory, ſhe built him a Sepulchre with ſuch magnificence, that it was numbred amongſt the ſeven wonders of the World.

A. Gell. l. 10. c. 18. p. 194.

Fulgoſ. l. 9. c. 10. p. 1284.

Zuing. Theatr. vol. 1. l. 1. p. 48.

9. *Learchus* by poyſon cut off *Archelaus* King of the *Cyrenians*, and his friend, and ſeiz'd upon his Kingdom in hopes of enjoying his Queen *Eryxona*, She pretending not to be diſpleas'd with the propoſals, invited *Learchus* to come alone in the night and confer with her about it: who in the ſtrength of his affection and fearing nothing of treachery; went unaccompanied to her Palace, where he was ſlain by two whom *Eryxona* had there hid for that purpoſe, and his body ſhe cauſed to be thrown out at the Window.

Fulgoſ. l. 9. c. 10. p. 1285.

Lonicer. Theatr. p. 465.

Polyæn. l. 8.

10. *Camma* the Wife of *Sinatus* the Prieſteſs of *Diana*, was a perſon of moſt rare beauty and no leſs virtue: *Eraſinorix* to enjoy her had treacherouſly ſlain her Husband, he had often attempted in vain to perſwade her to his embraces, by fair ſpeeches and gifts, and ſhe fearing he would add force to theſe, feigned her ſelf to be overcome with his importunity. To the Temple they went, and ſtanding before the Altar (as the cuſtom was) the new Bride drank a Cup of Wine in a Golden Vial to the Bridegroom, which he received and drank off with great pleaſure: which done, falling on her Knees with a loud voice, ſhe ſaid: I thank thee O Venerable *Diana*, that thou haſt granted me in thy Temple, to revenge the blood of my Husband, which was ſhed for my ſake: Which ſaid ſhe fell down and dyed. Now did *Eraſinorix* perceive the Wine he had drank was poyſon'd, nor was it long after

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e're he himself as another Sacrifice fell dead at the foot of the Altar.

Fulgos. l. 4. c. 6. p 524. Zuing. Theatr. vol. 1. l. 1. p. 49.

11. *Pandoerus* was one of the Captains of the Men of War under *Jacobus* King of *Persia*, who was the Son of *Usun Cassan*: this man had a most beautiful young Lady to his Wife (though not above sixteen years of Age) by whom he was most entirely belovcd. He having rebelled against his Soveraign, she long besought him that he would not enter Battle with his Enemies, but when he would not agree to her in that, she then intreated that at least he would kill her before the Fight, that so she might not be compelled to out-live him: when he had also denyed her in this, he gave Battel wherein he was overcome and slain, and his Wife being taken, was by the King bestowed upon one of his Captains: When therefore he would take her to Wife, she long opposed his intentions, and when at last she perceived he went about to gain that by force which he could not by entreaty; she requested some time wherein to deliberate upon the matter: It was granted, and when she had sent him a Note, wherein she had written; No man shall ever say, that the Wife of *Pandoerus* did long survive him; she fell upon a Sword and dyed.

Plut. paral. in Agide & Cleombrot. p. 802. Clarks mir. c. 65. p. 292.

12. *Leonidas* King of *Sparta* had married his Daughter *Chelonis* to *Cleombrotus*, afterwards he fell out with him and would have slain him: *Chelonis* taking her two little Sons, went to her Husband, earnestly begging his life of her angry Father, telling him that if he proceeded to kill her Husband, she would first kill her self: and pitifully complaining, she laid her face upon *Cleombrotus* his head, and casting her swoln and blubber'd eyes upon the standers by, *Leonidas* was mov'd to pity, and commanded *Cleombrotus* to get him thence into Exile, withal praying his daughter for his sake, to remain with him and not to forsake her Father who did so dearly love her, as for her sake alone to save the forfeit life of her Husband: But she by no means would yield to his request, but rising up with her Husband, she gave him one of his Sons, and taking the other in her own Arms, she voluntarily went with him into Banishment.

Lips. Monit. l. 1. c. 7. §. 5. p. 105. Lonicer. Theatr. p. 463. Val. Max. l. 4. c. 6. p. 115.

13. *Portia* the Daughter of *Cato*, and Wife of *Marcus Brutus*, when she conjectur'd by the sleepless and disturbed Nights of her Husband, that he had conceived some great thing in his mind, and conceal'd it from her in suspicion of her weakness; She (to give her Husband an instance of her constancy and secrecy) made her self a deep wound in her Thigh with a Razor, there followed a stream of Blood, Debility, and a Fever. When *Brutus* came home, sad at so unexpected an accident, she causing all to withdraw, Sit down Husband, said she, I have something that is serious to discourse with you: When I married you I came to your house as a Wife, not as a Mistress or Whore, nor only as a companion of your Bed and Board, but of all prosperous and adverse things: I am *Cato's* daughter, and reckon you that I am of that blood. What then? do I complain of you? Not at all, if I look at other matters, conjugal Solemnities, good will, and this external love, but I look higher, and would have your friendship also; and that is the only grief of my mind which torments me, that you have my fidelity in suspicion: For wherefore should you dissemble? Do I not perceive the care you are in? that there is some secret and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no assistance, expect some comfort at least from me: For as to my secrecy I am able to engage: Consider not the rest of my Sex, I say again that I am the daughter of *Cato*, and I add thereunto that I am the Wife of *Brutus*: either nature (being from such a Father) or conversation with such a Husband, will render me constant and invincible against all that is to be fear'd. Why do I multiply words, I my self have made experiment of my self, and see this wound which of my own accord I have given my self, that I might know whether I could undergo with courage any grief and torments: I can believe it, I am able to bear them, to despise them, and I can dye *Brutus* with and for my Husband. If therefore you are about any thing that is just and honourable, and worthy of us both, conceal it no longer. *Brutus* admiring the greatness of her mind, and surprised with the discovery of such an affection, lift up his hands for joy: And, *O all ye Powers above*, said he, *be ye favourable and propitious to my desires, and make me a Husband that is worthy of* Portia. Then he recited in order to her the conspiracy against *Cæsar*, and who they were that were concerned therein. She was so far from being affrighted therewith, or deterring him from it, that she encouraged him to proceed: But the day they were to perform the enterprise, being in fear for *Brutus* she swooned, and was scarcely recovered by him: At the last *Brutus* being overcome and slain at *Philippi*; she determin'd to dye, and when her friends being ever with her, deprived her of the opportunity and means, she at last snatch'd the burning coals with her hands out of the fire, and thrusting them into her mouth, she kept them there till she was choak'd.

Lips. Monit. l. 2. c. 17. p. 379.

14. In the Reign of *Vespasian*, there was a rebellion in *Gaul*; the chief Leader of which was *Julius Sabinus*, the *Gauls* being reduced, the Captain was sought after to be punish'd: But he had hid himself in a Vault or Cave which was the monument of his Grandfather, he caused a report to be spread of his death, as if he had voluntarily poyson'd himself, and the better to perswade men of the truth of it, he caused his house to be set on fire, as if his Body had therein been burnt. He had a Wife whose name was *Eponina*, she knew nothing of his safety, but bewail'd his death with inconsolable tears, there were only two of his freed men who were privy to it, who pitying their Lady, (who was determin'd to dye, and in order thereunto had now abstain'd from all manner of food for three days together) declared her purpose to her Husband, and besought him to save her that lov'd him so well: It was granted, and she was told that her *Sabinus* lived, she came to him where they lived with secrecy and undiscovered for the space of nine years together: She conceived and brought forth Children in that solitary mansion. At last the place of their Abode came to be known; they were taken and brought to *Rome*, where *Vespasian* commanded they should be slain: *Eponina* producing and shewing her Children, *Behold O* Cæsar, said she, *such as I have brought forth and brought up in a Monument, that thou mightest have more suppliants for our lives:* Cruel *Vespasian* that could not be mov'd with such words as these. Well they were both led to death, and *Eponina* joyfully dyed with her Husband, who had been before buried with him for so many years together.

Diodor. Sicul. l. 19. p. 626, 627.

15. *Eumenes* burying the dead, that had fall'n in the Battel of *Gabine* against *Antigonus*; amongst others, there was found the Body of *Ceteas*, the Captain of those Troops that had come out of *India*. This man had two Wives who accompanied him in the Wars, one which he had newly married, and another which he had marryed a few years before, but both of them bare an entire love to him, for whereas

whereas the Laws of *India* require that one Wife ſhall be burnt with her dead Husband; both theſe proffered themſelves to death, and ſtrove with that ambition, as if it was ſome glorious prize they ſought after. Before ſuch Captains as were appointed their Judges, the younger pleaded that the other was with child; and that therefore ſhe could not have the benefit of that Law. The elder pleaded that whereas ſhe was before the other in years, it was alſo fit that ſhe ſhould be before her in honour; ſince it was cuſtomary in other things, that the elder ſhould have place. The Judges when they underſtood by Midwives that the elder was with child, paſſed judgment that the younger ſhould be burnt, which done, ſhe that had loſt the cauſe departed, rending her Diadem, and tearing her hair as if ſome grievous calamity had befallen her. The other all joy at her victory, went to the Funeral Fire magnificently dreſſed up by her Friends, led along by her Kinred, as if to her Nuptials, they all the way ſinging Hymns in her praiſes; when ſhe drew near the fire, taking off her Ornaments, ſhe delivered them to her Friends and Servants as tokens of remembrance, they were a multitude Rings with variety of precious Stones, Chains and Stars of Gold, *&c.* this done, ſhe was by her Brother placed upon the combuſtible matter by the ſide of her Husband; and after the Army had thrice compaſſed the Funeral Pile, fire was put to it, and ſhe without a word of complaint finiſhed her life in the flames.

Lud.viv.de Chriſtian. Hæmina.l. 2.p. 360. Camerar. oper.ſubciſ. cent.1.c. 51. p.226.

16. *Clara Cervenda* was one of the moſt beautiful and faireſt Virgins in all *Bruges*; ſhe was married to *Bernard Valdaura*, at that time above forty four years of age. The firſt night after her marriage ſhe found that her Husbands Thighs were rolled and wrapped with Clouts, and that he was a man very ſore and ſickly; for all which ſhe lov'd him not a whit the leſs. Not long after *Valdaura* fell ſo ſick, that all the Phyſicians deſpaired of his life: then did ſhe ſo attend upon him, that in ſix weeks ſpace ſhe put not off her cloaths, only for ſhift, nor reſted above an hour (or two at the moſt) in a night, and that in her cloaths. This Diſeaſe was a venemous Relique of the Pox; and the Phyſicians counſelled *Clara* not to touch the ſick man, or come near him; and ſo alſo did her Kinred and Neighbours. All which moved her not, but having taken order for that which concerned the benefit of his Soul, ſhe provided him all things that might tend to the health of his body; ſhe made him Broths and Juleps, ſhe changed his Sheets and Clouts, although by reaſon of a continual looſneſs and many ſores about him, his body never left running with matter and filth, ſo that he never had any clean part about him. All the day ſhe reſted not, the ſtrength of her love ſupporting the delicacy of her body; by this good means *Valdaura* eſcaped that danger. After this, by reaſon of a ſharp and hot Rheum falling from his Brain, the Griſtle within his Noſe began to be eaten away; wherefore the Phyſicians appointed a certain powder to be blown up ſoftly into his Noſe at certain times with a Quill; no body could be found to take ſuch a loathſome ſervice in hand, becauſe of the ſtench that came from him; but *Clara* did it chearfully, and when his Cheeks and Chin were all covered over with Scabs, Wheals and Scales, ſo as no Barber could or would ſhave him, ſhe with her little Sciſſars played the Barber, and made him a deft Beard. From this Sickneſs he fell into another, which laſted ſeven years, during which time, with incredible diligence ſhe made ready his meat, put in his Tents, laid on his Plaiſters, dreſſed and bound up his Thighs, all rotten with Scabs and Ulcers, his Breath was ſuch that none durſt come near by ten paces, and abide by it, which yet ſhe proteſted was ſweet to her. This long ſickneſs, and the nouriſhing and medicining of a body oppreſſed by ſo many Diſeaſes, was a great matter in a Houſe that had no Rents or Profits coming in, and where Trade had ceaſed of a long time, and conſequently the gain: ſhe therefore to furniſh expences, ſold her Pretious Jewels, her Gold Chains, her rich Carcanets, her Garments of great value, a Cupboard of Plate, not caring for any thing ſo her Husband was relieved, and contenting her ſelf with little, ſo he wanted nothing. Thus *Valdaura* lingred on a life by the help of his Wife, within a rotten body, or rather within a Grave for twenty years together, in which time ſhe had eight children by him, yet neither ſhe nor they had ſo much as a Scab, Wheal or Pimple in any part of their bodies. *Valdaura* died an old man, for whoſe death his Wife *Clara* made ſuch mourning, as they who knew her well, ſay never woman did for any Husband. When ſome inſtead of comforting her, told her, God had done much in taking him away, and that they therefore came to congratulate with her, ſhe deteſted their ſpeeches, wiſhing for her Husband again, in exchange of five children, and though ſhe was yet both young and luſty, and ſought to by many, ſhe reſolved not to marry; ſaying, ſhe ſhould never meet with any whom ſhe could like ſo well as her dear *Bernard Valdaura*.

CHAP. IX.

Of the Indulgence and great Love of ſome Parents to their Children.

THat natural affection which we bear towards them that proceed from us, we have in common with other creatures. The Poet hath expreſſed it in the moſt cruel of all other Beaſts.

Reynold's Treat. of the paſ.c.10. p.86.

——The Tiger which moſt thirſts for blood,
Seeing her ſelf robbed of her tender Brood,
Lies down lamenting in her Scythian Den,
And licks the prints where her loſt whelps had lain.

Only this affection reigns with greater power in the Souls of ſome than others; and the effects of it have been ſuch as cannot but detain us with ſome pleaſure in the peruſal of them.

Zuing. Theatr. vol. 1.l.1.p.57.

1. *Charles* the Great was ſo great a Lover of his Sons and Daughters, that he never dined or ſupped without them; he went no whither upon any journey, but he took them along with him: and when he was asked why he did not marry his Daughters, and ſend his children abroad to ſee the world, his reply was, That he was not able to bear their abſence.

Bruſon. Ex. l.6.c.4. p. 346. Zuing. vol. 1.l.1.p.56. Sabellic. Ex.l.3.c.4. p.149.

2. *Nero Domitius* the Son of *Domitius Ænobarbus* and *Agrippina*, by the ſubtlety of his Mother obtained the Empire. She once enquired of the Chaldeans if her Son ſhould reign: they told her, that they had found he ſhould, but that withal he ſhould be the death of his Mother: *Occidat modo imperet*

imperet, said she; let him kill me, provided he live to be Emperour. And she had her wish.

Sabellic. Ex.l.3.c.4. p.137.

3. *Solon* was a person famous throughout all *Greece*, as having given Laws to the Athenians, being in his Travels came to *Miletum* to converse with *Thales* who was one of the seven wise men of *Greece*: these two walking together upon the Market place, one comes to *Solon*, and told him that his Son was dead; afflicted with this unexpected as well as unwelcome news, he fell to tearing of his Beard, Hair and Cloaths, and fouling of his face in the dust, immediately a mighty conflux of people was about him, whom he entertained with howlings and tears: when he had lain long upon the ground, and delivered himself up to all manner of expressions of grief, unworthy the person he sustain'd, so renowned for gravity and wisdom, *Thales* bade him be of good courage, for the whole was but a contrivance of his, who by this artifice had desired to make experiment whether it was convenient for a wise man to marry, and have children, as he had pressed them to do; but that now he was sufficiently satisfied it was no way conducible, seeing he perceived that the loss of a child might occasion a person famous for wisdom to discover all the signs of a mad man.

Val.Max.l. 5.c.7.p. 152. Sabellic. Ex.l.3.c.1. p.138. Plut.in Demetrio p. 906. Brusoni.fac. et.l.9.c.4. p.346.

4. *Seleucus* King of *Syria* was inform'd by *Erasistratus* his Physician, that his Son *Antiochus* his languishment proceeded from a vehement love he had taken to the Queen *Stratonice* his beautiful and beloved Wife, and that his modest suppression of this secret (which he had found out by his art) was like to cost the life of the young Prince. The tender and indulgent Father resigned her up unto his Son, by a marvellous example overcoming himself to consult the life and contentment of his Son.

Zuing. Theatr. vol. 1.l.1.p.56. Lud.Viv.de veritat.fid. l.2.

5. *M. Tullius Cicero* was so great a Lover of his Daughter *Tulliola*, that when she was dead he laboured with great anxiety and his utmost endeavour to consecrate her memory to posterity; he says he would take care, that (by all the monuments of the most excellent wits both of Greek and Latine) she would be reputed a Goddess: how solicitously doth he write to *Atticus*, that a piece of ground should be purchased in some eminent place wherein he might cause a Temple to be erected and dedicated to *Tulliola*? He also wrote two Books concerning the death of his Daughter; wherein it is probable, that he made use of all that riches of wit and eloquence wherein he was so great a master, to perswade the people that *Tulliola* was a Goddess.

Fulgos. l.5. c.6. p.647.

6. The elder *Cato* was never so taken up with employment in any affair whatsoever, but that he would always be present at the washing of his Son *Cato*, who was but newly born, and when he came to such age as to be capable of Learning, he would not suffer him to have any other Master besides himself. Being advised to resign up his Son to the Tutorage of some learned servant, he said he could not bear it, that a servant should pull his Son by the ears; nor that his Son should be indebted for his Learning and Education to any besides himself.

Plut. in Ageslao. p. 610.

7. *Agesilaus* was above measure indulgent to his children; the Spartans reproached him, that for love of his Son *Archidamus*, he had concerned himself so far as to impede a just judgment; and by his intercession for the Malefactors, had involv'd the City in the guilt of being injurious to *Greece*, He used also at home to ride upon the Hobby-horse with his little children; and being once by a friend of his found so doing, he entreated him not to discover that act of his to any man, till such time as he himself was become the Father of Children.

Plut.in Demetrio.p. 897.

8. *Antigonus* resented not the Debauches, Luxury, and drunken Bouts of his Son *Demetrius*, to which that Prince (in times of peace) was overmuch addicted, though in time of war he carried himself with much sobriety. When the publick fame went that *Demetrius* was highly enamoured of *Lamia* the Courtisan, and that at his return from abroad he kissed his Father: *What*, said *Antigonus*, *you think you are kissing of* Lamia. Another time when he had spent many days in drinking, and pretended he was much troubled with Rheum: *I have heard as much*, said *Antigonus*, *but is it Thasian or Chian Rheum?* Having heard that his Son was ill, he went to visit him, and met with a beautiful Boy at the door, being entred the Chamber, and sate down, he felt of his pulse; and when *Demetrius* said that his Feaver had newly left him: *Not unlike, Son*, said he, *for I met it going out at the door just as I came hither.* Thus gently he dealt with him in all these his miscarriages, in consideration of divers other excellent qualities he was master of.

Purch.pilg. tom.1.l.6.c. 4.p.734.

9. *Syrophanes*, a rich Ægyptian, so doted on a Son of his yet living, that he kept the Image of him in his House; and if it so fell out that any of the servants had displeased their Master, thither they were to flie as to a Sanctuary, and adorning that Image with Flowers and Garlands, they that way recovered the favour of their Master.

Val.Max.l. 5.c.1.p. 152.

10. *Ariobarzanes* resign'd the Kingdom of *Cappadocia* to his Son in the presence of *Pompey* the Great: the Father had ascended the Tribunal of *Pompey*, and was invited to sit with him in the Curule Seat; but as soon as he observ'd his Son to sit with the Secretary in a lower place than his fortune deserved, he could not endure to see him placed below himself, but descending from his Seat, he placed the Diadem upon his Sons head, and bade him go and sit in that place from whence he was lately risen; tears fell from the eyes of the young man, his body trembled, the Diadem fell from his head, nor could he endure to go thither where he was commanded. And which is almost beyond all credit, he was glad who gave up his Crown, and he was sorrowful to whom it was given: nor had this glorious strife come to any end, unless *Pompeys* authority had joyned it self to the Father's will; for he pronounced the Son a King, commanded him to take the Diadem, and compelled him to sit with him in the Curule Seat.

Knowl's Turk.hist.p. 337,338.

11. *Mahomet* the Second, first Emperour of the Turks, was no sooner possessed of his Father's Throne, but as a young Tyrant forgetting the Laws of Nature, was presently in person himself about to have murdered with his own hands his youngest Brother, then but eighteen months old, begotten on the fair Daughter of *Sponderbeius*, which unnatural part *Moses* one of his Bassas, and a man greatly in his favour, perceiving, requested him not to embrue his own hands in the blood of his Brother, but rather to commit the execution thereof to some other, which thing *Mahomet* commanded him (the author of that counsel) forthwith to do: so *Moses* taking the Child from the Nurse, strangled it, with pouring water down the throat thereof. The young Lady understanding of the death of her child (as a woman whom fury had made past fear) came, and in her rage reviled the Tyrant to his House, shamefully upbraiding him for his inhumane cruelty: when *Mahomet*

homet to appeaſe her fury, requeſted her to be content, for that it ſtood with the policy of his State, and willed her, for her better contentment: to ask whatſoever ſhe pleaſed, and ſhe ſhould forthwith have it. But ſhe deſiring nothing more but in ſome ſort to be revenged, deſired to have *Moſes* the Executioner of her Son delivered unto her bound, which when ſhe had obtained, ſhe preſently ſtruck him into the Breſt with a knife, (crying in vain upon his unthankful Maſter for help) and proceeding in her cruel execution, cut an hole in his right ſide, and by piece-meal cut out his Liver, and caſt it to the Dogs to eat; to that extremity did ſhe reſent the death of her beloved Son.

Clark's mirrour. c. 87. p. 400.

12. *Scilunus* had eighty Sons, and when he lay upon his Death-bed he called them all before him, and preſented them with a Bundle or Sheaf of Arrows, and bade each of them try whether with all his ſtrength he was able to break that Sheaf, they all of them having attempted it in vain, he then drew out a ſingle arrow, and bade one of them break that, which he eaſily did, intimating to them thereby, that unity and compacted ſtrength is the bond which preſerves Families and Kingdoms, which bond if it be once broken, all runs quickly into ruines.

Clark's mir. c. 90. p. 402.

13. *Monica* the Mother of S. *Auſtin*, while her Son was a Manichee, and addicted over-much to a life of ſenſuality and voluptuouſneſs, out of her dear and tender affection to him, ceaſed not to make continual prayers with abundance of tears in his behalf: which occaſioned S. *Ambroſe* one time to comfort her with theſe words, *Impoſſibile eſt ut filius tantarum Lachrymarum periret: It's impoſſible that a Son of ſo many prayers and tears ſhould miſcarry.*

Bruſon. fac. l. 5. c. 4. p. 347.

14. *Octavius Balbus* was proſcribed by the Triumvirate, whereupon he fled away, and was now got out of danger; when hearing that his Son was ſlain by them, he returned of his own accord, and offered his Throat to the Executioners.

Bruſon. fac. l. 5. c. 4. p. 347.

15. *Ceſetius* was importun'd by *Cæſar* to renounce and expel from his Houſe one of his Sons, who in the time of his Tribuneſhip, had given him matter of offence: the old man was ſo great a lover of his children, that he boldly told him, that he ſhould ſooner deprive him of all his children at once by violence, than he ſhould perſwade him to ſend one of them away with any mark of his diſpleaſure.

Bruſon. fac. l. 5. c. 4. p. 348.

16. *Pericles*, though he had buried his Siſter and divers others of his near Relations; yet bare all this with great conſtancy and an unbroken mind. But when his Son *Paraclus* died, though he endeavoured with all his might to digeſt ſo great a grief, and to ſuppreſs any appearance thereof, yet he was not able to do it, but burſt out into tears and lamentations, crying out, *The Gods preſerve to me the poor and little* Camillus, *the only Son I have now left unto me.*

Langii Polyanth. p. 848.

17. *Ægeus* ſtood upon a high Rock, whence he might ſee a great way upon the Sea, in expectation of the return of his Son *Theſeus* from *Creet*, having made him promiſe at his departure, that if all things went well with him, at his return his Ship ſhould be ſet forth with Sails and Streamers of white colour, to expreſs the joyfulneſs of his return. The old man after his long watching, at laſt did diſcern the Ship making homewards, but it ſeems they had forgot to advance the White Colours, as they had promiſed; when therefore *Ægeus* ſaw nothing but black, concluding that his Son had miſcarried in his journey, and was dead, not able to endure the grief he had conceived hereof, he threw himſelf headlong into the Sea, from the top of the Rock whereon he ſtood, and ſo died.

Langii Polyanth. p. 848.

18. *Gordianus* the Elder, the Proconſul of *Africa*, was made choice of by them of *Africa*, and the Soldiers in his Army, to be their Emperour, againſt the cruelty of the *Maximini*; but as ſoon as he underſtood that his Son was ſlain by the Maximines, he was not able to ſupport himſelf under the great weight of his grief, but hanged himſelf in his own Bed-chamber.

Ælian. var. hiſt. l. 13. p. 309. Langii Polyanth. p. 847.

19. *Socrates* one day was ſurpriſed by *Alcibiades*, childiſhly ſporting with his Son *Lamproclus*; and when he was ſufficiently derided by *Alcibiades* upon that account; *You have not*, ſaid he, *ſuch reaſon as you imagine, to laugh ſo profuſely at a Father playing with his child, ſeeing you know nothing of that affection which Parents have to their children; contain your ſelf then till you come to be a Father your ſelf, when perhaps you will be found as ridiculous as I now ſeem to you to be.*

CHAP. X.

Of the Reverence and Piety of ſome Children to their Parents.

UPon a Marble Chair in *Scone*, where the Kings of *Scotland* were uſed to be Crowned; and which King *Edward* the Firſt cauſed to be carried to *Weſtminſter*, was written this Diſtich.

Ni fallat fatum, Scoti quocunque locatum
Inveniant lapidem, regnare tenentur ibidem.

Unleſs unalterable fate do feign,
Where e're they find this Stone the Scots ſhall reign.

We may ſay it, and perhaps with more aſſurance, that where ever we find that Piety and Reverence that is due to Parents, there is a kind of earneſt given of a worthy and proſperous perſon; for having this way entituled himſelf to the promiſe of God, whatſoever become of the Fates it ſhall be ſurely perform'd to him, as may be ſeen in divers of the following examples.

Cauſſ. H. C. tom. 1. l. 1. p. 5.

1 *Boleſlaus* the fourth King of *Poland* had the picture of his Father, which he carried hanging about his Neck in a Plate of Gold; and when he was to ſpeak, or do any thing of importance, he took this picture, and kiſſing it, uſed to ſay, *Dear Father, I wiſh I may not do any thing remiſſy, or unworthy of thy name.*

Plut. in vitâ Attici p. Fuller. H. S. l. 1. c. 6. p. 15.

2. *Pomponius Atticus* making the Funeral Oration at the death of his Mother, proteſted, that having lived with her ſixty and ſeven years, he was never reconciled to her; becauſe, added he, in all that time there never happened the leaſt jar betwixt us that needed reconciliation.

Alvarez. hiſt. of China part. 1. c. 29. p. 150. Herbert's trav. l. 3. p. 339.

3. The Emperour of *China* on certain days of the year, viſiteth his Mother, who is ſeated on a Throne, and four times on his feet, and four times on his knees he maketh her a profound reverence, bowing his head even to the ground. The ſame cuſtom is alſo obſerved through the greateſt part of the Empire; and if it chance that any one is negligent or deficient in this duty to his Parents,

he is complain'd of to the Magiſtrates, who puniſh ſuch offenders very ſeverely. But generally no people expreſs more filial reſpect and duty than they.

Baker's Chron. p. 406. Fuller. H.S. l. 1. c. 6. p. 13.

4. Sir *Thomas Moore* being Lord Chancellour of *England*, at the ſame time that his Father was a Judge of the King's Bench, he would always at his going to *Weſtminſter* go firſt to the King's Bench, and ask his Father bleſſing before he went to ſit in the Chancery.

Zuing. Theatr. vol. 1. l. 1. p. 56.

5. *Alexander* the Great ſent his Mother *Olympias* many Royal Preſents out of the Aſian Spoils; but withal forbade her to intermeddle with State affairs, or to challenge to her ſelf ſuch offices as appertained to the Governour. *Olympias* expoſtulated theſe things very ſharply with him, which yet he eaſily endured. But upon a certain time when he had received long Letters from *Antipater*, filled with complaints againſt her: Antipater, ſaid he, *doth not know that one ſingle tear of my Mother is able to blot out ſix hundred of his Epiſtles.*

Cauſſ. H.C. tom. 1. l. 3. p. 113. Lon. Theatr. p. 272. Solin. c. 11. p. 225. Camerar. oper. ſubciſ. cent. 1. c. 86. p. 401.

6. There happened in *Sicily* (as it hath often) an eruption of *Ætna*, now called Mount *Gibel*, it murmurs, burns, belches up flames, and throws out its fiery entrails, making all the world to flie from it. It happened then that in this violent and horrible breach of flames (every one flying and carrying away what they had moſt precious with them) two Sons, the one called *Anapias*, the other *Amphinomus*, careful of the wealth and goods of their Houſes, reflected on their Father and Mother, both very old, who could not ſave themſelves from the fire by flight: *And where ſhall we*, ſaid they, *find a more precious treaſure than thoſe who begat us?* The one took up his Father on his Shoulders, the other his Mother, and ſo made paſſage through the flames. It is an admirable thing, that God in the conſideration of this piety, though Pagans, did a miracle, for the monuments of all Antiquity witneſs, that the devouring flames ſtaid at this ſpectacle, and the fire waſting and broiling all about them, the way only through which theſe two good Sons paſſed, was tapeſtryed with freſh verdure, and called afterwards by poſterity the Field of the Pious, in memory of this Accident.

Plut. in Artaxerx. p. 1021. Lon. Theatr. p. 276. Fulgoſ. l. 5. c. 4. p. 618.

7. *Artaxerxes* the Firſt, King of *Perſia*, was a fervent lover of *Statyra* his wife, and though he knew, that by the fraud of his Mother *Paryſatis* ſhe had been empoyſoned and murdered, yet piety to his Mother overcame his conjugal affection; and he ſo diſſembled the injury of his Mother, that he not only ſpake nothing of revenging her wickedneſs; but which is more ſtrange, he never gave the leaſt ſign of his being offended, by any alteration of his countenance towards her, unleſs in this, that deſiring to go to *Babylon*, he gave her leave, and ſaid, that he would not ſee *Babylon* while ſhe lived.

Zonar. Anal. tom. 2. p. 86. Xiphil. in Auguſto. p. 60.

8. *Q. Cicero* Brother of *Marcus*, being proſcribed, and ſought after to be ſlain by the Triumvirate, was hid by his Son, who for that cauſe was hurried to torments; but by no puniſhments or tortures could he be forced to betray his Father. The Father mov'd with the piety and conſtancy of the Son, of his own accord offered himſelf to death, leſt for his ſake they ſhould determine with utmoſt ſeverity againſt his Son.

Zuing. vol. 1. l. 1. p. 84.

9. *Epaminondas* the Theban General, being asked what was the moſt pleaſant thing that had happened to him throughout his whole life; replyed it was this, that he had carried away the Leuctrian Victory, his Father and Mother being both alive. *Plut. in M. Coriolan. p. 215.*

Lon. Theatr. p. 278.

10. There were three Brothers, who upon the death of the King their Father, fell out amongſt themſelves, about ſucceſſion in the Kingdom, at laſt they agreed to ſtand to the judgment and determination of a Neighbour King, to whom they fully referred the matter. He therefore commanded the dead body of the Father to be fetched out of his monument, and ordered that each of them ſhould ſhoot an arrow at his heart, and he that hit it, or came the neareſt to it ſhould ſucceed. The elder ſhot firſt, and his arrow paſſed through the Throat of his Father: the ſecond Brother ſhot his Father into the Breaſt, but yet miſſed the heart. The youngeſt deteſting this wickedneſs, *I had rather*, ſaid he, *yield all to my Brothers, and utterly reſign up all my pretences to the Kingdom, than to treat the body of my Father with this contumely.* This ſaying of his conſidered, the King paſſed ſentence, that he alone was worthy of the Kingdom, as having given evidence how much he excelled his Brothers in virtue, by the piety he had ſhewed to the dead body of his Father.

Val. Max. l. 5. c. 4. p. 142.

11. *Caius Flaminius* being a Tribune of the people, had promulged a Law about the diviſion of the Fields of *Gallia*, man by man; the Senate unwilling it ſhould paſs, oppoſed it, but he reſiſted both their entreaties and threats. They told him they would raiſe an Army againſt him, in caſe he ſhould not deſiſt from his intentions: notwithſtanding all which, unaffrighted he aſcends the Pulpit, and being now ready with all the people about him, by their ſuffrages to have it paſs into a Law; his own Father came and laid hands upon him, enjoyning him to come down: he broken with this private command, deſcended from the Pulpit, and was not ſo much as reproach'd with the leaſt murmur of the people whom he had forſaken; but the whole aſſembly ſeemed to approve this his piety to his Parent, although ſo much to their own prejudice.

Sabell. Ex. l. 3. c. 6. p. 151. Solin. c. 7. p. 198. Val. Max. l. 5. c. 4. p. 143. Plin. nat. hiſt. l. 7. c. 36. p. 174.

12. The Pretor had ſentenced to death a woman of good Birth for a capital crime, and had conſign'd her over to the Triumvir to be killed in priſon. The Jaylor that received her, mov'd with compaſſion, did not preſently ſtrangle her, but beſides permitted her Daughter to come often to her, though firſt diligently ſearched, leſt ſhe ſhould convey in any ſuſtenance to her, the Jaylor expecting that ſhe ſhould die of famine. When therefore divers days had paſſed, wondring within himſelf what it might be that occaſioned her to live ſo long, he one day ſet himſelf to obſerve her Daughter with greater curioſity, and then diſcovered how with the Milk in her Breaſts ſhe allayed the famine of her Mother. The news of this ſtrange ſpectacle of the Daughter ſuckling her Mother, was by him carried to the Triumvir, by the Triumvir to the Pretor, from the Pretor it was brought to the judgment of the Conſul, who pardoned the woman as to the ſentence of death paſſed upon her, and to preſerve the memory of that fact, where her priſon ſtood they cauſed an Altar to be erected to piety.

Cauſſ. tom. 1. l. 3. p. 111.

13. *Nicholaus Damaſcenus* aſſures us, that the Piſidians uſed to preſent the Firſt Fruits of all the Viands of a Feaſt to their Fathers and Mothers, eſteeming it an unworthy thing to take a plentiful refection without due honours firſt done to the authors of life.

14. *Martius Coriolanus* having well deſerved of the Common-wealth, was yet unjuſtly condemned, whereupon he fled to the *Volſci*, at that time in Arms againſt *Rome*, followed with an Army of theſe

Zon. Annal. tom. 2. f. 59. Val. Max. l. 5. c. 4. p. 141. Lon. Theatr. p. 278. Liv. Hist. l. 2. p. 34. Plut. in M. Coriolan. p. 230, 231.

these, he streight rendred himself very formidable to the Romans. Embassadors were sent to appease him, but to no purpose: the Priests met him with entreaties in their Pontifical Vestments, but were also returned without effect: The Senate was astonished, the people trembled, as well the men as the women, bewailed the destruction that was now sure to fall upon them. Then *Volumnia* the Mother of *Corolianus*, taking *Velumnia* his wife along with her and also his Children, went to the Camp of the *Volsci*, whom as soon as the Son saw, as one that was (an entire Lover of his Mother, he made hast to embrace her: She angrily said, first let me know, (before I suffer my self to be embraced by you) whether I am come to a Son or an Enemy, and whether I am a Captive or a Mother in your Camp? and much she said after this manner with tears in her eyes: He moved with the tears of his Mother, Wife and Children, embracing his Mother; You have conquer'd, said he, and my Country hath overcome my just anger, prevailed with by her entreaties, in whose womb I was conceiv'd, and so he freed the Roman fields, and the Romans themselves, from the sight and fear of those enemies he had led against them. *Livy* calls *Veturia* the Mother, and *Volumnia* the Wife of *Corolianus*.

Val. Max. l. 5. c. 4. p. 142.

15. *Marcus Cotta* upon that very day that he came to age, and was permitted to take upon him the Virile Gown, forthwith as soon as he descended from the Capitol, he accused *C. Carbo* by whom his Father had been condemned, and having proved him guilty had him condemned. Thus happily and by a gallant action he began his manhood, and gave proof of his eloquence and wit.

Val. Max. l. 5. c. p. 142. Lon. Theatr. p. 275.

16. *M. Pomponius* Tribune of the people, accused *L. Manlius* the Son of *Aulus*, who had been Dictator; for that he had added a few days wherein he continued his Dictatorship, as also for that he had banished his Son *Titus* from the society of men; and commanded him to live in the Country: which when the young man heard he got to *Rome* by break of day, and to the house of *Pomponius*. It was told him that *Manlius* was there, and he supposing the angry young man had brought him something against his Father, rose from his bed, and putting all out of the Room sent for the young man to him: But he (as soon as entred) drew his Sword, and swore he would kill him immediately, unless he would give him oath that he would cease to accuse his Father. *Pomponius* compelled by this terror gave his oath, assembled the people, and then told them upon what account it was requsite for him to desist from his accusation. Piety to mild Parents is commendable, but *Manlius* in this his action so much the more, that having a severe Parent, he had no invitation from his indulgence; but only from his natural affection to hazard himself in his behalf.

Lon. Theatr. p. 273.

In the Civil Wars betwixt *Octavianus* and *Antonius*, as it often falls out, that Fathers and Sons and Brothers and Brothers take contrary parts; so in that last Battle at *Actium*, where *Octavianus* was the Victor, when the Prisoners (as the custom is) were counted up; *Metellus* was brought to *Octavianus*, whose face (though much chang'd by anxiety and a Prison) was known to *Metellus* his Son; who had been on the contrary part: With Tears therefore he runs into the embraces of his Father, and then turning to *Octavianus*; This thy enemy (said he) hath deserved death, but I am worthy of some reward for the service I have done thee: I therefore beseech thee instead of that which is owing me, that thou wouldst preserve this man, and cause me to be killed in his stead. *Octavianus* mov'd with this piety; (though a great enemy) gave unto the Son the life of the Father.

Sabel. Exempl. l. 1. c. 5. p. 24. Fulgos. l. 5. c. 4. p. 617. Plut. in Demetrio. p. 914, 915.

18. *Demetrius* the King of *Asia* and *Macedonia*, was taken Prisoner in battle by *Seleucus* King of *Syria*; *Antigonus* his Son was the quiet Possessor of the Kingdom, yet did he change the Royal Purple into a mourning habit, and in continual tears sent abroad his Embassadors to the neighbouring Kings; that they would interpose in his Fathers behalf for the obtaining of his liberty. He also sent to *Seleucus* and promised him the Kingdom and himself as a hostage, if he would free his Father from Prison. After he knew that his Father was dead, he set forth a great Navy, and went forth to receive the body of the deceased, which by *Seleucus* was sent towards *Macedonia*: He received it with such mournful solemnity, and so many tears; as turned all men into wonder and compassion. *Antigonus* stood in the Poop of a great Ship, (built for that purpose) cloathed in black, bewailing his dead Father: The ashes were inclosed in a Golden Urn, over which he stood a continual and disconsolate spectator. He caused to be sung the virtues and noble Atchievements of the deceased Prince, with voices form'd to piety and lamentation. The Rowers also in the Gallies so order'd the stroaks of their Oars, that they kept time with the mournful voices of the other. In this manner the Navy came near to *Corinth*, so that the Rocks and Shores themselves seemed to be moved unto mourning.

Fulgos. l. 5. c. 4. p. 620. Cel. Rhod. l. 11. c. 17. p. 507.

19. *Opius* a Citizen of *Rome*, was proscribed by the Trium-Virate, and whereas he was infeebled by old Age; and had a Son who might without danger have remained at home; yet the Son chose rather with the hazard of his own life, to deliver his Father out of the present danger he was in. He therefore took him upon his Shoulders, and with great labour carried him out of the City, where he lay concealed under the habit of a Beggar: At last, he got with him safe into *Sicily*, where *Sextus Pompeius* received all the Proscribed. It was not long e're (for this singular piety he had shewed to his father) the people of *Rome* were mov'd to recal him, and restore him to his Country; where upon his return he was by them also created Ædile, in which magistracy, when through the seisure of his goods he had not wherewithal to set forth the publick plays; that he might not want the accustomed honour, the Artificers for the Theatre gave him their work *gratis*, and that nothing might be lacking for the furniture of the Plays, the whole people of *Rome* threw him in so largely; that not only there was sufficient preparation for all things, but also he was thereby exceedingly inriched, and highly commended for his piety.

Sabel. l. 3. c. 6. p. 74. Pezel. mellific. tom. 1. p. 55. Justin. hist. l. 2. p. 52.

20. *Miltiades* for an expedition he had not so advisedly undertaken against *Parus*; and wherein he had been unfortunate, was condemn'd by the Athenians in a fine of fifty Talents; which mighty sum when he was not able to pay, and was dead in Prison of a wound in his Thigh received in that voyage, and therefore was denyed Burial; his Son *Cimon*, doubted not to resign himself voluntarily into Prison, till himself had made payment of the debt. But *Cimon* himself being not able to make satisfaction; it happened that *Callias* one of the richest men in the City, married *Elpenice* his Sister, who paid the fine of *Miltiades* now become *Cimons*, by which means *Cimon* being set free, received at once the great glory and reward of his piety to his Father.

21. *Darius* invaded *Scythia* with all the forces of

Val. Max. l. 5. c. 4. p. 144. his Empire, the Scythians retreated by little and little, till they came to the uttermost deserts of *Asia*, *Darius* sent his Ambassadors to them, to demand what end they intended to make of their flying, and where it was that they would begin to fight. They returned him for answer, that they had no Cities, nor cultivated fields, for which they should give him battle, but when once he was come to the place of their fathers monuments, he should then understand after what manner the Scythians did use to fight, so great a reverence had even that barbarous Nation to their dead Ancestors.

Sabell. Exempl. l. 1. c. 4. p. 24. 22. When *Scipio* the Consul fought unprosperously with *Hannibal* at the River *Ticinum*; and was sore wounded, his Son *Scipio* (afterwards called *Africanus* the Elder) though he was scarce out of the years of his Childhood; yet did he deliver his father by his seasonable valorous interposition: Neither did the infirmity of his Age, nor his want of experience in military affairs, nor the unhappy event of an infortunate Battle so appal him, (enough to do it to an old Soldier) but that he deserved a double and illustrious Crown, for having at once sav'd a Father and a General.

Val. Max. l. 2. c. 5. p. 42, 43. 23. No man saw a guilded Statue, neither in the City of *Rome* nor throughout all *Italy*, before such time as M. *Acilius Glabrio* a Knight, placed one in the Temple of Piety to the honour of his Father, The Son himself dedicated that Temple in the Consulship of *P. Cornelius Lentulus*, and *M. Bebius Tamphilus*; for that his father had obtained his desire, and had overcome *Antiochus* at the straits of *Thermopolæ*:

Cambd. Remains. p. 205. Speeds hist. p. 554. Clarks mir. c. 23. p. 75. 24. When *Edward* the First heard of the death of his only Son; he took it grievously as a Father but patiently as a wise man, but when he understood shortly after of the death of King *Henry* the Third his Father, he was wholly dejected and comfortless: Whereat when *Charles* King of *Sicily* (with whom he then sojourned in his return from the holy Land) greatly marvelled; he satisfied him with this, God may send me more Sons, but the death of a father is irrecoverable.

Chetw. hist. collect. cent. 5. p. 137. 25. In the time of *Pedro* the cruel, there was a Citizen of eighty years old condemned by him to death; a Son of his of eighteen years age, offered willingly to be put to death to excuse the old man his Father, which the cruel Tyrant (instead of pardoning him for his rare piety) accepted of, and put him to death accordingly.

Ælian var. hist. l. 3. c. 22. p. 117, 118. 26. When the City of *Troy* was taken, the Greeks did as became gallant men; for pitying the misfortune of their Captives, they caused it to be proclaim'd, that every free Citizen had liberty to take away along with him any one thing that he desired. *Æneas* therefore neglecting all other things, carried out with him his houshold Gods: The Grecians delighted with the piety of the man, gave him a further permission to carry out with him any one other thing from his House; whereupon he took upon his Shoulders his Father, who was grown old and decrepit, and carried him forth: The Grecians were not lightly affected with this sight, and deed of his, and thereupon gave him all that was his, confessing that nature it self would not suffer them to be enemies, but friends to such as preserved so great piety towards the Gods, and so great a Reverence to their Parents.

Plut. in Sertorio. p. 580. Clarks mir. c. 23. p. 78. 27. *Sertorius* that Gallant Roman was a great lover of his Mother, in so much that being General in *Spain*, he desired that he might have liberty to come home from so noble and gainful an employment, that he might enjoy her company: and when afterwards he heard of her death, he was so smitten to the heart with that unwelcome tydings, that little wanted but that he had dyed by reason of his excessive sorrow: For he lay seven days altogether upon the ground, in all which time he never gave his Soldiers the watchword, nor would suffer himself to be seen by any of his most familiar friends.

Val. Max. l. 4. cap. Langij Polyanth. p. 848. 28. The Emperour *Decimus* had a purpose and earnest desire to set the Crown upon the head of his Son *Decius*, but he utterly refused it saying: I fear lest being made an Emperour, I should forget that I am a Son, I had rather be no Emperour and a dutiful Son, than an Emperour and such a Son as hath forsaken his due obedience: Let then my Father bear the Rule, and let this be my Empire to obey with all humility, whatsoever he shall command me. By this means the solemnity was put off, and the young man was not crowned, unless you will say that his signal piety towards his Parent, was a more glorious Crown to him than that which consisted of Gold and Jewels.

CHAP. XI.

Of the singular Love of some Brethren to each other.

IT is not only a rare thing to see Brethren to live together in a mutual love and agreement with each other: but withal it is observed that when they have fallen out, they have managed their enmities and Animosities with greater rancour and bitterness, than if they had been the greatest strangers to each other in the world. On the other side, where this fraternal Love has rightly seated it self in the Soul, it hath used to shew it self in as great a reality and fervency as any other sort of Love whatsoever.

Fulgos. l. 5. c. 5. p. 628. 1. *Lucius Lucullus* a Senator of *Rome*, though he was elder than his Brother *Marcus*, yet had so great a Love to him; that (though the Roman custom was otherwise) he could never be perswaded to stand for any place of Magistracy, till his Brother was at a lawful age to enter upon one also: This was understood by the people, who therefore created them both Ædiles in their absence.

Fulgos. l. 5, c. 5. p. 627. Burtons mel. part. 3. §. 3. p. 564. Plut. in Reg. Apoteg. p. 2. There was a report though a false one, that *Eumenes* King of *Asia*, was slain by the fraud of *Perseus*; his Brother *Attalus* upon the news, seiz'd upon the Diadem, and married the Wife of his Brother, but being informed of *Eumenes* his return he went forth to meet him, not withour apprehensions of fear, in regard of what he had done in his absence. *Eumenes* made no shew of his displeasure, only whispered him in the ear, that before he married another mans wife, he should be sure her Husband was dead. This was all, and not long after dying, though by his Wife he had a Son of his own, yet he left the Kingdom to his Brother, together with the Queen his Wife. *Attalus* on the other side, that he might not be surpassed in Brotherly love, though he had many children by his own wife, yet he educated that Son she had by *Eumenes* to the hope of the Kingdom, and when he came of sufficient age, freely resign'd up all to him, and lived a private life many years after.

3. When the Emperour *Augustus* had taken *Adiatoriges* a Prince of *Cappadocia* together with his wife

Fulgos. ex. l. c. 5. p. 630. Heyw. hist. of women. l. 7. p. 323. Zuing. Theatr. vol. 1. l. 1. p. 58.

wife and children in war; and had led them to *Rome* in Triumph, he gave order that the Father and the elder of the Brothers should be slain. The designed Ministers of this execution were come to the place of restraint, to this unfortunate family; and there enquiring which of the Brethren was the eldest, there arose a vehement and earnest contention, betwixt the two young Princes, each of them affirming himself to be the Elder, that by his death he might preserve the life of the other: when they had long continued in this pious emulation, the Mother at last not without difficulty, prevailed with her Son *Dyetentus*, that he would permit his younger Brother to dye in his stead, as hoping that by him she might most probably be sustain'd. *Augustus* was at length certified of this great example of brotherly Love, and not only lamented that act of his severity, but gave an honourable support to the Mother and her surviving Son, by some called *Clitatus*.

Sabell. ex. l. 3. c. 7. p. 155. Heyw. hist. of women. l. 7. p. 326. Fulgos. ex. l. 5. c. 5. p. 629.

4. *Darius* King of the Persians, extremely provoked by crimes of an extraordinary nature, had pronounced a sentence of death, upon *Ithaphernes*; his Children, and the whole Family of them at once. The wife of *Ithaphernes* went to the Kings Palace, and there all in tears was so loud in her mournful lamentations, that her cryes coming to the Kings ear, moved him in such manner to compassion, that the King sent her word, that with her own he gave her the life of any single person whom she would make choice of among the condemned: The woman begged the life of her Brother, *Darius* wondred that she should rather ask his life, than that of her Husband or any of her children, and therefore asked her the reason: who replyed that since her Father was dead, she could never hope for a brother more if she should loose this, but that her self being but young as yet, might hope for another Husband and other children. *Darius* was moved with this answer, and being himself repleat with brotherly love as well as prudence, he gave her also the life of her eldest Son.

Zuing. Theatr. vol. 1. l. 1. p. 58. Egnat. l. 5. c. 5. p. 319.

5. *Bernardus Justitianus* the Venetian had three Sons, who the Father being dead, were educated by the Mother, so great and mutual a love there was betwixt these three, that there was nothing more admirable in the City, nor more frequently discoursed of: *Laurentius* was one of these, and although he had put himself into a Monastery, yet this different choice of life hindred nothing of the true affection between them: But though *Marcus* was an eminent Senator, and *Leonardus* an excellent Orator, and of singular skill in the Latine and Greek learning; yet both went almost daily to the Monastery to dine and sup with their Brother.

L. Remy his Civill Considerat. c. 70. p. 180.

6. In the division of the Norman Empire, *Robert* promised to his Brother *Roger* the half of *Calabria* and all *Sicily*, but when it came to sharing and dividing, *Robert* would give him nothing in *Calabria* but *Meto* and *Squillacci*, and bad him to purchase the Realm which he already began to possess, meaning *Sicily*, and in the end resolved (as *Artaxander* wrote to *Darius*) that as the world could not endure two Suns, so one Realm could not endure two Soveraign Lords. *Roger* being much displeased herewith, made war upon him, and after many adventures having taken him prisoner; in a Castle where *Robert* was unwisely entred in the habit of a Peasant, with a purpose to bring it to his own devotion, *Roger* of a Brotherly love and pity, not only saved his life, but also restored him to his estate, which by right of war and being Prisoner he had lost.

J. Huighen. Linsch. Chotens voyages. l. 1. c. 92. p. 147.

7. *Anno* 1585. The Portugal Ship called S. *Iago*, was cast away upon the Shallows near to S. *Lawrence*, and towards the Coast of *Mosambique*, here it was that divers persons had leapt into the great Boat to save their lives, and finding that it was over burthened they chose a Captain, whom they swore to obey, who caused them to cast lots, and such as the lot light upon to be cast over board. There was one of those that in *Portugal* are called new Christians, he being allotted to be cast over board into the Sea, had a younger Brother in the same Boat that suddenly rose up, and desired the Captain that he would pardon and make free his Brother, and let him supply his place: Saying, *My Brother is elder and of better knowledge in the world than I, therefore more fit to live in the world, and to help my Sisters and Friends in their need, so that I had rather dye for him than live without him.* At which request they remitted the elder Brother, and threw the younger at his own request into the Sea: who swum at least six hours after the Boat: And although they held up their hands with naked Swords, willing him that he should not once come to touch the Boat; yet laying hold thereon and having his hand half cut in two, he would not let go, so that in the end they were constrained to take him in again. Both these Brethren I knew, and have been in company with them.

Fulgos. Exemp. l. 5. c. 5. p. 632.

8. *Titus Vespasian* the Emperour; bare such a brotherly Love towards *Domitian*, that although he knew he spake irreverently of him, and that he had sollicited the Army to rebel against him, yet he never treated him with the less love or respect for all this, nor would endure that others should, but called him his Copartner and successor in the Empire, sometimes when they were alone together, he besought him not only with earnest entreaties, but with tears too, that he would bear the same fraternal love towards him, as he should ever find from him.

Fulgos. Exemp. l. 5. c. 5. p. 634.

9. *Heliodorus* the Britain had afterwards the Sirname of *Pius* upon this occasion, the People provoked with the cruelty and Avarice of *Archigallus*, had deposed him, and raised *Heliodorus* to the Throne of his Brother. One time when the King went a hunting, he accidently met with his Brother *Archigallus* in the Wood, whose altered Visage and ragged Cloaths gave sufficient evidence of his afflicted condition. As soon as the King knew him, though he was not ignorant how he had sought his restoration both by force and fraud, yet he lovingly embraced him, and caused him privately to be conveyed into the City. The King pretended he was sick, and giving forth that he would dispose of the affairs of his Realm, by his last Will and Testament; he called his Nobles together. He then signified that he would confer in private, with each of them singly, and as every man entred his Chamber, he caused him to be laid hold on; threatning him with death if he would not consent to the sparing of his Brother; and that he should resign the Throne and Kingdom to him. Having by this means gained an Universal Assent, he then opened the business in presence of them all together. so *Archigallus* was restored to the Kingdom, and he dying in few years, *Heliodorus* succeeded him with equal justice and glory.

Fulgos. Exemp. l. 5. c. 5. p. 635.

10. Rare and memorable was the Love that was betwixt the *Vitellij*, they were named *Johannes*, *Camillus*, *Paulus*, and *Vitellozius*, these four were the Sons of *Nicolaus Vitellius*, a principal person in the City of *Tifernas*; to whom while he lived they perform'd all due obedience. He dead, all the rest were always

always, and in all things obedient to the commands of their elder Brother; and although for the greatneſs of their military virtue, they were all in high reputation amongſt them that bear Arms; and were Leaders of Armies in *Italy*, and were hired with great ſtipends to aſſiſt on this or the other ſide; yea, though they were all married, and had attained the name of their Father, yet were they not affected with the leaſt ambition amongſt themſelves; nor was there ever any breach of love betwixt them. When the eldeſt of them died, the other yielded the power of command to him that was next in age: in all things elſe they were alike, in ſuch manner, that it is a difficult thing to find ſuch another example of Brotherly Love and Concord.

Plut. in Catone. p. 764.

11. While *Cato Uticenſis* was yet a child, when any asked him whom he loved beſt, he would ſay his Brother *Cæpio*; and when asked who in the ſecond or third place was beloved by him, he would continue to ſay *Cæpio*, till they deſiſted to enquire any further. When he grew up, he gave many and manifeſt confirmations of the great love he bore to this Brother of his; for at twenty years of age he never ſupped without *Cæpio*, never went any journey, nor ſo much as walked into the Market-place without him. Indeed whereas the other made uſe of Unguents, *Cato* refuſed them, and in all other things led a ſevere and rigid life. When *Cæpio* was once commended for his frugality and moderate way of living, he confeſſed he was ſuch, compared with ſome others: *But*, ſaid he, *when I compare my life with that of* Cato, *methinks I differ not at all from* Sippius, *that was one famous in the City for luxury and effeminate life.* But when *Cæpio* paſſing into *Aſia* was deceaſed at *Ænus* in *Thrace*; *Cato* (then a Tribune coming out of *Theſſalonica*) ſeemed to bear this blow with a weaker mind than became a Philoſopher, he embraced the Corps, and made ſo great lamentation, as ſhewed the exceſs of his grief, ſo did the coſt he was at in his Funeral, the choice odours and precious Garments that he burnt with the Corps, and the monument he erected for him in the *Forum* at *Ænus*, framed of poliſhed Thaſian Marble, wherein he expended eight Talents. The neighbouring Cities and great perſons thereabouts ſent him in many things to help on the magnificence of that Funeral, of all which (refuſing the money ſent him) he took nothing but perfumes and other ornaments, the juſt price of which he ſent unto the ſenders of them. And whereas the eſtate of *Cæpio* was to be divided betwixt him and the Daughter of his Brother, in the partition thereof they required nothing to be allowed him, in reſpect of the Funeral Expences.

Val. Max. l. 5. c. 5. p. 146.

12. There was a Soldier in the Camp of *Cn. Pompeius*, who in the war with *Sertorius*, perceiving a Soldier on the other ſide to preſs hard upon him, he fought with him hand to hand, and having ſlain him, he went about to ſtrip him of his arms: here it was that he found it was his Brother who had fallen under him; which, when he diſcerned, having long and much reproached the Gods, for their gift of ſo impious a victory to him, he carried his dead Brother into the Camp, and having covered the body with a precious Garment, he laid the Corps upon the Funeral Pile, and put fire to it, which done, he immediately drew the ſame Sword wherewith he had ſlain his Brother, he thruſt it into his Breaſt, and ſo falling proſtrate upon the dead Body of his Brother, they were both burned together.

13. *Tiberius* being at *Ticinum*, and hearing that his Brother *Druſus* lay ſick in *Germany*, he immediately put himſelf upon a haſty journey to give him a viſit, he paſſed the *Alpes* and the *Rhine*, and changing his Horſe night and day he travelled outright two hundred miles, with only *Antabagius* in his company as his guide. *Druſus*, though at that time labouring for life, (inform'd of his coming) commanded his Legions with their Enſigns to march forth and meet him: and to ſalute him by the Title of *Imperator*. He ordered a Pretorial Tent to be erected for him on the right hand of his own, and gave him the Conſular and Imperial Name: at the ſame time yielding his honour to his Brother, and his body to death. *Val. Max. 5. c. 5. p. 146.*

14. *Scipio Africanus*, though he held a moſt entire friendſhip with *Lælius*, yet he earneſtly implored the Senate not to transfer the Province to him that fell by lot unto his Brother, promiſing that he would go with *L. Scipio* his Brother into *Aſia*, in quality of his Legate. This he the elder did for the younger, the valiant for the weak, one excelling in glory, for the other who as yet was without name, being greater in his ſubjection, than his Brother was in his command. *Val. Max. l. 5. c. 5. p. 145.*

15. *Leopoldus* Duke of *Auſtria*, when his Brother *Frederick* was taken priſoner by *Lewis* of *Bavaria* (his Competitor) turned every ſtone to gain him his liberty; he conſulted a Magician, to free him by help of the Devil: and when *Frederick* had refuſed to have his freedom by ſuch deteſtable means, he wrought means to gain the Pope and the King of *France* to intercede in his Brother's behalf: and when he ſaw that the Bavarian would not be moved either with entreaties or preſents, he entred into League with the Pope and the King of *France* againſt that *Lewis* that detained his Brother in priſon. *Zuing. Theatr. vol. 1. l. 1. p. 58.*

16. Great was the love of *Timoleon* the Corinthian to his Brother; for when in a Battle with the Argives he ſaw his Brother fall down dead with the wounds he had receiv'd, he leaped over the dead body of his Brother, and with his Shield he protected the body as it lay; and though in this enterpriſe he was ſore wounded himſelf, yet would he not retreat into any place of ſafety till ſuch time as he had ſeen the dead body of his Brother carried off from the Field. *Fulgoſ. l. 5. c. 5. p. 629.*

CHAP. XII.

Of the ſingular Love of ſome Servants to their Maſters.

WE do not look for Figs from Thorns, nor to gather Grapes from the tops of Thiſtles; nor can we expect any thing from men that live under the continued frowns of the world, and whoſe Souls are humbled by bondage and ſervitude, but what is agreeable to their abject condition, want of education and converſe: yet as we have ſometimes ſeen Apes in Silk, and men in Rags, and that a Jewel of great value may caſually be found upon a Dunghil, ſo we may ſometimes read of ſuch eminent fidelity and virtue in men of baſe degree and low eſtate, that fortune may ſeem to have treated them injuriouſly, that did not allot them as great advantages as the Maſters they lived under.

1. *Publius*

Sabellic. l. 3. c. 8. p. 161.

1. *Publius Catienus Philotimus* was left by his Master the Heir of his whole Estate, yet did he resolve to die with him, and therefore cast himself alive into that Funeral Fire which was prepared to burn the dead body of his Master.

Justin. hist. l. 18. p. 193. Zuing. Theatr. vol. 3. l. 4. p. 722. Patric. de Regno. l. 1. tit. 11. p. 48, 49.

2. The Tyrians having maintained long Wars against the Persians, were much weakened thereby, which occasioned their Slaves (being many in number) to rise up against their Masters, whom they put all to the Sword, together with their children, and then seised upon their Houses, together with their Wives, whom they married. Only one of these Slaves being more merciful than the rest, spared his Master *Straton* and his Son, and hid them. The Slaves having thus got possession of all, consulted together to chuse a King, and agreed that he that could first discern the Sun at his Rising, should be King. Whereupon this fore-mentioned Slave consulted with his Master about the business; who advised him, when others looked into the East, that he should look into the West: and accordingly when they were all assembled in the Fields, and every man's eyes were fixed upon the East, he only looked Westward, for which he was well scoffed at by his companions: but presently he espyed the Sun-beams shining upon the high Towers and Chimneys in the City, and so challenged the Kingdom. His companions would needs know who taught him this wit, at last he told them; whereupon fetching out old *Straton*, they gave him not only his life, but elected him their King, who having once been a Master, and free born, they thought was fittest to rule all the rest that was Slaves.

Dinoth. memorab. l. 4. p. 301.

3. *Grimoaldus* Duke of *Benevento* was invited by *Gondibert* King of the Lombards to assist him against *Partharis* his Brother, he came accordingly, and having ejected the one, he slew the other Brother he came to defend, and so made himself King of *Lombardy*; and when he knew that *Partharis* was retreated to *Cacanus* Duke of *Bavaria*, he wrought so that he was expelled from thence. *Partharis* not knowing whither to betake himself in safety, comes as a suppliant, and commits himself to the faith of *Grimoaldus*. But he observing that numbers of the Ticinensians flocked daily to visit him; and fearing lest by the favour of the people, he should some time or other recover the Kingdom, not regarding his Oath, he resolved to make him away, and that he might perform it with less noise and tumult, he intended first to make him drunk, and then send his Guards to cut his Throat, while he lay buried in wine and sleep. This counsel of his was not so privately carried, but that it came to the ear of *Partharis*, he therefore commands his Cup-bearer to give him water all along instead of Wine (knowing then he could not indulge his Genius) lest his troubled head should prove unmindful of the danger he was in; nor could he abstain altogether from drinking, lest *Grimoaldus* his spies should discover that he had intimation of his intentions. The better therefore to colour the matter after large drinking, he caused himself to be carried by his servants into his Chamber, as to sleep out his debauch. There he consults *Hunnulphus* his most faithful Servant, who thought it not safe to go forth, since the servants of *Grimoaldus* stood watching at the Gate. But in regard necessity compelled, and that there was no other way of escape, he orders it thus, he covers his head and shoulders with the skin of a Bear, which was there by chance, after the manner of a Rustick, and lays upon his back a mattress, as if he was a Porter to carry it away, and then with good blows of a Cudgel, drive him out of the Chamber: by this artifice he passes unknown through the Guards, and accompanied with one servant got safe into *France*. When about Midnight the Guards came to kill *Partharis*, they were opposed by *Hunnulphus*, who besought them not to disturb the rest of his Master, now sleeping, but to suffer him to sleep out his large compotation he had that night; twice they were thus put back, but the third time they broke by force into the Chamber, and not finding *Partharis*, whom they had determined to kill, they enquire of *Hunnulphus* what was become of him, who told them plainly he was fled, and confessed that he was himself conscious to his flight. *Grimoaldus* admiring his fidelity, who, to save his Master, had cast himself into such manifest danger of his life, freed him from the punishment that all cryed he was worthy of, with many promises, alluring him, that from thenceforth he would change Masters, and serve him with the like fidelity, as he had done the former.

Herodot. l. 3. p. 223. Heylen's Cosm. p. 785. Justin. hist. l. 1. p. 26. Petr. Greg. l. 13. c. 1. 1. § 6. p. 508. Rawleigh. hist. world. l. 3. c. 5. § 2. p. 39. Dinoth. memorab. l. 4. p. 316.

4. The Babylonians sought to recover their liberty, and to shake off the Persian Yoak, whereof *Darius* being advertised, prepared an Army to recover that City and State revolted, but finding the same a difficult work, he used the service of *Zopyrus*, who for the love he bare *Darius*, did cut off his own Ears and Nose, and with other wounds fresh bleeding, he seemed to flie to the Babylonians for succour, to whom he accused the cruelty of *Darius*, who for having given him advice, to give over the Siege of their City, had in this sort dismembred and deformed him; whereupon the Babylonians gave him that credit, as they trusted him with the disposition and commandment of their greatest Forces, which when *Zopyrus* had obtain'd, after some colourable overthrows given to the Persians upon sally, he delivered the City into *Darius* his hand, who had lain before it twenty months, and used to say, that he had rather have *Zopyrus* unhurt than twenty *Babylons* besides that he had gained.

Val. Max. l. 6. c. 8. p. 169. Lips. monit. l. 2. c. 13. p. 331.

5. *M. Antonius* an excellent Oratour, being accused of incest, his servant (the witness deposing that he carried the Lanthorn before his Master when he went to commit this Villany) was apprehended; and to extort a confession from him he was torn with Scourges, set upon the Rack, burnt with hot irons, all which notwithstanding he would not let fall a word whereby he might injure the fame or life of his Master, although he knew him guilty.

Xiphil. in Augusto. p. 27. Dinoth. l. 4. p. 293.

6. There was a Citizen of *Rome* condemned by the proscription of the Triumvirate, who in fear of his life had fled and hid himself in a Cave of the Earth: one of his servants observed the approach of them that were sent to murder him; and having thereupon advised him to retire to the lowest and most secret part of the Cave, he himself put on his Master's Gown, pretending to the pursuers, that he was the person whom they sought after, being desirous to save the life of his Patron, with the loss of his own. But one of his Fellow-servants betrayed him in this officious design, so the Master was fetched out of his hiding place, and slain. When this was known to the people of *Rome*, they would not be satisfied till the betrayer of his Master was crucified, and he that attempted to save him was set at liberty.

The servant of *Urbinius Panopion* knowing that the Soldiers commissioned to kill his Master were come to his House in *Reatina*, changed cloaths with

Val. Max. l.6.c.8. p.180. Lipſ. monit. l.2. c.13. 332. Dinoth. l.4. p.300.

with him, and having put his Ring upon his Finger, he ſent him out at a poſtern door, but went himſelf to the Chamber, and threw himſelf upon the Bed, where he was ſlain in his Maſters ſtead. *Panopion* by this means eſcaped: and afterwards, when the times would permit it, erected a noble monument with a due inſcription in memory of the true fidelity of ſo good a ſervant.

Val. Max. l.6.c.8.p.181. Lipſ. monit. l.2.c.13. 332.

8. *Antiſtius Reſtio* was proſcribed by the Triumvirate, and while all his Domeſtick Servants were buſied about the plunder and pillage of his Houſe, he conveyed himſelf away in the midſt of night with what privacy he could; his departure was obſerved by a ſervant of his, whom not long before he had caſt into Bonds, and branded his face with infamous characters; this man traced his wandring footſteps with ſuch diligence, that he overtook him, and bare him company in his flight; and at ſuch time as the other were ſcrambling for his Goods, all his care was to ſave his life, by whom he had been ſo ſeverely uſed; and though it might ſeem enough that he ſhould forget what had paſſed, he uſed all his art to preſerve his Patron; for having heard that purſuers were at hand, he conveyed away his Maſter, and having erected a Funeral Pile, and ſet fire to it, he ſlew a poor old man that paſſed that way, and caſt him upon it. When the Soldiers were come, and asked where was *Antiſtius:* pointing to the fire, he ſaid, he was there burning, to make him amends for that cruelty he had uſed him with. The Soldiers that ſaw how deep he was ſtigmatized, thought it was probable enough, believ'd him; and by this means *Antiſtius* obtained his ſafety.

Plut. in Mario. p.431.

9. *Cornutus* having hid himſelf, was no leſs wittily and faithfully preſerved by his Servants in thoſe difficult days of *Marius* and *Sylla*; for they having found the body of a man, ſet fire about it; and being asked of ſuch as were ſent out to kill their Maſter, what they were about? with an officious lye they told them they were performing the laſt offices for their dead Maſter, who, hearing this, ſought no further after him.

Dinoth. l.4. p.300.

10. *Cæpio* was adjudged to death for conſpiring againſt the life of *Auguſtus Cæſar*, but his Servant in the night carried him in a Cheſt out of the City, and brought him by Night-Journies from *Oſtia* to the Laurentine Fields, to his Father's *Villa* or Houſe of Pleaſure. Afterwards, to be at the further diſtance from danger, they took Ship, but being by force of a tempeſt driven upon the Coaſt of *Naples*, and the ſervant laid hold on, and brought before the Centurion; yet could he not be perſwaded either by Bribes or Threats to make any diſcovery of his Maſter.

Dinoth. l.4. p.248, 249.

11. *Æſopus* the freed man of *Demoſthenes*, being conſcious of the adultery his Maſter had committed with *Julia*, and being expoſed to the wrack, bare the tortures thereof a long time with invincible patience; nor by any menaces of pain could he be wrought upon to betray his Maſter, chuſing rather to endure all things, than to bring his life or reputation into queſtion.

Lipſ. monit. l.2.c.13. p.131. Sabell. Ex. l.3.c.8. p. 160. Liv. hiſt. l. 21. p. 190. Val. Max. l. 3.c.3.p.78.

12. *Hasdrubal* managed the War of the Carthaginians in *Spain*, and what by force and fraud had made himſelf the Maſter of moſt of it; but having ſlain a certain Noble Man of *Spain*, a ſervant of his, a Frenchman by birth, was not able to endure it, but determined with himſelf to revenge the death of his Lord, though at the price of his own life. Whereupon he aſſaulted *Haſdrubal*, and ſlew him, he was taken in the fact, tormented, and faſtened to a Croſs; but in the midſt of all his pains he bore a countenance that ſhewed more of joy than of grief, as one that was well ſatisfied that he was ſecure in his premeditated revenge.

Fulgoſ. Ex. l.6.c.8.p. 797.

13. *Menenius* was in the number of thoſe that were proſcribed by the Triumvirate; and when a ſervant of his perceived that his Maſter's Houſe was encloſed with a company of Soldiers that came to kill him, he cauſed himſelf to be put into a Litter wherein his Maſter was uſed to be carried, and ordered ſome other of his Fellow-ſervants to bear him forth in it. The Soldiers ſuppoſing that it was *Menenius* himſelf, ſlew him there; whereupon looking no further, his Maſter clad in a ſervile habit, had the means and opportunity to eſcape into *Sicily*, where he was in ſafety under the protection of *Pompeius*.

Zuing. Theatr. vol. 1.l.2.p. 215.

14. The Hungarians had conſpired againſt *Sigiſmund* King of *Hungary* and *Bohemia*, but the plot being diſcovered, the principal perſons were all taken, brought to *Buda*, and there beheaded. *Stephanus Contus* was the chief of theſe Conſpirators, who having thereupon loſt his head, *Chioka* his Eſquire lamented the death of his Lord with ſuch outcries, that the King took notice of him, and ſaid unto him, *I am now become thy Lord and Maſter, and it is in my power to do thee much more good than can be expected from that headleſs Trunk.* To whom the young man replyed, *I will never be the ſervant of a Bohemian Hog, and I had rather be torn into a thouſand pieces, than to deſert a Maſter of ſo great a Magnanimity, as all the Bohemians together are not able to equal.* And thereupon he voluntarily laid down his head upon the Block, and had it ſevered from his Shoulders, that he might no longer ſurvive his Maſter.

Commentaries of Meſſire Bluize de Montluc. l. 7.p.395.

15. Theſe are inſtances of ſuch ſervants as no conſiderations whatſoever could move to diſloyalty, or infidelity towards their Maſter: ſuch examples as theſe are few and rare, whereas the world is full of thoſe of the contrary: and becauſe I know nothing more pleaſant wherewithal to ſhut up this Chapter, I will ſet down the ſtory of one that was not altogether of ſo virtuous a humour as the foremention'd; and it is this, *Lewis* the Twelfth going to *Bayonne*, lay in a Village called *Eſperon*, which is nearer to *Bayonne* than *Burdeaux*. Now upon the great Road betwixt theſe two places, the Bayliff had built a very noble Houſe; the King thought it very ſtrange, that in a Country ſo bare and barren as that was, and amongſt Downs and Sands that would bear nothing, this Bayliff ſhould build ſo fine a Houſe: and at Supper was ſpeaking of it to the Chamberlain of his Houſhold: who made anſwer that the Bayliff was a rich man, which the King not knowing how to believe, conſidering the wretched Country his Houſe was ſeated in, he immediately ſent for him, and ſaid unto him theſe words, *Come on, Bayliff, and tell me why you did not build your fine Houſe in ſome place where the Country was good and fertile.* *Sir*, anſwered the Bayliff, *I was born in this Country, and find it very good for me.* *Are you ſo rich*, ſaid the King, *as they tell me you are?* *I am not poor*, replyed the other, *I have (bleſſed be God) wherewithal to live.* The King then asked him how it was poſſible he ſhould grow ſo rich in ſo pitiful a barren Country. *Why very eaſily*, replyed the Bayliff. *Tell me which way then*, ſaid the King. *Marry, Sir*, replyed the other, *becauſe I have ever had more care to do my own buſineſs than that of my Maſters, or my Neighbours.* *The Devil refuſe me*, ſaid the King, (for that was always his oath) *thy reaſon is very good; for doing ſo, and riſing betimes, thou couldſt not chuſe but thrive.*

CHAP.

CHAP. XIII.

Of the Faithfulness of some men to their engagement; and trust reposed in them.

THe Syrians were looked upon as men of no faith, not fit to be trusted by any man, and that besides their curiosity in keeping their Gardens they had scarce any thing in them that was commendable. The Greeks also laboured under this imputation of being as false as they were luxurious and voluptuous: It is strange that those who were so covetous after all other kinds of improvement in learning and knowledge, should, in the mean time neglect that which sets a fuller value upon man, than a thousand other accomplishments: I mean his fidelity to his promise and trust.

Mandelslo's Travels. l. 2. p. 197.

1. Those of *Japan* are very punctual in the performance of what they have promised those who desire their protection or assistance: For no *Japonese* but will promise it any one that desires it of him, and spend his life for the person who hath desired him to do it, and this without any consideration of his family or the misery whereto his Wife and Children may be thereby reduced; hence it comes that it is never seen a malefactor will betray or discover his complices: But on the contrary there are infinite examples of such who have chosen rather to dye with the greatest torment imaginable, than bring their complices into any inconvenience by their confession.

Waterhouses discourses. p. 220.

2. *Micithus* Servant to *Anaxilaus* Tyrant of the *Rhegini* was left by his dying Master to govern his Kingdom and children, during their minority. In the time of this his Viceroy-ship, he behaved himself with that clemency and justice, that the people saw themselves govern'd by a person of quality neither unmeet to rule nor too mean for the place; yet when his children were come to age, he resign'd over his power into their hands, and therewithal the treasures by his providence he had heaped up; accounting himself but their steward. As for his part he was content with a small pittance, with which he retired to *Olympia*, and there lived very privately but with great content, respect, and serenity.

Fulgos. l. 6. c. 5. p. 772. Lips. monit. l. 2. c. 4. p. 185. Camer. oper. subcisiv. cent. 1. c. 22. p. 154.

3. *Henry* King of *Arragon* and *Sicily* was deceas'd, and left *John* his Son a child of twenty two months age behind him, entrusted to the care and fidelity of *Ferdinand*, the Brother of the deceased King, and Uncle to the Infant. He was a man of great vertue and merit, and therefore the eyes of the nobles and people were upon him, and not only in private discourses, but in the publick assembly, he had the general voice and mutual consent to be chosen King of *Arragon*. But he was deaf to these proffers, alledged the right of his infant Nephew, and the custom of the Country, which they were bound the rather to maintain, by how much the weaker the young Prince was to do it. He could not prevail, yet the assembly was adjourn'd for that time: They meet again in hopes that having had time to consider of it, he would now accept it, who not ignorant of their purpose, had caused the little Child to be clothed in Royal Robes, and having hid him under his Garment, went and sate in the Assembly. There *Paralus* Master of the Horse, by common consent did again ask him, *Whom, O* Ferdinand, *is it your pleasure to have declared our King?* He with a sharp look and tone replied, *Whom but* John *the Son of my Brother?* and withal took forth the Child from under his Robe, and lifting him upon his shoulders cryed out, *God save King* John: commanded the Banners to be displayed, cast himself first to the ground before him, and then all the rest moved by his example, did the like.

Bak. Chron. p. 110.

4. King *John* had left *Hubert Burgh* Governour of *Dover* Castle, and when King *Lewis* of *France* came to take the Town, and found it difficult to be taken by force, he sent to *Hubert* whose Brother *Thomas* he had taken Prisoner a little before, that unless he would surrender the Castle, he should presently see his Brother *Thomas* put to death with exquisite torments before his eyes: But this threatning mov'd not *Hubert* at all, who more regarded his own loyalty than his Brothers life. Then Prince *Lewis* sent again offering him a great sum of money; neither did this move him, but he kept his loyalty as inexpugnable as his Castle.

Herodot. l. 7. p. 417. Dinoth. memorab. l. 4. p. 298.

5. *Boges* the Persian was besieged in the City *Etona* by *Cimon* Son of *Miltiades*, the General of the Athenians, and when he was proffered safely to depart into *Asia* upon delivery of the City, he constantly refused it, lest he should be thought unfaithful to his Prince. Being therefore resolved he bore all the inconveniencies of a Siege, till his provisions being now almost utterly spent, and seeing there was no way to break forth, he made a great fire, and cast himself and his whole Family into the Flames of it, concluding he had not sufficiently acquitted himself of his trust to his Prince, unless he also laid down his life in his cause.

Martin. in Bello Tartaric. p. 277.

6. *Licungzus* the conductor of the Rebel Thieves had seiz'd the Empire of *China*, taken the Metropolis *Peking*, and upon the death of the Emperour, had seated himself in the Imperial Throne. He displac'd and imprison'd what great officers he pleased. Amongst the rest was one *Us* a venerable person, whose Son *Usanguejus* lead the Army of *China* in the confines of *Leatung* against the Tartars. The Tyrant threatned this old man with a cruel death, if by his paternal power he did not reduce him with his whole Army to the acknowledgment of his power, promising great rewards to them both, if he should prevail, wherefore the poor old man wrote thus to his Son: *Know my Son, that the Emperour* Zunchinius, *and the whole Family of* Taimingus *are perished: the Heavens have cast the fortune of it upon* Licungzus, *we must observe the times, and by making a vertue of necessity avoid his Tyranny and experience his liberality. He promiseth to thee a Royal dignity, if with the Army thou submit to his Dominion, and acknowledge him as Emperour, my life depends upon thy answer: Consider what thou owest to him that gave thee life.* To this his Son *Usanguineus* return'd, *He that is not faithful to his Soveraign, will never be so to me, and if you forget your duty and fidelity to our Emperour, no man will blame me if I forget my duty and obedience to such a Father? I will rather dye than serve a Thief:* and immediately sent an Ambassador to call in their aid, to subdue this usurper of the Empire.

Herodot. l. 7. p. 437, 438.

7. *Gelon* the Tyrant of *Sicilia*, as soon as he heard the Persians under *Xerxes* had passed the Hellespont, sent *Cadmus* the Son of *Scythes* (who had before been the Tyrant of *Coos* and voluntarily resign'd it) to *Coos* with three Ships, a mighty Summ of money, and instructed with a pleasing Embassy, giving him in charge to observe which way the victory should fall, that if the Persian should prevail, he should

then deliver him the Money, and earth and water for such places as were under the dominion of *Gelon*, but if the Greeks prov'd victorious, he should return back with the money. This *Cadmus* although it was in his power to have perverted this vast sum to his own use, yet would he not do it, but after the Greeks had obtain'd a Naval Victory, he returned back into *Sicily*, and restored all the money.

Lips. monit. l.1.c.7.p. 108. 8. *Sanctius* King of *Castile*, had taken *Tariffa* from the Moors: but was doubtful of keeping it, by reason both of the Neighbourhood of the enemy, and the great cost it would put him to, there was with him at that time *Alphonsus Peresius Guzman*, a noble and rich person, a great man both in peace and war; he of his own accord offered to take the care of it, and to be at part of the charge himself, and the King in the mean time might attend other affairs. A while after the Kings Brother *John* revolted to the Moors, and with Forces of theirs suddenly sate down before *Tariffa*; the besieged feared him not, but relyed upon their own and their Governours valour, only one thing unhappily fell out the Son and only Son of *Alphonsus* was casually taken, by them in the fields, him they shewed before the Walls, and threatned to put him to a cruel death, unless they speedily yielded the Town: the hearts of all men were mov'd, only that of *Alphonsus*, who cryed with a loud voice, that had they a hundred of his Sons in their power, he should not thereupon depart with his Faith and Loyalty: And saith he *Since you are so thirsty of blood, there is a Sword for you*; throwing his own over the wall to them; away he went, and prepared himself to go to dinner, when upon the sudden there was a confused noise and cry that recalled him; he again repairs to the wall, and asking the reason of their amazement, they told him that his Son had been done to death with barbarous cruelty. *Was it that then*, said he, *I thought the City had been taken by the Enemy:* and so with his former tranquillity return'd to his Wife and his Dinner: The Enemies astonished at the greatness of his Spirit, departed without any further attempt upon the place.

Lips. monit. l.2.c.13.p. 324. 9. *Flectius* a noble man was made Governour of the City and Castle of *Conimbra* in *Portugal*; by King *Sanctius*, *Anno* 1243. This *Sanctius* was too much swayed by his Wife *Mencia*, and over addicted to some Court Minions, by reason of which there was a conspiracy of the Nobles against him, and the matter was so far gone that they had got leave of Pope *Innocent*, to translate the Government of the Kingdom to *Alphonsus* the Brother of *Sanctius*: Hereupon follow'd a War, the minds of most men were alienated from their natural Prince, but *Flectius* was still constant enduring the Siege, and arms of *Alphonsus* and the whole Nation; nor could he any way be swayed till he heard that *Sanctius* was dead in Banishment at *Toletum*; for whom now should he fight, or preserve his faith, they advised him therefore to follow fortune, yield himself, and not to change a just praise for the Title of a desperado and a madman. *Flectius* heard but believed them not, he therefore beg'd leave of *Alphonsus* that he himself might go to *Toletum*; and satisfie himself. It was granted, and he there found that the King was indeed dead and buried, and therefore that he might as well be free in his own conscience as in the opinion of men; he opened the Sepulchre, and with sighs and tears he delivers the very keys of *Conimbra* into the Kings hands; with those words: *As long O King, as I did judge thee to be alive, I endured all extremities: I fed upon Skins and Leather, and quenched my thirst with Urine. I quieted or repressed the minds of the Citizens that were enclining to Sedition, and whatsoever could be expected from a faithful man; and one sworn to thy interest, that I perform'd and persisted in: Only one thing remains, that having delivered the Keys of the City to thine own hands, I may return freed of my oath, and to tell the Citizens their King is dead; God send thee well in another and a better Kingdom.* This said he departed, acknowledg'd *Alphonsus* for his Lawful Prince and was ever faithful to him.

Lips. monit. l.2.c.13.p. 325, 326. 10. When the Portugals came first into the *East Indies*, the King of *Cochin* called *Trimumpara*, made Peace and a League of Amity with them: Soon after there was a conspiracy against a new and suspected Nation, especially the King of *Calecut* who was rich and strong in Soldiers, he drew his forces and friends together, and sent to him of *Cochin* in the first place, that he would deliver up those few *Portugals* and himself from fault, and all them from fear. But he replied that he would lose all rather than falsifie his Faith. When any of his subjects perswaded him to yield them up; he said he esteemed them worse enemies than the King of *Calecut*; for he did endeavour to take away only his Kingdom or Life, but they would take from him the choicest virtues: That his life was a short and definite space, but the brand of perfidiousness would remain for ever. In the mean time the King of *Calecut* wars with him, overcomes, drives him from his Kingdom, and enforces his retreat unto an Island not far off: In his flight he took no greater care for any thing, then to preserve those few Portugals, nay when thrust out though his enemy offered him his Kingdom again, upon condition he would surrender them; he constantly refused it and said that his Kingdom and Scepter might be taken from him but not his faith.

Lips. monit. l.2.c.13.p. 317, 318. Xiphil. in Augusto.p. 35. 11. *Sextus Pompeius* had seiz'd upon *Sicilia* and *Sardinia*, and made a hot war upon the Trium-Virate and people of *Rome*, and having pressed them with want and scarcity, had reduced them to treat with him of peace: *Octavianus Cæsar* therefore and *Antonius*, met him about *Misenum* with their Land Forces, he being drawn thither with his Fleet: Being agreed upon the terms, the Captains must mutually entertain one another, and the first lot fell upon *Sextus*, who received them in his Ship, there they supp'd and discoursed with all freedom and mirth; when *Menas* the freed man of *Sextus*, and Admiral of the Navy, came and thus whispered *Sextus* in the Ear; *Wilt thou*, said he, *that I shall cut the Cables, put off the Ship, and make thee Lord not only of* Sicily *and* Sardinia, *but of the whole World it self.* He said it and it was easie to do it, there was only a Bridge which joyn'd the Ship and Shore together, and that remov'd, the other fell in, and who could hinder or oppose the design, and upon those two whom he had in his hand, all the Roman welfare relyed, but *Sextus* valued his faith given: *And*, said he, *thou* Menas *perhaps oughtest to have done it, and unknown to me: But since they are here let us think no more of it, for Perjury is none of my property.*

Plut.p.178. in Fabio. 12. *Fabius* had agreed with *Hannibal* for the exchange of Captives, and he that had the most in number, should receive money for the over-plus. *Fabius* certifies the Senate of this agreement, and that *Hannibal* having two hundred and forty more Captives, the money might be sent to reduce them. The Senate refused it, and withal twitted *Fabius*, that he had not done rightly and orderly, nor for the honour of the Republick to endeavour to free those

those men whose Cowardise had made them the prey of their enemies. *Fabius* took patiently this anger of the Senate, but when he had not money and purposed not to deceive *Hannibal*, he sent his Son to *Rome*, with command to sell his Lands and to return with the money to the Camp. He did so, and speedily came back, he sent *Hannibal* the money and received the Prisoners, many of whom would afterwards have repaid him, but he freely forgave them.

Fulgos. l. 1. c. 1. p. 43.

13. *Guy* Earl of *Flanders* and his Son, were freed from Prison by *Philip* the fair King of *France*, upon their faith given, that in case they could not return the Flemings to their obedience who rebelled, and with the English molested *Philip*; that then they should reuurn themselves to their wonted durance. They were not able to effect the one, and therefore perform'd the other, and in that prison *Guy* shortly after dyed.

Lips. monit. l. 2. c. 13. p. 321.

14. *Ferdinand* the first King of *Spain*, left three Sons behind him, *Sanctius*, *Alphonsus*, and *Garcius*; amongst whom he had also divided his Kingdoms; but they lived not long in mutual peace, for soon after the death of their Father, *Sanctius* who was of a fierce and violent disposition made war upon his Brother *Alphonsus*; overcame, und took him Prisoner, and thrust him into a Monastery; constrained Religion lasts not long, and therefore he privily deserted his Cloyster, and in company with *Petrus Ansurius* an Earl, he fled for protection to *Almenon* King of *Toledo*. He was a Moor, and an enemy to the others Religion, but there had been friendship and peace betwixt him and *Ferdinand*, the Father of this distressed Prince, and upon this account he chose to commit himself unto his faith, and was chearfully received by him: Long he had not been with him, when in the presence of the King, the hair of this Prince was observed to stand up an end in such manner, that being several times stroked down with the hand they still continued in their upright posture. The Mooriish Southsayers interpreted this to be a prodigy of evil abodement, and told the King that this was the man that should be advanced to the Throne of *Toledo*; and thereupon perswaded to put him to death. The King would not do it, but preferred his faith given to the fear he might apprehend, and thought it sufficient to make him swear, that during his life he should not invade his Kingdom. A while after King *Sanctius* was slain by Conspirators at *Zamora*, and his Sister *Urrata*, being well affected to this her Brother, sent him a messenger with letters to invite him to the Kingdom, adviśing him by some craft and with celerity, to quit the borders of the Barbarians where he was. *Alphonsus* bearing a grateful mind, would not relinquish his Patron in this manner, but coming to *Almenon* acquainted him with the matter; *And now*, said he, *noble Prince, compleat your Royal favours to me, by sending me to my Kingdom: That as I have hitherto had my life, I may also have my Scepter of your generosity.* The King embraced him and wished him all happiness; *But*, said he, *you had lost both Life and Crown, if with an ungrateful mind you had fled without my privity: for I knew of the death of* Sanctius, *and silently I awaited what course you would take, and had dispos'd upon the way, such as should have return'd you back from your flight, had it been attempted: But no more of this, all I shall require of you is, that during life you shall be a true friend to me, and my elder Son* Hissemus; and so sent him away with money and an honourable retinue. This *Alphonsus* did afterwards take the City and Kingdom of *Toledo*; but it was after the death of *Almenon* and his Son.

15. *John* the first King of *France*, was overthrown in battle, and made prisoner by *Edward* the black Prince, and afterwards brought over into *England*. Here he remained four years, and was then suffered to return unto *France* upon certain conditions: which if he could make his Subjects submit to he should be free, if otherwise, he gave his faith to return: He could not prevail to make them accept of the hard terms that were proffered: whereupon he returned into *England* and there dyed.

Lipsi. monit. l. 2. c. 13. p. 330. Fulgos. Ex. l. 1. c. 1. p. 44.

16. *Renatus* Duke of *Berry* and *Lorrain*, was taken in Battle by the Soldiers of *Philip* Duke of *Burgundy*, and was set at liberty upon this condition, that as oft as he should be summon'd he should return himself into the power of the Duke; while he was thus at liberty, it fell out that upon the death of his Brother *Lewis* King of *Naples*, he was called to succeed him in that Kingdom; and at this time it was that the Duke of *Burgundy* demanded his return according to his oath: *Renatus* well understood that this came to pass by the means of *Alphonsus* of *Arragon*; who gaped after *Naples*, and he was also proffered by *Eugenius* the fourth to be dispensed with in his oath; notwithstanding all which he determin'd to keep his faith inviolate, and so return'd to the Duke, by him he was put in safe custody, yet at last he was again set at liberty; but not before such time as that through this his constrained delay, the enemy had secured the Kingdom to himself.

Fulgos. Ex. l. 1. c. 1. p. 44.

17. *Antaff* King of some part of *Ireland*, warring against King *Ethelstan*, disguised himself like a Harper and came into *Ethelstans* Tent, whence being gone, a Soldier that knew him discovered it to the King, who being offended with the Soldier for not declaring it sooner, the Soldier made this answer. *I once served* Antaff *under his pay as a Soldier, and gave him the same faith I now give you, if then I should betray him what trust could your Grace repose in my truth: Let him therefore dye but not by my treachery, and let your care remove your Royal self from danger, remove your Tent from the place where it stands, lest at unawares he assail you*; which the King did, and a Bishop pitching in the same place, was that night with all his retinue slain by *Antaff*, hoping to have surprised the King, and believing he had slain him because he himself knew his Tent stood in that place.

Speeds hist. p. 381.

CHAP: XIV.

Of the exact Obedience which some have yielded to their Superiors.

WHen *Metellus* had dis-inherited his Sons, they chose rather to have no share in his estate, than to admit of any disputation about the force of his will, and some have freely parted with liberty and life it self, when either has come into competition with the commandment of their Superiours.

Plut. de superstitione, p. 264.

1. *Tiribasus* was a stout and valiant man, when therefore some Persians came to lay hold on him, he drew his Cymiter and manfully defended himself, his aggressors thereupon fearing to be worsted by him; cryed out, *That what they did was by the Kings command: Tiribasus* no sooner heard this, but he

threw away his weapon, and gave his hands to be bound by them.

Lithgows Travels. part 5. p. 202.

2. The great Bassa of *Aleppo*, who was also an *Emir* or Hereditary Prince, the year before my coming thither had revolted from his Emperour, and fighting the Bassas of *Damascus* and *Carahemen*, overcame them, the year following, and in my being there the Grand Signior sent from *Constantinople* a Chiaus and two Janizaries in Embassage to him. When they came to *Aleppo* the Bassa was in his own Country of *Mesopotamia*, the Messengers made haste after him, but in their journey they met him coming to *Aleppo*, accompanied with his two Sons and five hundred Horsemen; upon the High-way they delivered their message, where he stood still and heard them. The proffer of Sultan *Achmet* was that if he would acknowledge his Rebellion, and for that Treason committed send him his Head, his eldest Son should both inherit his Possessions and Bassa-ship of *Aleppo*; that otherwise he would come with great Forces in all expedition, and in his own person would extirpate him and all his from the face of the earth. At the hearing of which the Bassa knowing he was not able to resist the invincible Army of his Master and his own person, he dismounted from his Horse, and went to counsel with his Sons and neerest Friends, where he and they concluded it was best for him to die, being an old man, to save his race undestroyed, and to preserve his Son in his Authority and Inheritance. This done, the Bassa went to prayer, and taking his leave of them all, kneeled down on his knees, where the Chiaus strook off his Head, putting it into a Box to carry with him to *Constantinople*, the dead Corps was carried to *Aleppo*, and honourably buried: for I was an eye-witness to that Funeral Feast.

Lord Giraffi hist. Masaniel. Englished by F. Howel. p. 58, & 92, Jani Nicii pinacothec. 3. p. 305, &c.

3. No Monarch had ever the Glory of being so exactly obeyed, as was that poor Fisher-boy in *Naples*, vulgarly called *Masaniello*, he ordered that all men should go without Cloaks, Gowns, wide Cassocks, or such like, which was universally obeyed, not only of the common sort, but the Nobility, all Church-men and Religious Orders, the two Cardinals, *Filomarino* and *Trivultio*, the Apostolical Nuncio and all the Bishops in that City. He commanded that all women of what degree or quality soever, should go without their Farthingales, and that when they went abroad they should tuck their Petticoats somewhat high, that no Arms might be carryed by them, it was also obeyed. He commanded that all Cavaliers should deliver their Arms, as also all noble persons, to the hands of such Officers as he should send with commission to receive them; it was done. He had at his beck an hundred and fifty thousand men; and in the presence of the Vice-Roy of *Naples*, he bade them cry out, *Let God live, let the holy Virgin of* Carmine *live, let the King of* Spain *live*; *live* Filomarino *and the Duke of* Arcos, *with the most faithful people of* Naples. The people followed him in every clause; and at last he ended with, *Let the ill Government die*: which they also ecchoed. This was his first proof: he made a second upon the people, putting his finger to his mouth, there was a profound universal silence, that scarce a man was known to breath. For a last proof of his authority, and the peoples obedience, he commanded with a loud voice (out of the Balcony wherein he was) that every soul there present, under pain of Rebellion and death, should retire from the place wherein they then stood; which was punctually and presently obeyed, not one remaining behind, as if they had all vanished away: so that the Vice-Roy was amazed at such a ready and marvellous obedience. If he said, bring me the head of such a one, or let such a Palace be burnt, and the House of such an one be plundered, or any other the least thing commanded, at the very instant, without any doubts or replyes, it was put in execution. All this was at *Naples* in the year of our Lord, 1647, and in the Month of *July*.

Martin. Bell. Tartaric.. p. 272.

4. *Thienkius* the Emperour of *China* had advanced an Eunuch, called *Gueio*, to such height and power, that he stiled him by the name of Father, and passed the absolute and Sovereign Command into his hands; so that persons of greatest eminency were put to death by his orders for smallest matters: it was enough if they could not bow themselves to flatter and fawn upon him. *Zunchinius* succeeded in the Empire, his Brother being dead without issue, and he having resolved the destruction of this over-potent Eunuch, sent him an order to go visit the Tombs of his Ancestors, to consider if any of those ancient Monuments wanted reparation. He had not gone far upon his Journey, but there was presented to him by order from the Emperour a Box of Silver gilt, with a Halter of Silk folded up in it, by which he understood he was commanded to hang himself, which he accordingly did.

Cœl. Rhod. Antiq. lect. l. 18. c. 18. p. 848.

5. Amongst the Persians before the Palace there perpetually stands a seat of Iron with three feet: if it so fall out, that the King is more than ordinarily displeased with any Persian, he may not flie to any Temple or other Sanctuary; but standing at this *Tripos* of the King's, he is there to expect his sentence, and oftentimes at the distance of some days, the King sends one to put an end to his fearful expectation, by taking away his life.

Camerar. oper. subcis. cent. 2. c. 7. p. 23, 24. Fulgos. l. 1. c. 1. p. 26. Nicet. de Imp. Isaac. Angel. l. 2. p. 45. Vincent le Blanc's Travels. tom. 1. c. 7. p. 20. Petr. Greg. de Repub. l. 20. c. 1. p. 748.

6. In that part of *Syria* which the Persians once held, there is a people called Assassines, or as *Nicetas* calls them Chassians, these are wont so to reverence and observe the commands of their Prince, that they perform them with all readiness and alacrity, how dangerous or difficult soever the execution of them be. At the first sign or intimation by gesture of their King, they will immediately cast themselves headlong from Rocks and Towers, leap into the Waves, throw themselves into the fire, or being sent by him to kill any such Prince whose death he desires, they set themselves about it, despising all the tortures they must endure after they have performed the murther or discovery of their intention. When once *Henry* Earl of *Campania* passed from *Antioch* towards *Tyrus*, having obtained a safe conduct, the Prince of this people, called *Vetus*, gave him a strange assurance of his people's obedience; for he shewed him several persons standing upon the top of a high Tower, one of these he called out by name, who no sooner understood his command, but without any delay he cast himself down from thence in their sight, and broken in pieces with the fall, he immediately died. The King would have called out others to the like trial, and was difficultly diverted from his designs by the earnest entreaties of the Earl, who was astonished with wonder and horrour of the experiment. The *Salsidas* of the *Sequimar* of *Arabia* the Happy, perform the same at their Prince's command.

Sabell. Ex. l. 6. c. 8. p. 353.

When *Hannibal* made war against the Romans in *Italy*, he at that time had under his Standards Carthaginians, Numidians, Moors, Spaniards, Baleares, Gauls, Ligurians, and a number of Italian people, and yet the General was of that authority

authority amongst them, that though his Army consisted of so many and different Nations, and that the War was drawn out into so long a continuance, and that there was such variety of events therein, yet in all that time there was never known that there was any stir, tumult or sedition mov'd amongst them.

J. Huighen Linschoten's Voyages. l. 2. p. 221.

8. The Inhabitants of those Islands that lie over against the Coast of *Florida*, are in great subjection to their Lords and Masters, in such manner, as that if they should command them to throw themselves headlong from off a high Hill, or do any other thing whatsoever, they will not refuse to do it, whatsoever danger there may be in the performance; not once asking wherefore they should do it, but only because their Master commandeth it.

J. Huigh. Linschot. oy. l. 2. p. 290.

9. Instead of Crowns and Scepters, the Ornaments of the Kings of *Peru*, whereby they shew their Majesty, are these, They wear certain Tassels of Red Wool, bound about their Heads, hanging down upon their Shoulders, almost covering their eyes, whereat there hang other Threads, which they use when they will have any thing done or executed. They give that Thread unto one of their Lords that attend upon them; by this token they command in all their Provinces, and the King hath done whatsoever he doth desire. At the sight of this Thread, his pleasure is by his Subjects with so great diligence and dutiful obedience fulfilled, that the like is not known in any place of the world: for if (by this way) he chance to command that a whole Province shall be clean destroyed, and utterly left desolate, both of men and all living creatures whatsoever, both young and old, it is done. If he send but one of his Servants to execute the severest of his commands, although he send no other power, or aid of men, nor other commission, than one of the Threads of his Quispel; it is sufficient; and they willingly yield themselves to all dangers, even to death and destruction.

Heidfeld. Sphing. c. 31. p. 819.

10. *Xerxes* flying out of *Greece*, the Ship or Boat was so over-pressed with the numbers of such as were got within her, that a Tempest arising, they were all brought to the hazard of their lives: here it was that *Xerxes* bespake them in this manner, *Since upon you, O Persians, depends the safety of your King, let me now understand how far you take your selves to be concerned therein.* He had no sooner spoken these words, but that having first adored him, most of them leaped into the Sea, and by their death freed their King of his present danger.

CHAP. XV.

Of the Generosity of some Persons, and the Noble Actions by them performed.

AS amongst those Starry Lights wherewith the arched Roof of Heaven is beautified and bespangled: there are some more conspicuous for their extraordinary brightness and lustre, and draw the eyes of men with greater admiration towards them, so amongst the race of mankind there are some found to shine with that advantage in point of Generosity and true Nobleness of Mind, above the common Standard of Humanity, that we fix our eyes with equal wonder and delight upon those actions which we know to be the effects whereof the vulgar are uncapable.

Caussin. H. C. tom. 1. l. 3. p. 91.

1. Cardinal *Petrus Damianus* relateth, how being a Student at *Faenza*, one told him of an act of Charity and Generosity that happened, of which he made more account than of all the Wonders of the World; it was this, a man whose eyes another had most traiterously pulled out, was by this accident confined in a Monastery, where he liv'd an unspotted life, performing all offices of charity according to the ability of his body. It fell out, this cruel creature who had done this mischievous act sickened of a languishing malady, and was enforced to be carried to that same place where he was whom he had bereaved of sight; his heart said within him he could never endure him, but for revenge would put out his eyes: on the contrary the blind man made earnest suit to have the charge of him, as if he had sought some great fortune from the hand of a Prince: he prevailed, and was deputed to the service of the sick man, and he dedicated to him all the functions of his body, except the eyes which the other had pulled out, Notwithstanding, saith the Cardinal, he wanted not eyes, you would say the blind man was all Eyes, all Arms, all Hands, all Heart, to attend the sick man, so much consideration, vigour, diligence and affection he used.

Heyl. Cosm. p. 192.

2. In the Cathedral Church of *Roan* in *Normandy* is the Sepulchre of *John* Duke of *Bedford*, and Regent of *France* for King *Henry* the Sixth, an envious Courtier perswaded *Charles* the Eighth to deface it, *God forbid*, said he, *that I should wrong him, being dead, whom living, all the power of* France *was not able to withstand*: adding withal, that he deserved a better Monument than the English had bestowed upon him.

Fulgos. l. 6. c. 5. p. 776.

3. *Conrade* succeeding *Henry* in the Empire, by this *Henry Wenceslaus* the Duke of *Poland* was overcome in Battel, and made a Tributary of the Empire, he afterwards rebelled, and took upon him the Title of a King, to whom succeeded *Mysias* in both the Kingdom and contumacy towards the Empire: *Conrade* therefore by the help of his Brother had enforced him to quit *Poland*, and flie to *Ulrick* Duke of *Bohemia*, who at that time was also an Enemy to the Empire. *Ulrick* despising all the Laws of Hospitality, gives *Conrade* to understand, that in case he would compound the difference betwixt them two, he would send him *Mysias* as his prisoner, to dispose of him as he should think meet. The Generous Emperour so abhorred this Villany, that immediately he sent an expres to *Mysias* to let him know the danger he was in. By this action (wherein so much of true Nobility did appear) *Mysias* who before had not yielded to *Conrade* his Arms, was perfectly subdued. He goes to the Emperour, lays his Crown at his foot, and submits to the payment of the former Tribute.

Nievi oper. p. 839. l. de ira. Fulgos. l. 5. c. 1. p. 563, 564.

4. *Dromichetes* King of the *Getes* had overcome in Battel, and also taken prisoner, King *Lysimachus*, who had causelessly and unprovoked invaded him, yet though he had such just occasion to have dealt severely with him, over-passing the injury he had received by his assault, he familiarly (as other Kings their treasures) shewed him the poverty of himself and his people, saying that he was very well contented therewith. That done, he gave him his liberty, and presented him with such gifts as

as he could, and withal at parting gave him this counsel, that for the future he should not make war upon such people, the conquest of whom would yield him no profit, but rather use them as Friends.

Lon. Theatr. p.325. Plut. paral. in Pyrrho. p. 396. Zonar. Ann. tom. 2. p. 65. Pezel. Mellific. hist. tom. 2. p. 46. Ælian. var. hist. l. 12. c. 33. p. 322.

5. When *Pyrrhus* King of *Epirus* warred upon the Romans, the King's Physician called *Nicias*, sent a Letter to *Fabricius* the Roman Consul and General, promising him therein to poison *Pyrrhus*. *Fabritius*, detesting to be rid of his Enemy in so base a way, and desirous that the treacherous servant might meet with his due reward, sent back the Letter to *Pyrrhus* himself, withal advising him to take heed to himself; for that as it seemed he was but an ill Judge of his Friends or Enemies. The King having found out the Treason, hanged up his Physician, as he well deserved, and sent back all the Prisoners to *Fabritius* without ransom: but the generous Consul would not receive them in that manner, but sent him an equal number of his which he had formerly taken.

Alvarez. hist. of China. part 1. c. 22. p. 109.

6. One of the Emperours of *China* going his progress, met with a certain company leading away some other prisoners, he caused his Coach to stop, and enquired what the matter was, which as soon as he understood, he fell into a passionate weeping. They who accompanied him began to comfort him, and said one amongst them, *Sir, in a Common-wealth there must be chastisements, it cannot be avoided; so have the former Kings your Predecessors commanded it to be, so have the Laws ordained it, so doth the Governmet of the State require it.* The Emperour replyed, *I weep not to see these men prisoners, nor to see them chastised; I know very well, that the good without rewards are not encouraged; and without chastisument the wicked are not retain'd; that correction is as necessary to the Government of a Kingdom, as Bread is for the nourishment and sustenance thereof: but I weep because my time is not so happy as that of old was, when the virtues of the Princes were such, that they served as a Bridle to the people, and their example was sufficient to restrain the whole Kingdom.*

Fulgos. l. 6. c. 5. p. 775.

7. *Alphonsus* the Twelfth, King of *Spain*, was driven out of his Kingdom by his Son *Sancius*, and reduced to those Straights, that he was enforced to offer to pawn his Crown to *Abenyuza* the King of *Morocco*, for a great sum of money. But *Abenyuza*, as a noble and most generous Prince, hearing of *Alphonsus* his extremity, sent first his Embassadors to endeavour a reconcilement, betwixt the Father and the Son, that not succeeding, he not only assisted him with moneys, but also with a great Army, and with his own treasure at his own cost he reinstated him in a great part of his Kingdom. That which renders this action, the more truly generous, is, that neither diversity of Religion, nor the memory of those Wars that had long and bitterly been waged betwixt this *Alphonsus* and him could hinder him from lending him both men and money, from venturing his own person in his behalf, crossing the Seas in favour of him, and exposing himself to foreign Nations, and divers hazards in an affair whereof he could expect no profit to himself.

Knowls Turk. hist. p. 217.

8. The Bassa of *Natolia* leading a parcel of Turks, as the Forerunners of *Bajazet*'s Army, was entrapped by an ambush of the Prince *Ciarcan*, most of his Soldiers cut in pieces, himself taken prisoner, and sent to *Tamerlane*, he demanded the reason why *Bajazet* shewed such contempt of his Army, which he should find strong enough to abate his pride. The Bassa replyed, that his Lord was the Sun upon earth, which could endure no equal, that he was astonied to see how he had enterprised so dangerous a journey to hinder the fortune of his Lord, and that he committed great folly in going about to resist the same: *I am*, said *Tamerlane*, *sent from Heaven to punish his rashness, and to confound his pride.* Then changing his discourse, he asked if his Master did come resolv'd to bid him Battel: *Assure your self*, said he, *there is nothing more he desireth: and would to God I might acknowledge your goodness in giving me leave to assist my Lord at that Battel. Good leave have thou*, said *Tamerlane*, *go thy ways, and tell thy Lord, that thou hast seen me, and that in the Battel he shall find me on Horseback, where he shall see a Green Ensign displayed.* And so gave the Bassa both his liberty and a fair Horse well furnished, although he well knew he was shortly to use both against himself.

Davilas hist. of civ. war. of France. l. 3. p. 176, 177.

9. There was amongst the Hugonots Faction one *John Poltrot Sieur de Mereborne* of a Noble Family near *Angoulesme*; this man lay in wait for the life of *Francis* Duke of *Guise*; and upon the twenty fourth of *February* 1563 performed his wicked intention; for the Duke being against *Orleance*, retired that Evening unarmed to his Lodging, *Poltrot* mounted on a swift Gennet, discharged a Gun at him, laden with three Bullets, which all three hit him on the right Shoulder, and passing through the body, so wounded him, that he died on the third day after his hurt. But the proceedings of the Queen Mother were much different; for when soon after this a Hugonot Captain commonly called *La Motte*, having offered himself to find a means to kill *Andelot*, she causing him to be apprehended by her Guards, sent him bound to the same *Andelot*, that he might punish him as he pleased himself, and surely there are few examples of the like generous actions in any of our modern stories.

Alvarez. Semed. hist. China. part. 1. c. 22. p. p. 114.

10. The Emperour of *China* called *Vamlie*, had no child by his Lawful Empress; but had two Sons, one by a Maid of Honour, which was the eldest, and another young Son by one of the Queens his Concubines. This Son he loved very much, and by reason of the particular affection he bore him, he would by all means leave him the Kingdom, saying, that by reason he had no Sons by his Empress, the succession was not of right to any of the rest, but that it belonged to him to elect whom he pleased; and because the elder was the Son of a Servant, he chose rather to leave the Kingdom to the other. But for all this the great Officers of the Court did most stoutly oppose him, saying, that since he had commerce with that servant, she was ennobled by a superior Law, and that her Son being the eldest, ought not to lose the Rights and Privileges of his Birth. The King notwithstanding persisted in his intentions, and the rest to oppose them, whereupon many were by the King's orders thrust out of their places, others left them of their own accords and having let down the Ensigns of their Dignity, hung them at the Gate of the Palace, and departed to their own Houses, despising at once the Honour, Profit, Dignity and Revenue of their place, only for the defence of Reason, and the Laws and Customs of the Realm, and the preservation of a just right of a youth that wanted protection. The King at length, though a more potent than himself, had seldom sate on the Throne, was yet enforced (besides his custom) to hold a Royal Audience, and taking his eldest Son (now as Prince) he placed him next behind him, and shewing him to the Mandarines, he recommends unto them the care of the publick peace and quiet without doors, assuring them that all

was

was quiet in the Palace, and that *Thai Cham* (that was the name of the Prince) should succeed him in the Kingdom, as in effect it fell out.

Alvarez. hist. China part. 1. c. 29. p. 147.

11. The Daughters of the Emperours of *China*, have their Palaces in the City of *Pekin*; one of the domestick Servants of one of those Princesses, had committed sundry insolencies, and amongst those one such crime as deserved death. The *Mandarines* much desired to apprehend him, but in the Palace they could not, and he never went abroad but when he waited on his Princess. At length, a Mandarine resolved to take him by any means he could, and therefore when the Princess went next abroad, he with his men set himself before the Coaches, made them stop, and then presently laid hands on that man and carried him away. The Princess resenting the affront that was done her, returned presently to the Palace full of indignation, and was so transported with choler, that (not staying the Kings return from the Audience, where he then was) she went thither in person to complain. The Mandarine was presently sent for, who had put himself in readiness supposing he should be called: He presented himself before the King, who sharply reproved him. He answered, *Sir, I have done nothing but that which your Majesty commandeth, and your Law ordaineth: But you ought* (replied the King) *to have sought some other time and opportunity. I have sought it long enough* (answered the Mandarine) *but I should never have found it: At least*, said the King, *ask my Daughter pardon and bow your head. Where there is no fault*, said the other, *there is no need of pardon, neither will I ask pardon for having discharged my office.* Then the King commanded two Mandarines, that by force they should bow down his head to the ground, but he by strength kept up himself so stiff, that it was not possible for them to do it; so that the King sent him away, and a few days after gave order he should have a better office, bestowed upon him, being well pleased with his integrity, and generous zeal to Justice.

Lipsi. monit. l. 2. c. 13. p. 328.

12. The Turks had taken the City of *Buda* in *Hungary*, the Inhabitants being fled out of it for fear: But the Castle was guarded by German Soldiers under the command of *Thomas Nadast* the Governour, these Germans also affrighted began to confer with the enemy about the surrender of the Castle, which *Nadast* not enduring being full of courage and constancy, he brake off their conference and commanded the Guns to be planted against the enemy, these cowards converting their minds to villany, laid hands upon their Captain, bound him, while he threatned in vain, and having conditioned for the safety of their lives and goods yield up the Castle: when the Turks were entred and found *Nadast* in Bonds; they related all to their Emperour, as they had heard it from him: who was so incensed with their perfidious cowardise, that he immediately sent out his Janizaries after them to cut them all in pieces: as for *Nadast*, he freed him of his bonds; caused him to be brought into his presence, highly commended him, invited him with a liberal stipend to serve on his side, and when he refused honourably dismissed him.

Caus. Treatise of the passions. p. 78.

13. *Papinianus* was the honour of Lawyers, and to this great man it was to whom the Emperour *Severus* dying, recommended his two Sons with the government of the Empire, but the impious *Caracalla* having embrew'd his hands in the blood of his Brother *Geta*, was desirous that this excellent person should set some colour by his eloquence before the Senate and people upon an action so barbarous, to which proposal of his he freely made answer, it was more easie to commit a patricide, than to justifie it, uttering this truth to the prejudice of his head, which this wretched Prince caused to be cut off.

14. The Father of *Lycurgus* being slain in a popular tumult, the Kingdom of *Sparta* descended to *Polydecta* the elder Brother: but he soon after dying, it came in all mens opinion to *Lycurgus*, and he reigned till such time as it was known that the wife of his Brother was with child. This once clearly discovered, he declared that the Kingdom did appertain to the Son of *Polydecta*, in case his Wife should be delivered of a Male Child, in the mean time he administred the Kingdom in the quality of Protector. But the Lady privately sent to *Lycurgus* offering him to cause an abortion, in case that he thereby receiving the Kingdom, would also receive her as his Wife: He though detesting the impiety of the woman, yet rejected not her offer; but as one that approved and accepted the condition, represented to her that by no means she should endanger the state of her body, by any such harsh medicaments as that case would require, but that as soon as she was safely delivered, it should be his care to see that the Child should be made away. By this means he fairly drew on the woman, even to the time of her Travel, which as soon as he was informed of, he ordered persons to be present, together with a Guard attending there with this precept, that in case she should be delivered of a Girl they should leave it with the women, but if otherwise they should by all means forthwith convey it to himself. It so fell out that as he sate at Supper with the Nobles, she was delivered of a Male Child, and the Boy was brought to him where he then was. As soon as he received him, he said to them that were present, *O ye Spartans, there is a King born to us*; and so placed him in the Throne of the Kingdom, he gave him the name of *Charilaus*, because all persons received him with greatest expressions of joy, and highest admiration of the justice and greatness of his mind, that with so true a generosity had preserved and yielded up the Kingdom to his Nephew.

Plut. p. 40. in Lycurgo. Caus. H. C. tom. 1. l. 1. p. 3.

15. *Titus Pomponius Atticus* a Patrician of *Rome*, would contribute nothing amongst those of his rank, to *Brutus* and *Cassius* in their war upon *Augustus*, but after that *Brutus* was forcibly driven from *Rome*, he sent him one hundred thousand Sesterces for a present, and took care that he should be furnished with as many more in *Epirus*, contrary to the custom of most other men; while *Brutus* was fortunate he gave him no assistance, but after he was expell'd and laboured under adverse fortune, he administred to his wants with a bounty to be wondred at.

Fulgos. l. 4 c. 8. p. 545.

16. *Tancred* the Norman was in *Syria* with *Boemund* his Uncle Prince of *Antioch*, it fortun'd that *Boemund* was taken Prisoner in a fight with the Infidels: Three Years *Tancred* governed his principality in his behalf, in which time having enlarged his Territories, and augmented his Treasure with a great sum, he ransom'd his Uncle, and resign'd up all into his hands.

Fulgos. l. 6. c. 5. p. 772, 773. Platin. de vitis Pontif. p. 185.

17. *Ferdinand* King of *Leon*, by the instigation of some slanderous informers, was brought to make war upon *Pontius* Count of *Minerba*, (an old friend of his Fathers) and had already taken divers places from him: *Sanctius* the Third (King of *Castile*) and Brother to *Ferdinand*, being inform'd hereof, gathered a mighty Army, and marched out with them against his Brother. *Ferdinand* that least of any thing expected any such matter, and terrified with

Fulgos. l. 6. c. 5. p. 771.

the

the coming of ſo ſudden and unlook'd for an Enemy; mounting his Horſe, with a few of his followers, came into the Camp of his Brother, and told him he put himſelf into his hands, to deal with him as he ſaw good, (as one whoſe only hope it was this way to preſerve his Kingdom to himſelf) but *Sanctius* that was a juſt King and a good Brother, deſpiſing all the proffers he made him, told him that he had not taken up arms, for any deſire he had to wreſt his Kingdom out of his hands, and annex it to his own, but his ſole deſign was that whatever had been taken away from Count *Pontius* ſhould be reſtored him, ſeeing he had been a great friend to their common Parent, and had moſt valorouſly aſſiſted him againſt the Moors. This was gladly yielded to by *Ferdinand*, and as ſoon as it was done *Sanctius* returned to his own Territories.

Curia politiæ by M. Scudery. p. 66.

18. *Emanuel* the firſt King of *Portugal*, levied a moſt puiſſant Army with a deſign to paſs into *Africa*, where victory ſeemed to attend him, when as being upon his march and juſt ready to tranſport his Army over thoſe ſtraits which divide *Spain* and *Mauritania*, the Venetians diſpatch Embaſſadors to intreat ſuccours from him as their Ally againſt the Turk, who had now declared war againſt them. This generous Prince reſolutely ſuſpended his hopes of conqueſt, to aſſiſt his ancient friends, ſuddenly altered his deſign, and ſent his Army entirely to them, deferring his enterpriſe upon *Algiers* to another ſeaſon.

Curia politiæ by M. Scudery. p. 20.

19. The Venetians had leagu'd themſelves with the Turks againſt the Hungarians, they aided them to the ruine of that Kingdom, and reduced that Country almoſt to a deſolation, and having been the cauſe of the death of two of their Kings, of which the great *Hunniades* was the laſt, yet notwithſtanding ſeeing themſelves afterwards all in flames by the Turks their Allies: They ſent Embaſſadors to *Hungary*, to implore ſuccours from the famous *Matthias Corvinus*, Son to *Hunniades*; who after he had afforded them an honourable Audience, and reproach'd them with their unworthy and hateful proceedings, did yet grant them the ſuccours which they had ſought at his hands.

Fulgoſ. ex. l. 4. c. 1. p. 582.

20. *Renatus* Duke of *Lorrain*, with fire and ſword was driven out of his Dukedom by *Charles* the laſt Duke of *Burgundy*; afterwards by the help of the Swiſſers, he overcame and ſlew in Battel him from whom he had received ſo great a calamity: With great induſtry he ſought out the body of *Charles* amongſt the multitude of the ſlain, not to ſavage upon his Corps, or to expoſe it to mockery, but to bury it, as he did at S. *Georges* in the Town of *Nancy*, he and his whole Court followed it in mourning, with as many Prieſts and Torches as could be procured, diſcovering as many ſigns of grief at the funeral of his enemy, as if it had been that of his own Father.

CHAP. XVI.

Of the Frugality and Thriftineſs of ſome men in their Apparel, Furniture and other things.

THe Kings of *India* uſed to dry the bodies of their Anceſtors which done they cauſed them to be hung up at the Roof of their Palace in precious Cords, they adorned them with Gold and Jewels of all ſorts, and ſo preſerved them with a care and reverence, little ſhort of veneration it ſelf, of the like ridiculous ſuperſtition are they guilty, who make over-careful and coſtly proviſions for thoſe bodies of theirs which will ere long be breathleſs and ſtinking carkaſſes. They are uſually ſouls of an over delicate and voluptuous conſtitution and temper, that are ſo delighted with this kind of luxury, whereas the moſt worthy men and perſons of the greateſt improvements by reaſon and experience, have expreſſed ſuch a moderation herein as may almoſt ſeem a kind of careleſneſs and neglect of themſelves.

Clarks mir. c. 57. p. 232.

1. Of *Lewis* the Eleventh, King of *France*, there is found in the Chamber of Accounts, *Anno* 1461. Two Shillings for Fuſtian to new Sleeve his Majeſties old Doublet, and Three Half-Pence for Liquor to greaſe his Boots. I chuſe rather to call it his Frugality than Covetouſneſs, in as much as no man was more liberal of his Coin than himſelf where occaſion did require, as *Comine* who wrote his Hiſtory, and was alſo of his Council, doth frequently witneſs.

Lipſ. monit. polit. l. 2. c. 15. p. 359, 360. Clarks mir. c. 57. p. 233.

2. *Charles* the Fifth, Emperour of *Germany*, was very frugal eſpecially once being to make a Royal Entrance into the City of *Millain*, there was great preparation for his entertainment, the Houſes and Streets were beautified and adorned: The Citizens dreſs'd in their richeſt Ornaments, a golden Canopy was prepared to be carried over his head, and great expectation there was to ſee a great and glorious Emperour: But when he entred the City he came in a plain Black Cloth Cloak, with an old Hat on his Head, ſo that they who ſaw him, not believing their eyes, asked which was he, laughing at themſelves for being ſo deceived in their expectations.

Lipſ. monit. l. 2. c. 15. p. 355. Drexel. oper. l. 3. c. 8. p. 424.

3. The meanneſs of the Emperour *Auguſtus* his furniture and houſhold ſtuff, doth appear to this day, in the Beds and Tables that are left, the moſt of which are ſcarce ſo coſtly as thoſe of a private perſon: It is ſaid he uſed not to lye in any bed, but ſuch as was low and moderately covered, and for his wearing Apparel, it was rarely any other than ſuch as was home ſpun, and ſuch as was made up by his Wife, Siſter, Daughter, and Grand-Children.

Sabelli. Exempl. l. 2. c. 8. p. 104.

4. Though the Ornament of the Body is almoſt a peculiarity to the Female Sex, yet not only one woman but the whole family of the *Sarrani* in *Rome*, were obſerved not to make uſe of any Linnen at all, rejecting it as too ſoft and effeminate.

Lipſ. monit. l. 2. c. 15. p. 357, 358.

5. The Emperour *Rodulphus* did not at all differ from a private perſon in his habit, and being at *Mentz*, he walked out one morning alone, the Air was cold and piercing, and therefore having obſerved a fire in a Bakers ſhop, he boldly went in and began to warm himſelf: But the woman of the houſe

house judging of him only by his Apparel, after she had treated him with more than a sufficiency of ill language, began so to threaten him with scalding water, that he was constrained to depart: Nor was he only thus meanly accoutred upon ordinary days, but even in that great solemnity, when *Ditocarus* being overcome (the then King of *Bohemia*) was received by him to pay him homage upon his knees. The King of *Bohemia* came with a splendid retinue, his Attendants and their Horses shone with Jewels, Gold and Silk, and when the Emperour was advised by his Nobles, to appear in his Imperial Robes, *No*, said he, *the King of* Bohemia *hath often laughed at my Grey Coat, and now my Grey Coat shall laugh at him.*

Drexel. oper. l. 3. c. 8. p. 424. 6. *Alexander* the Great in his habit and culture of body, little differed from a private person and when one day after much labour and sweat, he was about to bath himself in the River *Cydnus*, he undressed himself in the sight of his Army, esteeming it a piece of gallantry to shew that he was content with such apparel as was cheap, and easily procurable.

Herberts Travels. l. 2. p. 179. 7. Mr. *Herbert* tells that at the publick audience of the Lord Ambassador, upon two or three white silken shags, sate the Potshaw or Emperour of *Persia*, *Abbas*: who though he was more beloved at home, more famous abroad, more formidable to his enemies than any of his predecessors; was found at that time in a plain red Callico Coat, quilted with Cotton; as if he should have said we might see his dignity consisted in his parts and prudence, not to steal respect by borrowed colours or rich embroideries. His Turbant was white and bungy, his Wast was girded with a Thong of Leather, and his Courtiers were but ordinarily attired.

Plut. in Caton. major. p. 338. 8. *Plutarch* relates of *Marcus Cato* the elder, that he never put on a garment that cost him more than an hundred pence, he drank in his Prætor and Consulship, the same Wine that labourers use to drink of, and when he would treat himself with an unusual magnificence, he would fetch his Supper from the Market, that cost him thirty half-pence. He soon disposed of a painted Babylonish Garment, that was left him by inheritance; he bought no Slave at above one thousand five hundred pence, as one that cared not for them that were tender and handsom, but sought for such as were strong, able to work, and to look after his Horses and Herds. He used to say, that nothing which is superfluous can be had at a small rate; and that for his part he accounted that dear of a half-penny, whereof he had no need.

Plut. moral. in Sympos. ac. l. 6. p. 729. 9. *Plato* being minded to draw *Timotheus* the Son of *Conon* from sumptuous Feasts and superfluous Banquets, (which great Captains commonly make) invited him one day to a Supper in the Academy, which was Philosophical indeed and Frugal, where the Table was not furnished with those Viands which might distemper the body with feverons heats and inflammations, but there was such a supper upon which ordinarily there follow kind and quiet sleeps, such fancies also as engender few dreams and those short; and (in a word) where the sleeps do testifie a great calmness and tranquillity of the body. The morrow after his Guest *Timotheus* perceiving the difference between these suppers and the other; said: *That they who supp'd with* Plato *overnight, found the pleasure and comfort thereof the next day.*

10. *Ptolemæus* the Son of *Lagus* King of *Ægypt*, both supped and also took his bed for the most part in his friends houses, and if at any time he invited them to supper, he used their furniture, for he would send unto them to borrow their Vessels, their Boards, Carpets, and Table-Cloths, for that he had never about him any more than was sufficient for the service of his own person, and he was wont to say that to enrich others seemed to him more Regal than to enrich himself. *Plut. moral. l. de Apoth. Reg. &c. p. 414.*

11. This is certain that our Ancestors in old time so much hated and abhorred all excessive delicacy, superfluous and costly delights, and voluptuous pleasures, that within the Temple of the City of *Thebes* in *Ægypt*, there stood a Square Column or Pillar, wherein were engraven certain curses and execrations against their King *Minis*, who was the first that turned and averted the Ægyptians, quite from their simple and frugal manner of life, without money, without sumptuous fare and chargeable delights. It is said also that *Technatis* the Father of *Bocchoræus* in an expedition against the Arabians, (when it chanc'd that his carriages were far behind, and came not in due time to the place where he incamped) was content to make his Supper of whatsoever he could get, and so to take up with a small and very simple pittance, yea and after Supper, to lye upon a course and homely Pallet, where he slept all night very soundly, without so much as once awaking; whereupon he ever after loved sobriety of life and frugality, and cursed the forementioned King *Minis*: which malediction of his being by the Priests of that time approved, he caused to be engraven upon the Pillar abovesaid. *Plut. moral. in l. de Isid. & Osyr. p. 1290.*

12. The Thacians as they lived in a Country that abounded with all things, especially with good wine, so they were a people somewhat too much addicted to Luxury: When *Agesilaus* marched with his Army through their Country: The Thacians in honour of him sent him a present of Meal, Geese, Cakes made of honey, and divers other things of great price, together with junkets and variety of sweet meats, of all these *Agesilaus* only accepted of the Meal, commanding that all the rest should be carried back again by those who had brought them: But when they importuned him with earnest entreaties that he would be pleased to accept of them; he commanded that all those things should be distributed and divided amongst the Helotes, that is a sort of Slaves belonging to the Lacedemonians: When some asked the reason of that action of his; he told them that such kind of delicates were unseemly for men, who were addicted to the study of virtue and valour, and that those things which ensnared servile natures and dispositions, should be kept far off from men of freedom, and liberal education. *Langii polyanth. p. 460.*

CHAP. XVII.

Of the Hospitality of some men, and their free Entertainment of Strangers.

Amongst the Goths and Sueons it is entred amongst their principal laws, that they shall maintain hospitality amongst themselves, and be free in the entertainment of Strangers, that it should be reputed a great crime to deny lodging to

a Traveller; and that whosoever was convicted (by fit witnesses) to have denyed it thrice, should have his House burnt down to the ground, that he might be justly deprived of his own House, who had inhumanely denyed the use of it to another. By vertue of this Law this people are accounted the most hospitable of all others in *Europe*, and had we had the like amongst us, the Hospitality of the English had not given its last groan in *Kent*, as Doctor *Fuller* saith it did. But proceed we to our Examples.

Sabell. Ex. l. 7. c. 6. p. 394. Plut. in Cimone. p. 484.

1. *Lychas* the Lacedemonnian was famous for his Munificence this way, whose constant custom it was to entertain all those that came to try masteries in *Sparta*: if they were Strangers his House was their Inn, while they were desirous to stay; and when they would not, they were civilly dismissed by him.

Sabell. Ex. l. 7. c. 6. p. 394. Plut. p. 117. in Themist.

2. In the War of the Medians upon the Athenians, when for fear of the Enemy their Wives and Children were fled out of their Country, the *Trœzenii* received them into their City, where they were provided for upon the publick account, and withal set forth an edict, that the children had liberty to take and gather any sort of fruit, whence they would, without fear of any punishment to ensue thereupon.

Bp. Spotw. hist. ch. of Scotland. l. 2. p. 56, 57.

3. *Henry Wardlaw* Presentor of *Glascow*, being at *Avignion* at the decease of *Thomas Stewart* Archbishop of S. *Andrews*, was provided thereto by Pope *Benedict* the Thirteenth: of this man's great Hospitality take this instance; The Masters of his House complained of the great numbers that resorted to him for entertainment, and desiring that for the ease of the Servants he would condescend to make a Bill of Houshold, that they might know who were to be served. He condescended, and when his Secretary was called to set down the names of the Houshold, being asked whom he would first name, he answered *Fife* and *Angus* (these are two large Countries, containing millions of people) his servants hearing this, gave over their purpose of retrenching his Family, for they saw he would have no man refused that came to his House.

Zuing. vol. 1 l. 2. p. 179.

4. In *Italy* and *Spain*, whether you go to view the Temples, Castles, Magazines, Buildings, or any other thing in this kind: if you depart from the House of your Friend where you first lodged, if you give any money as a Gratuity to the Watchmen, Workmen, or any other servant of your Friends, you shall depart an enemy instead of a Friend: for so great is their Magnanimity and Hospitality, that they are exceeding desirous and ambitious to do all good offices for a stranger *gratis*, and if at any time they receive any thing, it is by enforcement, and with a great deal of reluctance.

Herbert's travels. l. 3. p. 216. Linschot Voyages. l. 1. c. 17. p. 29.

5. *Perimia* (of old *Perimula*) is at this day a well known City in the Bengalan Gulph, situate in the midst of those two famous Ports *Malacca* and *Syam*: the people here are exceeding hospitable to such strangers, as from desire of Novelty or Gain reside amongst them; neither do they enquire of what Country they be, what their business, nor Religion. The men of Note transcend in courtesie; for at any mans arrival they blush not to proffer their Daughters or Nieces to be their Bed-fellows; yea, to accompany them at Bed and Board during their stay: the price of such a favour not equalling so high a complement, but were it less, in my opinion is too much for such Panders and Prostitutes. At the end of the prefixed time the woman returns home well pleased, so far from shame or loss, that they rather account her honoured, and more fit for preferment.

Eccl. Rhod. l. 19. c. 26. p. 916. Ælian. var. hist. l. 4. cap. 1. p. 139.

6. The Lucanians have a Law amongst them, to this purpose, that no man shall refuse the entertainment of a Stranger that comes to him after the Sun is set with a purpose to lodge with him, and that if he do, he shall submit to a certain Fine, and be declared guilty of Inhospitality, which they look upon as a very great crime.

Purch. pilgr. tom. 1. l. 11. c. 11. §. 1. p. 785.

7. At *Tedneft* a City of *Morocco* such respect is had to strangers, that if a Merchant come thither, and hath no acquaintance, the Gentlemen of the City cast lots who shall be his Host, and they use him kindly, looking only for some present at his departure, in token of his thankfulness. And if he be a mean person, he may chuse his Host without any recompence at all expected from him.

Purch. pilgr. tom. 1. l. 11. c. 11. §. 1. p. 785.

8. *Tesegdelt* is another City of the same Kingdom, where a Guard is set at the Gates, not so much to keep out Enemies, as to entertain Strangers. At the first coming of a Stranger they ask him if he have any Friends in the City, if not, by the custom of the place they must see to provide him entertainment upon free cost.

Lloyd in his state worthies. p. 548.

9. *Edward* Earl of *Derby*, was famous for a spreading Charity and his great Hospitality; his provision native, rather plentiful than various, solid than dainty, that cost him less, and contented his Guests more; his Table constant and even, where all were welcome, and none invited: his Hall was full most commonly, his Gates always. The one with the honest Gentry and Yeomanry who were his retainers in love and observance, bringing good stomachs to his Table, and resolved hearts for his service. The other with the aged, maimed, industrious poor, whose craving was prevented with doles, and expectation with bounty: the first being provided with meat, the second with money, and the third with employment. In a word Mr. *Cambden* observes, that Hospitality lieth buried since 1572 in this Earls Grave, whence may that divine power raise it, who shall raise him, but before the last Resurrection. Neither was he munificent upon other mens charge; for once a Month he looked into his Incomes, and once a Week to his Disbursements, that none should wrong him, or be wronged by him. The Earl of *Derby* he would say shall keep his own House: wherefore it is an observation of him and the second Duke of *Norfolk*, that when they were buried, not a Tradesman could demand the payment of a Groat they owed him; nor a Neighbour the restitution of a penny wherein they had wronged him.

Melch. Adam. in vit. Germ. medic. p. 160.

16. *Conradus Gesnerus*, by the Writer of his life hath this given him as a part of his character, that his House was ever open to all sorts of Strangers, but especially to learned men, many whereof daily repaired to him, some to see and be acquainted with him, others to behold something that was rare and worthy of their sight in his keeping: for his House was repleniished with great abundance of such things, he had the Carcases of almost all exotick living creatures, or else the figures of them represented in colonrs to the life; he had a Nursery of very many plants, and those unknown in our Countries in his Garden, more he preserv'd dried in his Boxes, he had also no despicable treasure of Gems, Metals and fossible things. None of these did he keep secret to himself, but he willingly shewed them to as many as came to him that were studious in the things of nature, and learnedly and sweetly would he

he discourse of the nature and efficacy and virtues of them: for whereas nature had made him liberal and bountiful, though he did not abound in Gold and Riches, yet he liberally and willingly did impart what was in his power, and drawn out of the treasures of Learning and Experience; for whereas he had many secrets in Physick imparted by the best Physicians of *Germany*, *France* and *Italy*, and many others which he himself had found out, and experimented with great success, of which had he been sordid and covetous he might have made a large encrease to his private estate; yet all these he either published for the common use and good, or else communicated to such Friends as desired them of him.

Plut. moral. l. 4. Symposiac. p. 707.

11. *Galepsus* is a Town in *Eubœa*, where there be natural hot Baths; it is a proper seat fitted by nature for sundry honest pleasures; so that it is reputed the publick Hostelry of all *Greece*, there is plenty of Fowl, Fish and Venison. The Town flourishes most in the midst of Spring, in respect of the mighty concourse of people there is at that time, who converse familiarly one with another, and mutually feast together, taking the benefit of the great affluence, and abundance of all sorts of provisions that are there. But whensoever *Callistratus* the Professor of Rhetorick is at home, his house is open to all Strangers, hardly may a man sup any where else than at his own house, for he is a man so full of courtesie and hospitality, that it is no easie matter to resist the importunity he uses in the invitation of Strangers: Amongst other persons of ancient times, he seems to imitate *Cimon*, making it his whole and only pleasure to feast many in his house, and to receive and entertain Strangers and those from all parts.

Plut. moral. de Sympos. l. 4. p. 707.

12. It is written of *Celeus*, that he was the first man who delighted to assemble to his House, a number of honourable persons and of good mark, which assembly he called *Prytaneum*.

CHAP. XVIII.

Of the Blameless and Innocent Life of some Persons.

IF Man alone is a wonder, the good and virtuous man must certainly be a double one: he is such a rarity, that *Diogenes* thought a Candle and Lanthorn in the broad of day, scarce a sufficient light to make his discovery by, when he went up and down in quest of such a one. *Vir bonus cito nec fieri, nec intelligi potest: nam ille alter fortasse tanquam Phœnix, Anno quingentessimo nascitur: A good man is neither quickly made nor easily understood, for like the Phœnix of* Arabia, *there is possibly one of them born in the space of some five hundred years.* This was the opinion of *Seneca*, and since the world is so seldom enriched with these Jewels, the Reader will the less wonder at that poverty of instances, that is to be met with in Writers, and may do well to have in greater veneration the virtues of those illustrious persons, which he is here presented with.

Camer. oper. subcis. cent. 1. c. 97. p.

1. *Camerarius* mentions an Inscription upon a Tombstone in *Rome*, near the place of the Jews in these words.

Julia B. Prisca vixit Annos XXVI.
Nihil unquam peccavit nisi
quod mortua est. i. e.

In this only she did amiss, that she dy'd.

Lipsius monit. l. 1. c. 7. p. 92. Plin. Nat. hist. l. 7. c. 27. p. 170. Solin. c. 7 p. 196.

2. *M. Portius Cato* the Elder, lived with that integrity, that though he was fifty times accused, was yet so many times adjudged innocent, nor did he obtain this by favour or wealth, but against the favour and riches of almost the whole City. His honesty and severity had raised him up very many enemies, and much of Envy, for he spared no man nor was a friend to any who was not so to the Common-Wealth. At last being accused in his old age, he required and obtained that *Tiberius Sempronius Gracchus*, one of the chiefest of his enemies, should be appointed for his Judge, but even he acquitted him, and gave sentence that he was innocent, through this his confident action he ever after lived both in great glory and equal security.

Bak. Chron. p. 287.

3. It is said of King *Henry* the Sixth of *England*, that he had one immunity peculiar, that no man could ever be revenged of him, seeing he never offered a man an injury: Once for all let his Confessor be heard speak, who in Ten years Confession never found that he had done or said any thing, for which he might justly be enjoyned pennance.

Weavers fun. monum. p. 839. Clarks mir. c. 74. p. 324.

4. When the Corps of *Thomas Howard* second Duke of *Norfolk*, was carried to be interred in the Abby of *Thetford*, *Anno* 1524. No person could demand of him one Groat for debt, or restitution for any injury done by him.

Zuing. Theatr. vol. 3. l. 5. p. 765.

5. *Aristophon* the Athenian was used to boast amongst his Citizens of this, that whereas he had been ninety five times cited and accused before the Tribunal of Justice, yet he had ever been absolved and pronounced innocent, in every of those Tryals.

Zuing. Theatr. vol. 1. l. 2. p. 133. Lipsius monit. l. 1. c. 6. p. 88.

6. *Julius Drusus* a Tribune of the people had a house, that in many places lay open to the eyes of the Neighbourhood, there came a workman to him, and told him that at the price of five Talents, he would so alter it, that it should not be liable to that inconvenience. *I will give thee Ten Talents*, said he, *if thou canst make my house perspicuous in every Room of it, that so all the City may behold after what manner I lead my life.* For he was a man of great temperance and moderation: *Lipsius* calls him *Livius Drusus*, and relates the story in somewhat a different manner, though to the same purpose.

Lipsius monit. l. 1. c. 7. p. 90.

7. *Aristides* was the most just and honest person amongst all the Greeks, and by reason of the glory and Name he had gained was in danger of a Ten Years Exile, which from the manner of the suffrage, the Greeks call *Ostracism*: While they were now giving in their voices, and he himself was present standing in the Croud and Throng of the People; there came one to him, who (not able to write himself) desired him (being next to him) that he would write the Name of *Aristides* in his Shell, *viz.* him that he would have condemned and banished. *Do you know him then*, said *Aristides*, *or has he any way injured you? Neither*, said the other, *but this is that which vexes me, and therefore I would he were condemned, because I hear him called up and down* Aristides *the just or honest.* Aristides *took his Shell, and wrote his name in it as he had desired.*

Plin. nat. hist. l. 7. c. 34 p. 173.

8. *Scipio Nasica* was judged once by the Senate of *Rome*, (and each of those Senators were sworn to speak without passion or affection) to be the best

Solin. c.7.p. 196. and honestest man that ever was from the beginning of the world; yet this same man as upright and innocent as he was, through the ingratitude of the people, was not suffered to dye in his own Country; besides he had a repulse from them when he sued for a dignity.

Xiphil. p.6. 9. *M. Cato* the younger was the admirer or flatterer of no mortal: he frequently opposed *Pompey* fearing his greatness, for he esteemed the Common-Wealth, more dearly than any other person or thing: he was suspicious and jealous of any thing that was beyond measure, as dreading an excess of power in any upon the score of the Republick. He sided with the people in any thing for their advantage, and would freely deliver his opinion in things that were just, let the hazard and danger of doing it be as great as it would.

Cœl. Rhod. l. 14. c. 3. p. 631. 10. *Asclepiodorus* went on Pilgrimage from the City of *Athens* into *Syria*, and visited most Cities as he went along: This he undertook for this only purpose, that he might observe the manners of men and their way of life. His journey being ended he said, that in all his perambulation he had not met with more than three men, that lived with modesty and according to the Rules of Honesty and Justice. These three were *Ilapius* a Philosopher in *Antioch*, *Mares* of *Laodicea*, the honestest man of that Age, and *Domninus* the Philosopher, so that it should seem *Heraclitus* had reason for his Tears, who is said to weep as oft as he came abroad, in consideration of so many thousands of evil livers as he beheld about him.

Cœl. Rhod. l. 19. c. 26. p. 916. 11. *Biblius* (as we read of him) was a man of that integrity and singular abstinence, in respect of what was anothers right, that if he casually light upon any thing as he passed upon the way, he would depart without offering to take it up: saying *It was a kind of blossom of injustice, to seise upon what was so found.* Agreeable to which practice of his was that Law of *Stagira*, *Quod non posuisti ne tollas, Take not that up which you never laid down.*

Trebell. Poll. Cœl. Rhod. l. 21. c. 11. p. 978. Pezel. Mellific. hist. tom. 2. p. 229. 12. When the Senate of *Rome* was in debate about the Election of a Censour, and that *Valerianus* was in nomination; *Trebellius Pollio* writes, that the Universal Acclamation of the Senators was; The life of *Valerianus* is a Censourship, let him be the judge of us all, who is better than all of us: let him judge of the Senate who cannot be charged with any crime, let him pass sentence upon our life, against whom nothing is to be objected. *Valerianus* was almost a Censour from his Cradle, *Valerianus* is a Censour in his whole life. A prudent Senator, modest, grave, a friend to good men, an enemy to Tyrants, an enemy to the vicious, but a greater unto vice. We receive this man for our Censour, him we will all imitate, he is the most noble amongst us, the best in blood, of exemplary life, of excellent learning, of choice manners, and the example of Antiquity. This was a glorious Character of a man given by so honourable an assembly, and yet to see after what manner virtue is sometimes afflicted in the world; it is remembred of so great a person, that having attained to the Empire, he was unfortunately taken by *Sapores* King of *Persia*, and made his Footstool.

Pezel. mellific. hist. tom. 2. p. 277. 13. Upon the death of *Julian* the Emperour, by the unanimous consent of the Army, *Salustius* the Prefect of the Prætorian Soldiers was elected, but he excused himself, pretending his Age and the infirmities of his body, so that *Jovinianus* was thereupon chosen: when he also was dead, by the means of this *Salustius Valentinianus*, a Tribune was elected as Emperour, of this *Salustius* the Prefect, *Suidas* saith, that he was a person of that integrity that when *Valentinian* was Emperour, he commanded any that had ever received any injury from him, that they should go to the Emperour to complain of him, but there was no man found that had any such complaint to prefer against him.

Daniel's hist. continued l. 3. p. 52. 14. *Richard* the Second King of *England* was deposed, and *Henry Bullinbrook* Crowned King in his stead, it was also enacted in Parliament, that the inheritance of the Crown and Realm of *England*, should be united, and remain in the person of King *Henry* and in the heirs of his Body lawfully begotten, a motion was likewise made in the same Parliament, what should be done with the deposed King. Then it was that *Thomas Merk's* Bishop of *Carlisle*, shewed at once his great loyalty and integrity, he rose up, and with extraordinary freedom and constancy, he made an honest and learned Oration, wherein by Scripture reason and other Arguments, he stoutly maintained the right of his deposed Soveraign, resolutely opposed the usurpation of his Supplanter, concluding that the Parliament had neither power nor policy to depose King *Richard*, or in his place to elect Duke *Henry*, and howsoever this first cost the good Prelate a Prison, and then the loss of his life; yet the memory of so gallant an action shall never dye, so long as fidelity and loyalty shall have any respect amongst men.

CHAP. XIX.

Of the Choicest Instances of the most intire friendship.

Camer. oper. subcis. cent. 3. c. 53. p. 187. THe Ancients had a most excellent Emblem whereby they used to express a true and sincere Friendship, they pictured it in the shape of a young man, very fair, bare-headed, meanly attired; on the outside of his Garment was written *VIVERE ET MORI, to live and die*; and in his Forehead *ÆSTATE ET HYEME, In Summer and Winter*: his Brest was open, so that his Heart might be seen, and with his Finger he pointed to his Heart, where was written *PROPE LONGE, Far and Near.* But such faithful Friends (saith Bishop *Morton*) are in this age all (for the most part) gone in Pilgrimage, and their return is uncertain, we must therefore for the present be content to borrow instances from the Histories of former Ages.

Caus. Treat. of passions. Ereat. 4. §. 4. p. 47. 1. One *Mesippus* relates in *Lucian*, how that he one day seeing a man comely, and of eminent condition passing along in a Coach with a woman extremely unhandsome, he was much amazed, and said he could not understand why a man of prime quality, and so brave a presence, should be seen to stir abroad in the company of a Monster. Hereupon one that followed the Coach, over-hearing him, said, *Sir, you seem to wonder at what you now see; but if I tell you the causes and and circumstances thereof, you will much more admire. Know this Gentleman whom you see in the Coach is called* Zenothemis, *and born in the City of* Marseilles, *where he heretofore contracted a firm amity with a Neighbour of his named* Menecrates, *who was at that time one of the chief men of the City, as well in wealth as Dignities. But as all things in the world are exposed to the inconstancy of fortune: it happened, that (as 'tis thought) having*

having given a false sentence he was degraded of honour, and all his Goods were confiscated, every man avoyded him as a Monster in this change of Fortune, but Zenothemis *his good friend, as if he had loved miseries not men, more esteemed him in his adversity than he had done in prosperity, and bringing him to his house, shewed him huge treasures, conjured him to share them with him, since such were the Laws of Amity, the other weeping for joy to see himself thus entertained in such sharp necessities; said he was not so apprehensive of the want of worldly wealth, as of the burthen he had in a Daughter ripe for marriage, and willing enough, but blemished with many deformities.* She was, saith the History, but half a woman, a body mishapen, limping and blear-eyed, a Face disfigured, and besides she had the Falling-sickness, with horrible Convulsions. Nevertheless, this noble heart said unto him, trouble not your self about the marriage of your Daughter, for I will be her Husband. The other astonished at such goodness, *God forbid,* said he, *that I should lay such a burden upon you. No, no,* replyed the other, *she shall be mine.* And instantly he married her, making great Feasts at the Nuptials; being married, he honoureth her with much regard, and makes it his Glory to shew her in the best company as a Trophy of his Friendship. In the end she brought him a Son, who restored his Grandfather to his Estate, and was the honour of his Family.

Camerar. oper. subcis. cent. 1. c. 97. p. 455.

2. At *Rome*, saith *Camerarius*, there are to be be seen these Verses engraven about an Urn.

D. D. S.

Urna brevis geminum, quamvis tenet ista cadaver,
Attamen in Cœlo spiritus unus adest:
Viximus unanimes Lucius que & Flavius, idem
Sensus, amor, studium, vita duobus erat.

Though both our ashes this Urn doth enclose,
Yet as one Soul in Heaven we repose:
Lucius *and* Flavius *living were one mind,*
One will, love, and to one course enclin'd.

Lon. Theatr. p. 521. Clark's mir. c. 56. p. 230. Val. Max. l. 4. c. 7. p.

3. *Damon* and *Pythias* two Pythagorean Philosophers had betwixt them so firm a friendship, that when *Dionysius* the Tyrant of *Syracuse* had resolv'd the death of one of them, and that he only besought he might have liberty first to go home, and set his affairs in order; the other doubted not to be surety in the mean time to the Tyrant for his return. The Tyrant granted it, intent upon what this new and strange action would come to in the event: a day had passed and he came not, then all began to condemn the rashness of the surety; but he told them he doubted not of the constancy of his Friend. At the same hour as was agreed with *Dionysius* came he that was condemned, thereby freeing the other. The Tyrant admiring the courage and fidelity of them both, remitted the punishment, and entreated that he himself might be admitted as a third person into the society of so admirable a Friendship.

Lon. Theatr. p. 423.

4. *Pylades* and *Orestes* were famous of old for their friendship, *Orestes* being very desirous to ease himself of that grief, which he had conceived for the death of his Mother, consulted the Oracle, and understood thereby that he should forthwith take the way to the Temple of *Diana*, in the Country of *Taurica*, thither he went in the company of *Pylades* his friend: Now it was the cruel custom of *Thoas* the then King of that Country, to put to death every Tenth Stranger, that came into his Dominions. This unfortunate Lot fell upon *Orestes*, the King at last asked which was that *Orestes*, *Pylades* readily stepped forth, and told him he was the man who had that name: *Orestes* denyed it, he again affirm'd, so that the King was in doubt which of them he should kill.

Lucian. in Toxari. Lon. Theatr. p. 425.

5. *Eudamidas* the Corinthian, had *Aretæus* the Corinthian, and *Charixenus* the Sycionian for his friends, they were both rich whereas he was exceeding poor: he departing this life left a will, (ridiculous perhaps to some) wherein was thus written.

I give and bequeath to Aretæus, *my Mother to be kept and foster'd in her Old Age, as also my Daughter to* Charixenus, *to be married with a Dowry as great as he can afford, but if any thing in the mean time fall out to any of these men, my Will is that the other shall perform that which he should have done had he lived.*

This Testament being read, they who knew the poverty of *Eudamidas*, but not his friendship with these men, accounted of it all as mere jest and sport, no man that was present but departed laughing at the Legacies which *Aretæus* and *Charixenus* were to receive. But those whose the Bequests were, as soon as they heard of it, came forthwith acknowledging and ratifying what was commanded in the Will: *Charixenus* died within five days after; *Aretæus* his excellent Successor took upon him both the one and the others charge, kept the Mother of *Eudamidas*, and soon as might be disposed of his Daughter in marriage, of five Talents which his estate amounted to, two of them he gave in Dowry with his own Daughter, and two more with the Daughter of his Friend, and would needs have their Nuptials solemnized in one and the same day.

Alexi. var. hist. l. 7. c. 8. p. 203. Lon. Theatr. p. 426. Zonar. Ann. tom. 1. p. 33. Sabell. Ex. l. 10. c. 1. p. 599.

6. *Alexander* the Great was so true a Lover of *Ephestion*, that in his life time he had him always near him, made him acquainted with the neerest and weightiest of his secrets, and when he was dead bewailed him with inconsolable tears; he hanged up *Glaucus* his Physician, for being absent when he took that which hastened his end. In token of heavy Mourning he caused the Battlements of City Walls to be pulled down, and the Manes of Mules and Horses to be cut off; he bestowed ten thousand Talents upon his Funerals, and that he might not want Attendants to wait upon him in the other world, he caused some thousands of men to be slain, even the whole Cussean Nation at once.

Plut. paral. p. 279 in Pelopid. Fulgos. l. 4. c. 7. p. 528. Clark's mir. c. 56. p.

7. *Pelopidas* and *Epaminondas* were singularly noted, and commended for the perfect love and friendship that was ever inviolably kept betwixt them to the day of their deaths. They went both together to *Mantinea*, in assistance of the Lacedemonians then in league with the Thebans, their place in Battel fell near together, for they were appointed to oppose the Arcadians and to fight on foot, It fell out that the Spartan wing wherein they were was enforced to retreat, and some fled outright, but those two gallant young spirits were resolved to prefer death before flight, and so standing close together, with great courage they sustained the many enemies that came upon them, till such time as *Pelopidas* having received seven dangerous wounds, fell upon a heap of dead bodies. Here it was that the brave *Epaminondas* (though he thought

thought he was slain) stept before him, defended his body and armour, with invincible courage and resolution, at last he was thrust through the Breast with a Pike, and receiving a deep wound with a Sword on his Arm, he was ready to sink, when *Agesipolis* King of *Sparta* came in with the other wing, and saved the lives of these incomparable friends.

Plut. paral. p. 1007. in Bruto. Lipsi. monit. l.2. c.13. p. 319. Dinoth. memorab. l.4. p. 317. Fulgos. l.4. c.7. p.528. Lon. Theatr. 422.

8. *Lucilius* was one of the friends of *Brutus*, and a good man, he (when *Brutus* was overthrown at *Philippi*) perceiving a Troop of the Barbarians careless in the pursuit of others, but with loose Reins following hard after *Brutus*, resolved to take off their eagerness with the hazard of his own life, and being left somewhat behind, he told them that he was *Brutus*: They gave the more credit to him, because he desired to be presented to *Anthony*, as if he feared *Cæsar*, and reposed some confidence in the other. They glad of their prize, and extolling their good fortune led him away, and it being towards evening, they sent before certain of their company to carry the news to *Anthony*. With great joy he hastens to meet them, as many others did to see *Brutus*, some pitying his misfortune, others thinking him unworthy of glory, that for desire of life he would suffer himself to be made the prey of Barbarians. When they drew nigh, *Anthony* made a halt, as doubting in what manner he should receive *Brutus*, but *Lucilius* being brought before him, with an undaunted mind thus spake: *No man*, Antonius, *hath taken* M. Brutus, *nor shall ever any enemy take him, the Gods are more just than to permit fortune to trample upon so much virtue; he will be found to be alive, or at least dead in such a manner as is worthy of him: But 'tis I that have imposed upon your Soldiers, and I am here ready to undergo all the severity I shall be adjudged to for it.* All that were present were astonished, *Antonius* turning to them that had brought him, *You are displeased fellow Soldiers*, said he, *because you suppose you are deceived, but make account with your selves that you have met with a more precious prize, than that which ye sought after: For whilst you sought for an enemy you have brought me a friend; I am not resolved what I should do with* Brutus *alive, but I had rather obtain such friends than enemies.* Having so said he embraced *Lucilius*, and then committed him to one of his familiars, and afterwards found him upon all occasions, as firm and faithful to himself as he had been to *Brutus*.

Val. Max. l. 4. c. 7. p. 118.

9. *Lucius Rheginus* being then Tribune of the people, *Quintus Servilius Cæpio* was by publick authority cast into Prison, for it seemed that by his default the Roman Army was overthrown by the Cimbrians and Teutones, *Lucius* had a strict friendship with him, and therefore not only freed him from prison, but was also a companion of his flight, and thereby thrust himself into a banishment, which he could not hope should be other than perpetual.

Val. Max. l. 4. c. 7. p. 119.

10. *Titus Volumnius* a Gentleman of *Rome*, was the friend of *Marcus Lucullus*, who was slain by the command of *M. Antonius*, for that he had followed the party of *Brutus* and *Cassius*, and though he had a sufficient time to provide for himself by flight; yet he remained by the body of his dead friend, and lamented him with such abundance of sighs and tears, that particular notice was taken of him by the Officers: They therefore dragg'd him to *Antonius*; into whose sight and presence he was no sooner come, but, *Command me Sir*, said he, *to be forthwith carried to the Body of* Lucullus, *and to be there slain, for I ought not to survive him, since I was the only person who perswaded him to take that unfortunate side.* He easily prevailed with *Antonius* to grant his request, he was therefore led to the place he desired, where when he came he kissed the right hand of *Lucullus*, took up his head that was cut off, and put it into his Bosom, and then stretched out his own neck, to receive the blow of the Executioner.

Fulgos. l. 4. c. 7. p. 533.

11. Great was the confidence which *M. Ulpius Trajanus* the Emperour had in his friend *Surra*: it was told him one morning, that *Surra* had conspired against him, he in the evening of the same day, uninvited went to his house, attended only by two persons, he stayed and supp'd with him, would needs be trimm'd by his Barber, consulted his Physician about a disease in his eyes, and caused him to look upon them. That night he was again told of the conspiracy, he smiling said, *He had that day made tryal of the matter, and that if* Surra *had any evil design he had put himself into his powor:* so that remaining without suspicion of his friendship, not long after he made him Tribune, and the custom being to deliver a naked Sword to the Tribune, he gave him one, saying: *I give you this to defend me if I Rule well, if otherwise to kill me.*

Hakew. Apolog. l. 4. c. 10. §. 5. p. 439.

12. I think no former histories of the Grecians or Romans, can afford such another example of faithful and constant friendship, as that betwixt *Barbadicus* and *Tarrisanus* two Gentlemen of *Venice*, fully and lively expressed in this inscription, as I find it Printed at *Venice*, and allowed by Authority, *Anno* 1627.

Nicholai Barbadici, & Marci Tarrisani Philophilia.

Regina Adriæ, Orbis miraculum, intemerata Virgo, propria virtute gravida tandem peperit, at quidnam? miraculum seipsa majus.

Monstra vitio carentia.

Barbadicum et Tarrisanum gemellos, quorum duo corpora unanimat anima, Pylades et Orestes transeant inter fabulas, et quicquid Græcia mendax audet in historia. Commorientes deliria sunt Poetarum somniantium, at isti unanimes digni quos operi intentus suo Deus respiciat. Magna ingeniorum disparitas.

Major Geniorum Paritas.

Non Major unus, nec melior alter iidem et non iidem, ipsi nec ipsi sunt, pereuntem Barbadicum servat Tarrisanus, perditum Tarrisanum redimit Barbadicus.

Auri hic sanguinis ille prodigus.

De uno Tarrisano sollicitus Barbadicus, conjugis, liberorum, nepotum postponit curam, uni Barbadico ut placeat Tarrisanus, veneri, aleæque (deliciis suis) valedicit: vitam dedit huic ille, animam hic illi; utrique debetur Cœlum. Philomachiam istam vidit Adria, stupet Orbis, admirabitur posteritas.

Cum duo certarent Victor uterque fuit.

This example was held so strange, that first *Giacomo S. Caglia* one of the principal Citizens in *Venice*, published a narration thereof in Italian, *Anno* 1627. and since *Alexander de Gattis* a Churchman of that City, hath out of Italian translated it into Latine, and Printed it in the year following in *Venice*, the historical Argument of *De Gattis* take thus: *Nicholaus Barbadicus* and *M. Trivisanus* two Patricians of *Venice*, of great reputation in respect of their own

own vertues, the ſplendour of their families, and the dignities and offices they had honourably born in the Commonwealth. Thoſe two illuſtrious perſons from their youth had contracted a friendſhip with each other, a ſolid and moſt entire one it was, carried on all along with the mutual performance of good Offices: At laſt it fell out that *Triviſanus*, through extraordinary domeſtick expences, charges in journeys, indulgence of ſuch pleaſures as are common with the more generous ſort of youth, and alſo by reaſon of ſome loſſes he had ſuſtained at dice, and other caſualties of humane life; he was reduced to a condition moſt unworthy of his birth and blood. His debts being grown greater than his fortunes, he was deſerted (even by his own Brethren) when he was received into the houſe of his only friend *Barbadicus*, a noble and very rich perſon, he had before lent him four thouſand ducats *gratis*, which debt he forgave him as ſoon as he entred his houſe, he alſo paid for him two thouſand more which he had contracted with others, and after this by an extraordinary and irrevocable act of his own, he made him Overſeer and Adminiſtrator of all his goods moveable and immoveable, in ſuch manner that he might diſpoſe of them at his pleaſure: Nor was *Barbadicus* ſatisfied with this, but that he might provide for the profit of his friend in caſe he ſhould dye, he leaves it in his will that though he had a Wife and Brother, yet *Triviſanus* ſhould be his ſole Executor, that he ſhould have ſole power of diſpoſing his Daughters in marriage, nor ſhould at any time be compelled to render an account of his truſt, or of any thing pertaining to that eſtate: He alſo bequeathed him a legacy large as his eſtate would permit, without apparent prejudice to the fortunes of his Children. *Barbadicus* was moved to do all this, for that he perceived *Triviſanus* as ſoon as he had entred his houſe, (by a ſingular modeſty of mind) of a prodigal of his own eſtate, become ſparing of anothers, and from that moment had left off all gaming and other ſuch pleaſures of youth, he had alſo betaken himſelf to the company and converſe of learned and wiſe men, and by addicting himſelf to the peruſal and ſtudy of the beſt Authors, had ſhewed him that he would anſwer his liberality with ſincerity, uprightneſs, and unblameable fidelity, which fidelity *Barbadicus* had often before and alſo ſince this liberality of his, experienced in him his beloved and moſt conſtant friend, when he alone defended the life and honour of *Barbadicus* in his greateſt ſtraits and worſt dangers as well open as concealed, ſo that he openly profeſſes to owe the ſafety of them both to *Triviſanus*. The whole City knows how he ſupported the innocency of his friend, in the falſe and deviliſh calumnies that were raiſed upon him, and would not deſert him in the worſt of his fortunes, though he was ſlandered for taking his part. While he did this he not only interrupted the courſe of his preferments to the chiefeſt places of honour in his Country, unto which (to the amazement of all men) he was in a moſt hopeful way: But he alſo forfeited and loſt thoſe opportunities. It is alſo well known to all men that he contracted great and dangerous enmities (with ſome that had afore time been his companions) upon the ſole ſcore of this friend of his. He deſpiſed all that extrinſick honour which depends upon the opinion of the brutiſh multitude, and at the laſt alſo expoſed his own life to frequent and manifeſt hazards, as alſo he would yet do in any ſuch occaſion as ſhould require it, and whereas *Triviſanus* hath lived many years, and is yet alive through this incomparable expreſſion of a grateful mind in *Barbadicus*, he lives with great ſplendour and in great Authority. He is merciful to the afflicted, courteous to his friends, and is eſpecially a moſt worthy Patron of all thoſe that are vertuous. He is honourably eſteemed by the daughters of his friend in ſuch manner, as if he were their own Father, he is alſo chearfully received by his Wife, and truly honoured by her as her Brother, as well becauſe ſhe is not ignorant of his merits in reſpect of her Husband, as alſo for his excellent Temper, and ſuch other uncommon qualities as render him worthy the love and admiration of all men.

13. In the time of the proſcription by the Tri-um-Virate at *Rome*, there was threatned a grievous puniſhment to any perſon, that ſhould conceal or any way aſſiſt one that was proſcribed, on the other ſide great rewards promiſed the diſcoverers of them. *Marcus Varro* the Philoſopher was in the liſt of the proſcribed; at which time *Calenus* his dear friend concealed him ſome time in his houſe, and though *Antonius* came often thither to walk, yet was he never affrighted or changed his mind, though he daily ſaw men puniſhed or rewarded according to the Edicts ſet forth. *Falgoſ. l. 4. c. 7. p. 529.*

CHAP. XX.

Of the Grateful Diſpoſition of ſome Perſons, and what Returns they have made of Benefits Received.

THis of Gratitude is juſtly held to be the Mother of all other virtues, ſeeing that from this one Fountain thoſe many Rivulets ariſe; as that of Reverence and due reſpect unto our Maſters and Governours, that of Friendſhip amongſt men, Love to our Country, Piety to our Parents, and Religion towards God himſelf. As therefore the ungrateful are every where hated; as being under the ſuſpicion of every vice; on the contrary, grateful perſons are in the eſtimation of all men, having by their Gratitude put in a kind of ſecurity, that they are not without ſome meaſure of every other ſort of virtue.

1. Sir *William Fitzwilliams* the Elder, being a Merchant Taylor, and Servant ſometime to Cardinal *Woolſey*, was choſen Alderman of *Broadſtreet* Ward in *London*, *Anno* 1506. Going afterwards to dwell at *Milton* in *Northamptonſhire*, in the fall of the Cardinal his former Maſter, he gave him kind entertainment there at his Houſe in the Country, for which being called before the King, and demanded how he durſt entertain ſo great an enemy to the State? His anſwer was, *That he had not contemptuouſly or wilfully done it, but only becauſe he had been his Maſter, and partly the means of his greateſt fortunes.* The King was ſo well pleaſed with his anſwer, that ſaying himſelf had few ſuch Servants, immediately Knighted him, and afterwards made him one of his Privy Council. *Full. worthies. p. 298. Northampton-ſhire. Stowes ſurv. Lond. p. 89.*

2. *Thyreus* (or as *Curtius* calls him) *Thriotes* was one of the Eunuchs to *Statira*, the Wife of *Darius*, and taken at the ſame time with her by *Alexander* the Great: When ſhe was dead in Travail he ſtole out of the Camp, went to *Darius*, and told him of the death of his Wife, perceiving that he reſented *Plut. paral. p. 682. in Alexandro. L. Curtii. hiſt. l. 4. p. 87. Zuing. Theatr. vol. 1. l. 2 p. 174.*

sented not her death so passionately, as he feared that her chastity together with that of his Sister and Daughters, had been violated by *Alexander*. *Thyreus* with horrible oaths asserted the chastity of *Alexander*, then *Darius* turning to his friends with his hands lift up to Heaven; *O ye Gods of my Country* (said he) *and Presidents of Kingdoms, I beseech you in the first place that the fortune of* Persia *may recover its former Grandeur, that I may leave it in the same splendor I received it, that I may render unto* Alexander *all that he hath performed in my adverse estate, unto my dearest pledges. But if that fatal time is come, wherein by the envy of the Gods there is a decreed revolution to pass upon us, and that the Kingdom of* Persia *must be overthrown, then I beg of you that no other amongst mortal men besides* Alexander, *may sit in the Throne of* Cyrus.

Plut. in Demetrio. p. 895. Diodor. sicul. l. 19. Justin. hist. l. 15. p. 172, 173. Pezel. mellific. tom. 1. p. 424.

3. *Ptolemæus* King of *Ægypt*, having overcome *Demetrius Poliorcetes* in Battel, and made himself Master of all his carriages, he sent back to *Demetrius* his Royal Tent, with all the wealth he had taken, and also such Captives as were of the best account with him, sending him word withal, that the contention betwixt them was not for Riches but Glory. When *Demetrius* had returned him thanks he added that he earnestly besought the Gods, that they would speedily enable him to return him equal kindness, for that he had received of him. Not long after when *Ptolemy* had sent *Cilles* his General, with an Army against him, he was overthrown and taken by *Demetrius*, who sent both him and all the rest of the Captives as a Present to *Ptolemy*.

Fulgos. l. 5. c. 2. p. 589. Caus. H. C. tom. 2. p. 353. Joseph. Antiq. l. 18. c. 8. p. 475.

4. *Agrippa* accus'd by *Eutyches* his Coachman of some words against *Tiberius*, was by his order seiz'd and put to the Chain before the Palace Gate; with other Criminals brought thither. It was hot Weather, and he extreme thirsty, seeing therefore *Thaumastus* a Servant of *Caligula*'s pass by, with a Pitcher of Water, he called him, and entreated that he might drink, which the other presented with much courtesie. When he had drank, assure thy self, said he, I will one day pay thee well for this Glass of Water thou hast given me; if I get out of this Captivity, I will make thee great. *Tiberius* dy'd soon after, he was freed by the favour of *Caligula*, and by the same favour made King of *Judea*; here it was that he remembred *Thaumastus*, rewarding him with the place of Comptrouler of his house, such power hath a slight good turn, well plac'd, upon a generous Soul.

Herodot. l. 3. p. 217. Lon. Theatr. p. 326. Val. Max. l. 5. c. 2. p. 134. Ælian. var. hist. l. 4. c. 5. p. 144.

5. *Darius* the Son of *Hystaspes*, being one of the Guard to *Cambyses* in his Expedition against *Ægypt*, a Man then of no extraordinary condition, seeing *Syloson*, the Brother of *Polycrates*, walking in the Market place of *Memphis*, in a glittering Cloak; he went to him, and as one taken with the garment, desired to buy it of him. *Syloson* perceiving he was very desirous of it, told him he would not sell it him for any Money: but said he, I will give it you on this condition; that you never part with it to any other; *Darius* receiv'd it. In processe of time, *Cambyses* being dead, and the *Magi* overcome, by the seven Princes, *Darius* was made King, *Syloson* hearing this comes to *Susa*, sate in the entrance of the Palace, saying he was one that had deserved well of the King, this was told to *Darius*, who wondring who it was he should be oblig'd to, commanded he should be admitted. *Syloson* was ask'd by an interpreter, who he was, and what he had done for the King? He tells the matter about the Cloak, and says, he was the Person who gave it. O thou most Generous amongst Men, said *Darius*, art thou he then who when I had no power, gavest me that, which though small in it self, was yet as acceptable to me then, as greater things would be to me now? know I will reward thee with such a huge quantity of Gold and Silver, that it shall never repent thee thou wast liberal to *Darius*, the Son of *Hystaspes*. O King, said *Syloson*, give me neither Gold nor Silver, but when thou hast freed my Countrey of *Samos*, which is now held by a Servant of my dead Brother *Polycrates*; give me that without slaughter or Plunder. *Darius* hearing this, sent an Army under the conduct of *Otanes*, one of the seven Princes of *Persia*, commanding him that he should do for *Syloson* as he had desired.

Lips. monit. l. 2. c. 13. p. 334.

6. *Rodericus Davalus* was Lieutenant General of the Horse in *Spain*, *Anno Dom.* 423. together with some others, he was accused of High Treason, of writing Letters to *Josephus* King of the Moors; as one that intended the betraying of his Countrey into his hands. Divers Copies of these Letters were produc'd, and the whole affair debated at the Council-Table: In the crime of his Master was involv'd *Alearus Nunnius Ferrerius* born at *Corduba*, and Steward of *Davalus* his house. But he stoutly defending himself and his Master, ceased not till he had shewed that the Letters were counterfeit, and that the Authour of them was *Johannes Garsias*, of which he was convicted and condemned. He got himself clear off, bnt the other great Persons were condemned to perpetual banishment. Here *Ferrerius* to support his Master in his wants, sold all those goods of his, which he had got in the service and by the bounty of his Master; and having thereby made up the sum of 8000. Crowns, he dispos'd it into Wicker Bottles, loaded an Ass with it, and causing his own Son to be meanly attired, to drive the Ass, he sent it all privily to his Master *Davalus*; A Person certainly well worthy of being remembred by that Illustrious Nation; and in his Posterity too, in case any of them be yet extant.

Clarks mirr. c. 59. p. 236. Fullers hol. state. l. 2. c. 11. p. 86.

7. The only Daughter of *Peter Martyr*, through the Ryot and Prodigality of her debauched Husband, being brought to extreme poverty; the Senate of *Zurich* (out of a grateful remembrance of her Father's worth) supported her with a bountiful maintenance so long as she liv'd.

Plut. paral. p. in Fabio. Zuing. vol. 1. l. 2. p. 180. Val. Max. l. 5. c. 2. p. 133. Sabellic. exempl. l. 7. c. 1. p. 366.

8. *M. Minutius*, Master of the Horse, by his insolence and temerity, had lead his Army against *Annibal* into great distress; where it was likely to be cut in pieces, but by the seasonable assistance of *Q. Fabius*, the then Dictator, he was preserv'd. Returning into his Camp, he confessed his Errour, commanded the Ensigns to be taken up, and the whole Army to follow them; he marches into the Camp of the Dictator, and through it the ready way to *Fabius* his Tent, to the wonder and amazement of all Men. *Fabius* came out to meet him, then he causes the Ensigns to be stuck down, himself with a loud voice called *Fabius* his Father, his Army called the other Souldiers their Patrons, and silence being commanded: You have this day Dictator, said *Minutius*, obtained a double Victory by your Prowess upon the Enemy, by your Prudence and Humanity upon your Colleague, by the one you have sav'd us, and by the ther instructed us, so that we who were ignominiously conquered by *Hannibal*; are Honourably and Profitably overcome by you. Since therefore I know no other Name that is more venerable; I call you an indulgent Father, although this benefit I have from you is greater, then that of my Parent, for to him

him I do only owe my life, but to you I am indebted both for my own, and alſo for that of all theſe. This ſaid, he embraced *Fabius*, and kiſſed him; the like might be obſerved through the whole Army, for they received each other with mutual embraces and kiſſes; ſo that the whole Camp was all joy, and ſuch as found no other way, to expreſs it ſelf but by tears.

Clarks mirr. c.59.p.236. 9. On the Town-houſe of *Geneva*, upon a marble Table, is written in Letters of Gold thus,

Poſt Tenebras Lux.

Quum Anno Dom. 1535. *profligata Romana Anti-Chriſti Tyrannide, abrogatisque ejus ſuperſtitionibus, Sacro-Sancta Chriſti Religio hic in ſuam puritatem; Eccleſia in meliorem ordinem ſingulari Dei beneficio repoſita, & ſimul pulſis fugatiſque hoſtibus urbs ipſa in ſuam libertatem, non ſine inſigni miraculo, reſtituta fuerit. Senatus populuſque Genevenſis Monumentum hoc perpetuæ memoriæ cauſa fieri atque hoc loco erigi curavit, quo ſuam erga Deum gratitudinem, apud Poſteros teſtatam fecerit.* In Engliſh thus.

After Darkneſs Light.

Whereas Anno Dom. 1535. *The Roman Tyranny of Anti-Chriſt was ejected, his Superſtitions aboliſhed, the Holy Religion of Chriſt reſtored here in its proper purity; the Church by the ſingular goodneſs of God put into better order; the Enemy overcome and put to flight; and the City it ſelf by a remarkable miracle, did then obtain its former liberty and freedom. The Senate and People of* Geneva, *have cauſed this Monument (in perpetual Memory thereof) to be made and erected in this place, as alſo to leave a Teſtimony of their thankfulneſs to God and Poſterity.*

10. In the time of the ſecond Punick War, *Val. Max. l. 5 c.2.p.132 133.* when *Fulvius* beſieg'd *Capua*, there were two Women of *Campania* that were reſolute in their good wiſhes to the Romans: Theſe were *Veſtia Opidia*, a Matron, and Miſtreſs of a Family; and *Cluvia Facula*, a common proſtitute. The one of theſe did daily ſacrifice for the good fortune of their Army, and the other ceaſed not to carry Proviſions to ſuch of ours as were made Priſoners amongſt them. When therefore *Capua* was taken, theſe two had their liberty and goods reſtor'd, by ſpecial order of the Senate of *Rome*, and not only ſo, but ſent them a promiſe, to grant what reward they ſhould deſire. It is much, that in ſo great and publick a Joy, the Fathers had leiſure to thank two poor Women of mean condition, but it was more, for them to make it a ſpecial part of their buſineſs, and that by their own motion.

Val. Max. l. 5.c.2.p. 133. 11. *Q. Fabius Maximus*, was the Perſon that ſav'd the Roman State from being over-whelmed with the Torrent of *Hannibal*; and had fortunately ſerv'd the Common-Wealth, in five ſeveral Conſul-ſhips: When therefore he was dead: the Roman people not unmindful of his good ſervice: did ſtrive who ſhould contribute moſt Money, to render the pomp of his Funeral more glorious, and that he might be interred with the greater magnificence.

12. There was in *Florence* a Merchant whoſe name was *Francis Freſcobald*, of a noble Family and liberal mind, who through a proſperous ſucceſs in his affairs, was grown up to an abundance of Wealth. While he was at *Florence*, a young Man preſented himſelf to him, asking his Alms for God's ſake. *Freſcobald* beheld the ragged ſtripling, and in deſpight of his Tatters, reading in his countenance ſome ſignifications of virtue, was moved with pity, demanded his Countrey and Name. I am, ſaid he, of *England*; my Name is *Thomas Cromwell*; my Father (meaning his Father-in-law) is a poor Man a Cloth-ſhearer. I am ſtray'd from my Countrey, and am now come into *Italy* with the Camp of French-men that were overthrown at *Gatylion*, where I was Page to a Foot-man, carrying after him his Pike and Burganet. *Freſcobald* partly in pity of his State, and partly in love to the Engliſh Nation, amongſt whom he had receiv'd ſome civilities, took him into his houſe, made him his gueſt, and at his departure gave him a Horſe, new Apparel, and ſixteen Duckets of Gold in his Purſe. *Cromwell* rendring him hearty thanks, return'd into his Countrey; where in Proceſs of time, he became in ſuch favour with King *Henry* the Eight, that he rais'd him to the Dignity of being Lord High Chancellour of *England*. In the mean time, *Freſcobald* by great and ſucceſſive loſſes was become poor, but remembring that ſome Engliſh Merchants owed him fifteen thouſand Ducats, he came to *London* to ſeek after it, not thinking of what had paſſed betwixt *Cromwel* and him. But travelling earneſtly about his buſineſs, he accidentally met with the Lord Chancellour as he was riding to the Court. As ſoon as the Lord Chancellour ſaw him, he thought he ſhould be the Merchant of *Florence* of whoſe liberality he had taſted in times paſt: immediately he alights, embraces him, and with a broken voice ſcarce refraining tears, he demanded if he were not *Francis Freſcobald* the Florentine? *Yes Sir*, ſaid he, *and your humble Servant.* *My Servant*, ſaid Cromwel, *no, as you have not been my Servant in times paſt, ſo will I not now account you other than my great and eſpecial friend, aſſuring you that I have juſt reaſon to be ſorry, that you knowing what I am, (or at leaſt what I ſhould be) would not let me underſtand of your Arrival in this Land: Had I known it I ſhould certainly have paid part of that debt which I confeſs I ow you, but thanks be to God that I have yet time. Well Sir, in concluſion you are heartily welcome, but having now weighty affairs in my Princes cauſe, you muſt hold me excuſed that I can no longer tarry with you: Therefore at this time I take my leave, deſiring you with the faithful mind of a friend, that you forget not to dine with me this day at my houſe.* *Freſcobald* wonders who this Lord ſhould be, at laſt after ſome pauſe he remembers him for the ſame he had relieved at *Florence*, he therefore repairs to his houſe not a little joyed: and walking in the baſe Court attended his return. He came ſoon after, and was no ſooner diſmounted, but he again embraced him with ſo friendly a countenance, as the Lord Admiral and other Nobles then in his company much marvelled at. He turning back and holding *Freſcobald* by the hand; *Do you not wonder my Lords*, ſaid he, *that I ſeem ſo glad of this man? This is he by whoſe means I have atchieved this my preſent degree*, and therewith recounted to them all that had paſſed between them. Then holding him ſtill by the hand, he led him to the Chamber where he dined, and ſeated him next himſelf. The Lords departed, he would know what occaſion had brought him to *London*, *Freſcobald* in few words truly opened his cauſe to him: To which *Cromwel* returned, *Things already paſt, Mr.* Freſcobald, *can by no power or policy of man be recalled, yet is not your ſorrow ſo peculiar to your ſelf, but that by the bond of mutual love I am to bear a part therein, and that in this*

Hackw. Apol. l.4.c.10 §.5.p.435. Clarks mirr. Eccleſ. hiſt. part.2.l.1.p. 42.

your diſtreſs, you may receive ſome conſolation: It is fit I ſhould repay ſome portion of that debt, wherein I ſtand bound to you; as it is the part of a thankful man to do: and I further promiſe you in the word of a true friend, that during this life and ſtate of mine, I will not fail to to do for you wherein my authority may prevail: Then taking him by the hand he led him into a Chamber, and commanded all to depart, he locked the door, then opening a Coffer he firſt took out ſixteen Ducats, and delivering them to *Freſcobald*; *My friend*, ſaid he, *here is your money you lent me at my departure from* Florence, *here are other ten you beſtowed in mine Apparel, with Ten more you diſburſed for the Horſe I rode upon: But conſidering you are a Merchant it ſeemeth to me not honeſt to return your money, without ſome conſideration for the long detaining of it. Take you therefore theſe four Bags in every of which is four hundred Ducats, to receive and enjoy from the hand of your aſſured friend*, which the modeſty of *Freſcobald* would have refuſed, but the other forced them upon him. This done he cauſed him to give him the names of all his debtors, and the ſums they owed: The Schedule he delivered to one of his Servants, with charge to ſearch out the men, if within any part of the Realm, and ſtraitly to charge them to make payment within fifteen days, or elſe to abide the hazard of his diſpleaſure. The Servant ſo well performed the command of his Maſter, that in very ſhort time the whole Sum was paid in: During all this time *Freſcobald* lodged in the Lord Chancellors houſe, who gave him the entertainment he deſerved, and oftentimes moved him to abide in *England*, offering him the Loan of ſixty thouſand Ducats for the ſpace of four years, if he would coutinue and make his bank at *London*: But he deſired to return into his own Country, which he did with the great favour of the Lord *Cromwel*, and there richly arrived, but he enjoyed his wealth but a ſmall time, for in the firſt year of his return he dyed.

Sabell.exempl.l.7.c.1.p. 365.

13. *Franciſcus Dandalus* was ſent Embaſſador from the Venetians to Pope *Clement*, into *France* where he then was, to deprecate his anger, and to take off the publick ignominy which he was reſolved to expoſe them to: long did he lye in Chains proſtrate at the Popes Table in mourning and great humility, before he could any way appeaſe that indignation which the Pope had conceived againſt his People, at the laſt he returned well acquit of his charge, when ſuch was the gratitude of his fellow Citizens, that by a mighty and univerſal conſent, they elected him Duke of *Venice*, that he who but lately had been in ſuch deſpicable ſtate for his Countries ſake, might now be beheld as conſpicuous on the other ſide in Gold and Purple.

Sabell. Ex.l. 7.c.1.p. 367.

14. *Antonius Muſa* was Phyſician to *Auguſtus Cæſar*, and being one time delivered by him from a diſeaſe, that was believed would prove deadly to him, the people of *Rome* were ſo joyed with the unexpected recovery of their Prince, that to expreſs their gratitude to his Phyſician, they paſſed a decree, that his Statue ſhould be erected and placed next unto that of *Æſculapius*.

Sabell.Ex. l. 7.c.1.p. 367.

15. *Hippocrates* the Phyſician perceiving the Plague from *Illyricum* to begin to grow upon the parts adjacent, ſent ſome of his Scholars into divers Cities of *Greece*, to aſſiſt and to adminiſter to ſuch as were ſeiſed with it, upon which in token of their gratitude, they decreed to him the ſame honour which they had had uſed to give to *Hercules*.

Sabell.Ex. l. 7.c.1.p. 365.

16. *Junius Brutus* did notably revenge the Rape done upon *Lucretia*, by one of the Tarquins, with the expulſion of them all, and delivering *Rome* from the bondage of their Tyranny, when therefore this grand Patron of Feminine Chaſtity was dead, the Roman Matrons lamented the death of him in mourning for a year entire.

Juſtini.hiſt. l.2.p.38.

17. A War was commenced betwixt the Athenians and the Dorians, theſe laſt conſulting the Oracle, were told they ſhould carry the victory unleſs they killed the King of the Athenians, they therefore gave charge to their Soldiers concerning the ſafety of the King. *Codrus* was at that time King of the Athenians, who having underſtood the anſwer of the Oracle, in Love to his Country he diſguiſed himſelf in mean Apparel, and entred the enemies Camp with a ſythe upon his Shoulder, with this he wounded one of the Soldiers by whom he was immediately ſlain. The body of the King being known, the Dorians departed without fighting, and the Athenians in gratitude to their Prince, who had devoted his life for the common ſafety, would never after ſuffer themſelves to be ruled by a King; doing their departed Prince this honour, that they declared they thought no man worthy to ſucceed him.

CHAP. XXI.

Of the Meekneſs, Humanity, Clemency and Mercy of ſome Men.

THe abundant Trade, pleaſant Scituation, and other conſiderable advantages did occaſion one to ſay of *Ormus* a City in *Perſia*.

Si Terrarum Orbis quaqua patet annulus eſſet,
Illius Ormuſium gemma decuſque foret.

If all the World were made into a Ring,
Ormus *the Gemm and grace thereof ſhould bring.*

And were I to ſet the Crown upon ſome one particular virtue, amongſt all thoſe that have been conſpicuous in man; I know none that I ſhould be more prone to favour than that of mercy, and I muſt confeſs I was well pleaſed when I read what followeth.

Cauſ.H.C. in the treatiſe of paſſions.§. 1.p.2.

1. *Photius* the learned Patriarch of *Conſtantinople*, obſerveth in his Bibliotheke, a wonderful judgment given in the City of *Athens*: He ſaith the Senate of the Areopagites being aſſembled together in a Mountain, without any Roof but Heaven; the Senators perceived a Bird of prey which purſued a little Sparrow, that came to ſave it ſelf in the boſom of one of their Company: This man who naturally was harſh threw it from him ſo roughly, that he killed it; whereat the Court was offended, and a decree was made by which he was condemned and baniſhed from the Senate: Where the Judicious obſerve, that this company which was at that time one of the graveſt in the world, did it not for the care they had to make a law concerning Sparrows, but it was to ſhew that clemency and merciful inclination, was a virtue ſo neceſſary in a State, that a man deſtitute of it was not worthy to hold any place in Government, he having (as it were) renounced humanity.

Sabell.Ex.l. 6.c.4.p. 331.

2. *Ageſilaus* the Spartan was of that humanity and clemency, towards thoſe whom he had overcome in Battel, that he often gave publick admonitions

nitions to his Soldiers, that they should not treat their Prisoners with insolence, but should consider that those who were thus subdued and reduced to this condition were men; and when any of these at the removal of his Camp were left behind by his Soldiers as unable to follow through sickness or age, he took care to order some persons to receive and take care of them, lest being destitute of all assistance they should perish with hunger, or become a prey to the wild Beasts.

Lips. monit. l.2.c.12.p. 302. Sueton. vieri oper.l. de irâ p. 837. Fulgos.ex.l. 5.c.1.p. 565. Sabell.Ex.l. 8.c.2.p. 425.

3. *Titus Vespasian* the Emperour was deservedly called the Darling of Mankind, he professed that he thereupon took upon him the supreme Pontificate, that in so high a Priesthood he might be obliged to keep his hands pure from the blood of all men; which he also performed: and saith *Suetonius*, from that time forth he never was the Author of or consenting to the death of any man, although sometimes there were offered him just causes of revenge, but he still used to say, he had rather perish himself than be the ruine of another. When two Patricians stood convicted of high Treason, and affectation of the Empire, he thought it sufficient to admonish them in words, to desist such designs, that Princes were ordained by fate, that if they would any other thing of him, they might ask it and have it. Soon after the Mother of one of them living far off, lest she should be affrighted with some sad news, he sent his own Posts to inform her of the danger and safety of her Son. Though his Brother *Domitian* did manifestly conspire against him; yet he did him no harm, nor lessened him in any thing, but dealt with him by entreaties, that he would bear him a friendly mind, and after all nominated him his colleague and successor in the Empire: But all this goodness wrought little with this unnatural Brother, for soon after he was empoysoned by him, to the great loss of all mankind.

Socrates Eccles.hist.l.7. c.21.p.380.

4. *Acacius* Bishop of *Amada* was renowned and much spoken of for a notable work of mercy which he wrought in those days, when the Romans had taken seven thousand Persian Captives at the winning of *Azazena*, and to the grief of the Persian King would not restore them, but kept them in such condition that they were almost all starved for want of food. *Acacius* lamented their estate and condition, called his Clergy together, and said thus unto them: *Our God hath no need either of Dishes or Cups, for he neither eateth nor drinketh, wherefore seeing the Church hath many precious things both of Gold and Silver, bestowed of the free will and liberality of the faithful: It is requisite that the Captive Soldiers should be therewith redeemed and delivered out of Prison and Bondage, and that they also perishing with Famine, should with some part thereof be refreshed and relieved.* This said, he commanded the Vessels and gifts to be melted, made money thereof, and sent the whole price partly to redeem Captives out of Prison, and partly to relieve them that they perished not with famine. Lastly, he gave the Persians necessary provisions for their voyage, and sent them back to their King: This notable act of the Renowned *Acacius*, brought the King of *Persia* into great admiration, that the Romans should endeavour to vanquish their enemies by both ways, *viz.* wars and well-doing, whereupon he greatly desired the sight of *Acacius*, and *Theodosius* the Emperour commanded the Bishop to gratifie the King therein.

5. When *Pericles* the noble Athenian lay a dying, the better sort of the Citizens and his Friends that sate about him, were discoursing amongst themselves of those virtues wherein he excelled, his riches and eloquence, his famous exploits, the number of his victories, as having erected Nine Trophies while he had the command of the City. These things they were recounting amongst themselves, as supposing that he no longer understood them, but was now become senseless. *Pericles* heard all that had passed, and *I wonder*, said he, *that you so celebrate those deeds of mine, in which Fortune doth challenge a part, and which are common to other Leaders, and yet in the mean time pass over with silence, that which is the greatest and most excellent of them all: namely, that none of my Fellow Citizens have ever put on mourning through my means.* And indeed it was worthy of high commendation, that he retained so much of humanity and clemency in the midst of so many bitter enmities he was perpetually exercised with, and that he had never shewed himself implacable to any enemy whatsoever, in so great a power as he so long together had enjoyed.

Plut. in Pericl. p. 173. Lips. monit. l.2.c.12.p. 290. Fulgos.ex.l. 5.c.1.p. 570.

6. One *Guydomer* a Viscount, having found a great treasure in the dominions of *Richard* the First surnamed *Ceur de Lion*; for fear of the King fled to a Town of the King of *France* for his safeguard. Thither *Richard* pursued him, but the Town denyed him entrance, going therefore about the Walls, to find out the fittest places to assault it, one *Bertram de Gurdon*, or as others call him *Peter Basile*, shot at him with an empoysoned Arrow from a strong Bow, and therewith gave him a wound in his Arm, (in the Eye saith *Fuller*) which neglected at first and suffered to rankle, or as others say handled by an unskilful Chirurgeon in four days brought him to his end. Finding himself past hope of recovery, he caused the party that had wounded him to be brought before him, who being asked what had moved him to do this fact? Answered, that King *Richard* had killed his Father, and two of his Brothers with his own hand, and therefore he would do it if it were to do again. Upon this insolent answer, every one looked that the King should have adjudged him to some terrible punishment, when contrary to their expectations in a high degree of clemency, he not only freely forgave him, but gave special charge he should be set at liberty, and that no man should presume to do him the least hurt, commanding besides to give him an hundred shillings to bear him away. This was done *Anno* 1199. in the ninth year of this Kings Reign, and the forty fourth of his Age. Dying he bequeathed his heart to *Roan*, his body to be buried at Fount *Everard*, and his Bowels at *Chalons*, (or as others) at *Carlisle* in *England*.

Bak. Chron. p.95,96 97. Heyl. Cosmogr. p.208. Martins Chron. p.49. Full.ch.hist. l.3.cent.12. p.45. Stows Ann. p.163.

7. *Charilaus* the King of *Sparta* was of so mild and gentle a disposition, that *Archelaus* his associate in the Kingdom, used to say to those that spake high in the commendation of the young man; How is it possible that *Charilaus* should be a good man seeing he is not able to be severe, even against those that are wicked.

Plut. in Lycurgo p. Zuing. Theatr. vol. 1.l.1. p.91.

8. *Q. Fabius Maximus* was of that meek and mild disposition throughout his whole life, that he was commonly called the Lamb.

Zuing. Theatr.vol. 1.l.1.p.91.

9. *Augustus Cæsar* walking abroad with *Diomedes* his freedman, a wild Boar had broken the place of his restraint, and seemed to run directly towards *Augustus*: The freedman in whom at that time there was more of fear than of prudence, consulting his own safety, took hold of the Emperour and placed him before himself, for which yet *Augustus* never discovered any sign of anger, or offence that he had taken. He also managed the Commonwealth with that clemency and mercy, that when in the Theatre it was recited, *O Dominum æquum & bonum*;

Sueton. l. 2. c.67.p.95. Lips. monit. l.2.c.2.p. 299. Fulgos. l.5. c.1.p.558.

bonum, *O Gracious and Good Governour*, all the people turned their eyes upon him, and gave him their applauſe both with word and geſture.

Lipſ. monit. lib. 2. cap. 12. p. 295. 10. *C. Julius Cæſar* was not more famous for his valour in overcoming his enemies, than he is for his clemency, wherein at once he overcame both them and himſelf: *Cornelius Phagita* one of the bloody emiſſaries of *Sylla*, in the civil diſſentions betwixt him and *Marius*, induſtriouſly hunted out *Cæſar* (as one of the Marian party) from all his lurking holes, at laſt took him, and was difficultly perſwaded to let him eſcape at the price of two Talents, when the times changed and that it was in his power to be ſeverely revenged of this man, yet he never did him the leaſt harm, as one that could not be angry at the Winds when the Tempeſt was over. *L. Domitius* an old and ſharp enemy of his, held *Corfinium* againſt him with thirty Cohorts, there were alſo with him very many Senators, Knights of *Rome*, and the flower or ſtrength of the Pompeian party, *Cæſar* beſieged the Town, and the Soldiers talked of rendring both the Town and themſelves to *Cæſar*, *Domitius* deſpairing of any mercy, commanded a Servant Phyſician of his to bring him a cup of poyſon, the Phyſician that knew he would repent it, upon the appearence of *Cæſars* clemency, gave him inſtead of poyſon a ſoporiferous potion. The Town being ſurrendred, *Cæſar* called all the more honourable perſons to his Camp, ſpake civily to them, and having exhorted them to peaceable and quiet Counſels, ſent them away in ſafety with whatſoever was theirs. When *Domitius* heard of this, he repented of the poyſon he ſuppoſed he had taken, but being freed of that fear by his Phyſician, he went out unto *Cæſar* who gave him his life, liberty, and eſtate. In the Battel of *Pharſalia* as he rode to and fro, he cryed Spare the Citizens, nor was any killed but ſuch only as continued ro make reſiſtance: After the Battel he gave leave to every man of his own ſide, to ſave one of the contrary, and at laſt by his edict, gave leave to all whom he had not yet pardoned, to return in peace unto *Italy*: to their eſtates, honours, and commands. When he heard of the death of *Pompey* himſelf by the villany of others, ſo far was he from inſultation thereat, that he brake out into tears, and proſecuted his murderers with ſlaughter and blood.

Lipſ. monit. lib. 2. cap. 12. p. 306. 11. *Lewis* the Twelfth the next Heir to the Crown of *France* was eagerly perſecuted by *Charles* the Eight the then King, as one who was diſpleaſed that he had no iſſue of his own, and ſo far was he preſſed by him, that at laſt he was ſhut up in Priſon, with little hope of his life, moſt of the Nobles and people, embracing the preſent times, declared themſelves againſt the unfortunate. But *Charles* dying on the ſudden *Lewis* aſcended to the Throne, to the amazement of many who now began to change their countenance and ſpeech, and ſought to inſinuate themſelves into the good grace and favour of the new Prince: Some alſo who had been conſtant to him in his adverſity, began now to lift up their heads high; amongſt theſe one with great confidence came to the King, and begged the Eſtate of a Citizen of *Orleance*, who in that ſad time, had ſhewed himſelf to be one of the ſharpeſt enemies of *Lewis*. Here it was that the King with a Royal mind made him this Reply; *Ask ſomething elſe of me, ſaid he, and I will ſhew that I have reſpect unto your merits; but of this ſay no more; for the King of* France *doth not concern himſelf in the injuries of the Duke of* Orleance; this was his Title before he came to the Crown, and withal he declared that he would have the ſame Counſellors and Guards, as the dead King had, in the ſame Honour, and with the ſame Salaries.

Zunig. Theatr. vol. 1. lib. 1. p. 92. 12. *Sigiſmund* the Firſt, King of *Poland*, did ſo contemn the private injuries, ſlaunderous reproaches, and evil ſpeeches of inſolent men, that he never thought them worthy of Revenge; nor was he known for that cauſe alone, to be afterwards the ſtraiter handed to ſuch kind of men, in reſpect of Beneficence, and Princely Liberality.

Lipſ. monit. lib. 2. cap. 12. p. 307. 13. *Hadrianus* the Emperor, while he was a private man, had one that in divers occaſions had ſhewed himſelf his Enemy. This man when the other was arrived to the Imperial Dignity, preſents himſelf before him, in a trembling poſture, and ſcarce able to bring forth words wherein to implore his pardon: The Emperor immediately upon the ſight of him, ſaid unto him, *Evaſiſti, thou haſt eſcaped me.* As if he had ſaid, thou hadſt been undone if we had equally contended; but I being now thy Superior do ſurceaſe, and chuſe rather to ſhew my Power, by Clemency than Revenge.

Lipſ. monit. lib. 2. cap. 12. p. 308. 14. *Alphonſus* King of *Naples* and *Sicily* was all Goodneſs and Mercy. He had beſieged the City of *Cajeta*, that had inſolently rebelled againſt him, and it was evident, that the City was ſtraitned for want of neceſſary Proviſions: themſelves did confeſs as much, for they put forth all their Old Men, Women and Children, and ſuch as were unſerviceable, and ſhut their Gates upon them. The King's Council adviſed, that they ſhould not be permitted to paſs, but ſhould be forced back again into the City, by which means he ſhould ſpeedily become the Maſter of it. The King pitying the diſtreſſed multitude, ſuffered them to depart; though he knew it would occaſion the protraction of the Seige. But when he could not take the City; ſome were ſo bold as to tell him that it had been his own in caſe he had not dealt in this manner; but ſaid the King, *I value the ſafety of ſo many perſons at the rate of an hundred* Cajeta's. Yet he was not long without that neither, for the Citizens moved with ſo great a virtue, and repenting themſelves of their diſloyalty, yielded it to him of their own accord. *Antonius Caldora*, was alſo one of the moſt powerful, and obſtinate Enemies of the Realm of *Naples*; but being in a great Battle overthrown and made priſoner, all men perſwaded the King to rid his hands of ſo inſolent a perſon, and ſo dangerous to the Kingdom: *Alphonſus* was he alone that oppoſed it, and not only gave him his Life, but alſo reſtored him to his forfeited Eſtate; he alſo gave back unto his Wife, all his Plate, precious Furniture and Houſhold ſtuff, that were fallen into his hands, only reſerving to himſelf one Veſſel of Cryſtal. Theſe were the Deeds of this Illuſtrious Prince, whereunto his Speeches were alſo agreeable. For being asked: why he was thus favourable to all men, even to thoſe that were evil: Becauſe, ſaith he, *Good men are won by Juſtice, and the Bad by Clemency*; and when ſome of his Miniſters complained of his Lenity; and ſaid it was more than became a Prince; what then, ſaid he, *would you have Lions and Bears to reign over you? For Clemency is the property of men, as cruelty is that of the wild beaſts.* Nor did he ſay other then what is the truth, for the greater a man is, (and as I may ſay) the more he is a man, the more prone and inclinable will he be to this virtue, which is therefore called Humanity.

Fulgoſ. Ex. lib. 5. cap. 1. p. 566. 15. *M. Antonius* the Philoſopher, and Emperor excelled other men in this excellent virtue; as he manifeſtly ſhewed, in that glorious action of his towards

towards *Avidius Caſſius*, and his Family, who had rebelled againſt him in *Egypt*. For whereas the Senate, did bitterly proſecute *Avidius*, and all his Relations; *Antonius* as if they had been his Friends, did always appear as an Interceſſor in their behalf. Nothing can repreſent him herein ſo much unto the life, as to recite part of that Oration: which upon this occaſion, was made by him in the Senate, to this purpoſe. *As for what concerns the* Caſſian *Rebellion, I beſeech you, Conſcript Fathers; that laying aſide the ſeverity of your Cenſure; you will preſerve mine and your own Clemency. Neither let any man be ſlain by the Senate, nor let any man ſuffer that is a Senator. Let not the blood of any Patrician be ſpilt; let the baniſhed return; Exiles be reſtored to their Eſtates; and I heartily wiſh, that I could reſtore them that are already dead, unto life again. In an Emperor I could never approve of the revenge of his own injuries; which howſoever it may be oftentimes juſt: yet for the moſt part (if not always) it appears to be ſharp. You ſhall therefore pardon the Children, Son in Law, and Wife of* Avidius Caſſius. *But why do I ſay pardon them, ſince there is none of them that hath done amiſs? Let them live therefore, and let them know that they live in ſecurity under* Marcus. *Let them live in the enjoyment of their Patrimony, and in the poſſeſſion of their Garments, and Gold, and Silver; and let them be not only rich, but ſafe. Let them have the freedom to tranſport themſelves, into all places as they pleaſe; that throughout the whole world, and in the ſight of all people; they may bear along with them, the true and unqueſtionable inſtance of yours and my clemency. Neither, O ye Conſcript Fathers, is this any remarkable clemency; to pardon the Children and Wives of the Rebellious: I therefore deſire you, that you would free at once, all Senators and Knights of* Rome, *that are under accuſation; not only from death and baniſhment: but alſo from fear and hatred, from infamy and injury. Allow thus much to my preſent times, that in theſe conſpiracies, framed for the erection of Tyranny; the blood of thoſe that fell in the tumult it ſelf may ſuffice, and that the puniſhment may proceed no further.* This Oration was ſo pleaſing to the Senate, and populacy of *Rome*, that they extolled the Clemency of *Marcus* with infinite prayſes.

Fulgoſ. Ex. lib. 5. cap. 1. p. 568.

16. Some young men had publickly reproached the Wife of *Piſiſtratus* the *Athenian* Tyrant; the next day ſenſible of their errour, in great fear, they preſented themſelves before him, and with tears implored his pardon. He without any motion to anger or revenge, made them this anſwer. *Hereafter demean your ſelves more modeſtly; although my Wife did not* (as you ſuppoſe) *go out of the doors yeſterday.* By this ſaying of no leſs prudence than humanity, he covered at once both the error of the young men, and the diſgrace that was done to his Wife.

Heyw. Hierarch. lib. 8. p. 538.

17. After what manner compaſſion and mercy doth ſometimes meet with unexpected rewards: me thinks is pretily repreſented, by *Urſinus Velius*; and I will cloſe up this Chapter with his Verſes that are thus Engliſhed.

A Fiſher angling in a Brook
With a ſtrong Line and baited Hook,
When he for his wiſh'd Prey did pull,
It happn'd he brought up a Skull
Of one before drown'd; which impreſt
A pious motion in his breaſt.
Thinks he ſince I ſuch leiſure have,
Upon it I'll beſtow a Grave:
For what did unto it befal,
May chance to any of us all.
He takes it, wraps it in his coat,
And bears it to a place remote
To bury it, and then digs deep,
Becauſe the Earth it ſafe ſhould keep.
And lo! in digging he eſpies
Where a great heap of treaſure lies.
The Gods do never prove ingrate
To ſuch as others commiſerate.

CHAP. XXII.

Of the light and gentle Revenges ſome have taken upon others.

EXcellent was the advice that was given to the *Romans* by the Embaſſadors of ſome Cities in *Hetruria*, that ſince they were men, they would not reſent any thing beyond humane nature, and that in mortal bodies they would not carry immortal feuds. Light injuries are made none by a not regarding; which with a purſuing revenge, grow both to height, and burden; and live to miſchieve us, when they might die to ſecure us. It is Princely to diſdain a wrong; and they ſay Princes, when Embaſſadors have offered Indecencies, uſe not to chide; but deny them Audience; as if Silence were the way Royal to revenge a wrong; thus the upper Region is the moſt compoſed; Age the wiſeſt ever, rage the leaſt: and it was the Maxim of a Great Lord, that diſcontent is the greateſt weakneſs of a generous Soul; while it is ſo intent upon its unhappineſs that it forgets its remedies. Gentle revenges of abuſes; you may ſee as follows.

Sueton. in Tiberio. p. 141.

1. *Diogenes* the Grammarian was wont to diſpute every Seventh day at *Rhodes*, and when *Tiberius* then a private man, came to hear him upon a day wherein he was not accuſtomed to read, he admitted him not, but ſent his ſervant to him, to let him know, that he ſhould expect the ſeventh day, wherein there would be opportunity, both for him and others to ſee and hear him. When *Tiberius* came to be Emperor of *Rome*, this man amongſt others came to ſalute him; *Tiberius* having obſerved him at the gate, ſent one to let him know; that at preſent he could not ſpeak with him; and that he ſhould come to him again at ſeven years end.

Trebell. Pollio. p. Wieri oper. p. 838. lib. de irâ. Dinoth. lib. 4. p. 329.

2. A certain Jeweller had ſold the Wife of *Galienus* the Emperor, counterfeit and glaſs Gems for true ones: The Empreſs being told of the couſenage, requeſted that he might have due puniſhment. The Emperor, having heard the complaint of his Wife, commands the man to be dragged from his preſence, with this Sentence, that he ſhould be expoſed to a Lion, to be torn in pieces. But whiles the Impoſtor fearfully and the people greedily expect, that ſome fierce and terrible Lion, ſhould be let out of his Den to devour him; the head of a man only appears from the Den, and it was a Cryer who by the Emperor's Order, proclaimed theſe words. *He has played the cheat, and now he is cheated himſelf.*

Laërt. Val. Max. lib. 4. cap. 1. p. 100. Dinoth. lib. 4. cap. 328, 329.

3. When *Alceus* the Poet, with a bitter hatred had uſed all the advantages of his wit, againſt *Pittacus* the Mytelenian: *Pittacus* having afterwards obtained the Sovereignty, by the conſent of the City contented himſelf to let him underſtand by a Meſſenger,

Meſſenger, that he had ſufficient power, to make himſelf an amends with his ruine.

Ulpian. opera. p. 833. lib. de irâ. Dinoth. memorab. lib. 4. p. 327.

4. *Artaxerxes* King of *Perſia*, when *Alcides Sampſon*, did every where abuſe him with words behind his back: cauſed one to tell him; that indeed he had the liberty impudently to reproach and ſlaunder him, but that the King, beſides the liberty of ſpeech which he had aſſumed to himſelf, had alſo the power to take off his head for ſo doing; contenting himſelf with this mild and gentle admonition, to reprove both the raſhneſs of *Alcides*, and to ſhew his own power and clemency.

Dinoth. lib. 4. p. 328. Plut. moral. lib. de irâ cohibend. p. 124, 125.

5. *Philemon* the Comœdian had ſcurrilouſly derided *Magas* the prefect of *Paretonium* in the publick Theater; objecting his unskilfulneſs, and what not, not long after by Tempeſt he was caſt upon the Shore where *Magas* was Governor; who being ſpeedily advertized of his arrival, preſently cauſed him to be apprehended; and gave Sentence upon him to loſe his head: he was brought to the Scaffold, his Neck laid out on the Block, which the Executioner by private order, gently touched with his Sword; and ſo let him go unhurt. *Magas* ſent after him ſome Jackſtones and Cockals ſuch as boys play with, and only gave him to underſtand it was in his power to have puniſhed his ſcurrility as it did deſerve.

Dinoth. lib. 4. p. 328. Val. Max. lib. 4. cap. 1. p. 294. Cæſar de bello civili.

6. *M. Bibulus* a man of Eminent Authority, while he abode in the Province of *Syria*, had two Sons ſlain by the Souldiers of *Gabinius*, for whoſe death he exceedingly mourned. Queen *Cleopatra* of *Egypt*, to aſſwage his grief, ſent him bound thoſe that had ſlain his Sons: that he might take of them ſuch reveng as he thought fit. He very joyfully received this good office, but commanded them untouched to be returned back to *Cleopatra*; thinking it revenge enough, that he had the Enemies of his blood in his power.

Dinoth. lib. 4. p. 330.

7. *Sophia Auguſta* the Wife of *Juſtinus* the younger, had conſpired againſt *Tiberius* the Emperor to advance *Juſtinianus* the Nephew of *Juſtinus* to the Greek Empire, and in the abſence of *Tiberius* had called him to her for that purpoſe: but he having notice of the buſineſs, haſted to *Conſtantinople*; and by his preſence quite ſpoyled the Plot. He cauſed *Auguſta* to be apprehended, took from her her Treaſure, diſplaced ſuch Officers about her, whoſe counſel he knew ſhe uſed, and appointed others in their places, yet left her an abundant maintenance. This done he called *Juſtinianus* before him, and contenting himſelf ſharply to reprove him, he afterwards (unpuniſhed) permitted him to go at his liberty where he pleaſed.

Lipſ. monit. lib. 2. cap. 12. p. 302.

8. *Flavius Veſpaſianus*, in the Reign of *Nero* was forbid the Court, from whence he departed in great fear; at that time there came to him one of the Courtiers, who gave him harſh language, and withal driving him thence, commanded him to go to *Morbovia*, when *Veſpaſianus* had afterwards attained the Empire; this ſame man in terrible apprehenſions of death, preſented himſelf before him, begging his life; the Emperor revenged himſelf only with a Jeſt, and in his own former words commanded him alſo to go to *Morbovia*.

Sueton. in Tiberio. p. 140.

9. *Tiberius Cæſar*, when the *Rhodians* had wrote a Letter to him, and in the latter end of it had not prayed for his health, he ſent for their Embaſſadors, as if he had reſolved to inflict ſome puniſhment upon them; as ſoon as they came he cauſed them to add to their Letter the good wiſhes which were wanting, and without any further ſeverity diſmiſſed them.

Plut. Ælian. var. hiſt. lib. 2. cap. 15. p. 95. Zuing. vol. 1. lib. 2. p. 201.

10. Certain perſons of *Chios*, being ſtrangers in *Sparta*; after ſupper not only diſgorged themſelves by vomit, but alſo in a beaſtly manner defiled the very Seats of the *Ephori*: great diligence was uſed to find out the Authors of ſo heinous a crime, being (in caſe they were Citizens) to ſuffer a condign puniſhment, when at laſt it was found they were of *Chios*; the *Ephori* cauſed publick Proclamation to be made, that the *Chians* had liberty to leave behind them the tokens of their intemperance; and further, there was nothing decreed againſt them: by *Ælian* they are called *Clazomenians*.

Poliæn. lib. 5. Zuing. vol. 1. lib. 2. p. 201.

13. *Amilcar* the brave General of the *Carthaginians* had fought divers battles with deſirable fortune, after which he was looked upon with the eyes of Envy, and being accuſed as if he went about to eſtabliſh the ſole Sovereignty in himſelf; he was put to death, his Brother *Giſcon* was forced into Exile, and all his Goods confiſcate: After which, the *Carthaginians* made uſe of ſeveral Generals; but finding themſelves to be ſhamefully beaten, and reduced to an extream hazard of ſervitude; they recalled *Giſcon* from his baniſhment, and having entruſted him with the Supreme Command in all Military Affairs they put into his hands all his and his Brothers Enemies to be diſpoſed of, and puniſhed at his pleaſure. *Giſcon* cauſed them all to be bound, and in the ſight of the people commanded them all to lie proſtrate on the Ground, which done with a quick foot he paſſed over them all three times, treading upon each of their necks: *I have now, ſaid he, a ſufficient revenge for the murder of my Brother*; upon which he freely diſmiſſed them all; ſaying, *I have not rendered evil for evil, but good for evil.*

Val. Max. lib. 2. cap. 5. p. 43.

12. The Civil Law, for many Ages together lay conceal'd amongſt the Ceremonies and Myſteries of the Gods, known only to the Chief Prieſts. *Cn. Flavius*, the Son of a Freed man and a Scribe, (being to the great indignation of the Nobility made *Edile Curule*) divulged the Maxims of it, and made it common almoſt to the whole *Forum*. When therefore *Flavius* came once to viſit his Collegue in his Sickneſs, he found the Chamber filled with the Nobility, none of which would vouchſafe to proffer him a Seat amongſt them; whereupon he commanded his Chair of State to be brought him, and ſate down therein; this way revenging at once his injured Honour, and the Contempt that was ſhewed to his Perſon.

Howels Epiſt. vol. 1. §. 4. Ep. 26. p. 133.

13. When the Duke of *Alva* was in *Bruſſells*, about the beginning of the Tumults in the *Netherlands*, he had ſate down before *Hulſt* in *Flanders*, and there was a Provoſt Marſhal in his Army who was a Favourite of his, and the Provoſt had put ſome to death by ſecret Commiſſion from the Duke. There was one Captain *Bolea* in the Army, who was an intimate Friend of the Provoſts; and one Evening late, he went to the Captains Tent, and brought with him a Confeſſor, and an Executioner as it was his cuſtom. He told the Captain he was come to execute his Excellencies Commiſſion, and Martial Law upon him. The Captain ſtarted up ſuddenly, his hair ſtanding at an end, and being ſtruck with amazement, asked him, *Wherein have I offended the Duke.* The Provoſt anſwered, *Sir, I am not to expoſtulate the buſineſs with you, but to execute my Commiſſion; therefore I pray prepare your ſelf, for there's your Ghoſtly Father and Executioner.* So he fell on his knees before the Prieſt, and having done, the Hangman going to put the Halter about his Neck, the Provoſt threw it

it away, and breaking into a laughter, told him there was no such thing, and that he had done this to try his courage, how he would bear the terrour of death. The Captain looked ghastly upon him, and said; *Thou Sir, get you out of my Tent, for you have done me a very ill office.* The next Morning the said Captain *Bolea*; though a young man of about thirty, had his hair all turned grey, to the admiration of all the World, and the Duke of *Alva* himself, who questioned him about it; but he would confess nothing. The next year the Duke was revoked, and in his journey to the Court of *Spain*, he was to pass by *Sarragossa*, and this Captain *Bolea* and the Provost went along with him as his Domesticks. The Duke being to repose some days in *Saragossa*; the young old Captain *Bolea* told him, that there was a thing in that Town worthy to be seen by his Excellency; which was a *Casa de loco*, a Bedlam-house; for there was not the like in Christendom: Well, said the Duke, go and tell the Warden, I will be there to morrow in the Afternoon. The Captain having obtained this, went to the Warden and told him the Duke's intention, and that the chief occasion that moved him to it, was that he had an unruly Provost about him, who was subject oftentimes to fits of Frenzy; and because he wisheth him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him close in Bedlam for some days would do him any good. The next day the Duke came with a ruffling Train of Captains after him, amongst whom was the said Provost very shining brave, being entred into the house about the Duke's Person: Captain *Bolea* told the Warden, pointing at the Provost, that's the man: so he took him aside into a dark Lobby, where he had placed some of his men, who muffled him in his Cloak, seized upon his Sword, and so hurried him down into a Dungeon. My Provost had lain there two nights and a day; and afterwards it hapned, that a Gentleman comming out of curiosity to see the house, peep'd into a small grate where the Provost was. The Provost conjured him as he was a Christian to go and tell the Duke of *Alva* his Provost was there clap'd up, nor could he imagine why. The Gentleman did his Errand, and the Duke being astonished, sent for the Warden with his Prisoner: So he brought the Provost *in cuerpo*, full of Straws and Feathers, madman like before the Duke. Who at the sight of him breaking into laughter, asked the Warden why he had made him Prisoner? Sir, said the Warden, it was by vertue of your Excellencies Commission brought me by Captain *Bolea*. *Bolea* step'd forth, and told the Duke; Sir, you have asked me oft, how these hairs of mine grew so suddenly grey: I have not revealed it to any soul breathing; but now I'll tell your Excellency, and so fell a relating the passage in *Flanders*; and Sir, I have been ever since beating my brains how to get an equal revenge of him, for making me old before my time. The Duke was so well pleased with the Story and the wittiness of the revenge, that he made them both Friends, and the Gentleman who told me this Passage, said, that the said Captain *Bolea* is now alive, so that he could not be less than ninety years of Age.

Chetwind. histor. collect. cent. 1. p. 15.

14. *Thrasippus* was present at a great Feast in the house of *Pisistratus* the *Athenian* Tyrant, where he fell into intemperate Speeches, and not only reviled *Pisistratus*, but spit in his face: Yet went he the next Morning betimes to the house of *Thrasippus*, and contenting himself to let him know what he had done; he not only entreated him not to kill himself, but forgave and still used him as his Friend.

Chetwinds hist. collect. cent. 12. p. 359.

The Pope that he might congratulate *Charles* Cardinal of *Lorrain*, for the great zeal against the *Lutherans*, sent him his Letters of Thanks, and withal the Picture of the Virgin, with Christ in her Arms, being *Michael Angelo* his most curious Master-piece. The Messenger in his Journey fell sick, and lighting upon a Merchant of *Lucca*, who pretended himself a retainer to the Cardinal, delivers the Pope's Letter and Present to him, to convey to the Cardinal, who undertook it. This Merchant was a bitter Enemy to the Cardinal for divers injuries from him received, and therefore determined at this time to have upon him at least a moderate and bloodless revenge. Being therefore arrived at *Paris*, he gets a Limner (who also owed ill will to the Cardinal) to draw a Picture of equal bigness: in which in stead of the Virgin *Mary*, were portracted the Cardinal, the Queen his Neece, the Queen Mother, and the Duke of *Guise* his Wife, all stark naked, their Arms about his Neck, and their Legs twisted in his. This being put in the Case of the other, with the Pope's Letters, were delivered to one of the Cardinal's Secretaries, while he was with the King in Council. At his return, the Cardinal (having read the Letter) reserved the opening of the Case till the next day, where having invited those Ladies, and many Nobles, and Cardinals, they found themselves miserably deceived, disappointed, and exceedingly confounded and ashamed.

Chetw. hist. collect. cent. 12. p. 327.

An Astrologer predicted the death of King *Henry* the Seventh such a Year; the King sent for him, and asked if he could tell Fortunes? He said yes. The King then asked if he did not forsee some eminent danger that much about that time should hang over his own head? He said no. Then said the King, thou art a foolish Figure-caster, and I am more skilful than thou; for as soon as I saw thee, I instantly prophecied thou shouldst be in prison before night, which thou shalt find true, and sent him thither. He had not been long in custody, but the King sent for him again to know if he could cast a Figure, to know how long he should be in prison? He still answered no. Then said the King, thou art an illiterate fellow, that canst not foretell either good or bad that shall befall thy self; therefore I will conclude thou canst not tell of mine, and so set him at liberty.

CHAP. XXIII.

Of the Sobriety and Temperance of some Men in their Meat and Drink, and other things.

WHen *Leotychidas* was asked the reason why the *Spartans* did use to eat and drink most sparingly? It is (said he) because we had rather consult for others, than that others should do so for us. Tartly implying that luxurious and intemperate men were utterly indisposed and unfit for Counsel, and that Temperance and Sobriety are wont to be the proper Parents of the most wholesom advice: Indeed all other Virtues are obscured

obscured by the want of this as both the body and mind are wonderfully improved by it, which is the reason why so many great persons have made choice of it for their *Achates*.

Drexel.oper. l.3.c.8.§.1. p.424.

1. *Carus* the Roman Emperour was upon his expedition into *Persia*, who being arrived upon the Confines of *Armenia*, there came Ambassadors to him from the enemy, they expected not a speedy admittance to his presence, but after a day or two to be presented to him by some of the Nobles about him: But he informed of their coming, caused them to be brought before him. When they came they found this great Emperour at his dinner in the open field, lying upon the grass with a number of Soldiers about him, nothing of Gold or Silver to be seen: *Carus* himself was in a plain purple Cloak, and the feast that was prepared for him, was only a kind of ancient black broth, and therein a piece of salted Hogsflesh, to which he also invited the Embassadors.

Sue. l. 2. c. 76. p. 102. Drexel.oper. tom.2.p. 794.

2. *Augustus Cæsar* the Master of the World, was a person of a very sparing dyet; and as abstemious in his drinking, he would feed of course bread and small fishes, Cheese made of Cows milk, and the same pressed with the hand, green Figgs and the like: He drank not above a Sextant at once, and but thrice at one Supper, his Supper consisted mostly of three, and when he desired to exceed but of six dishes, he delighted most in Rhetian Wine; and seldom drunk he in the day time, but instead of drink he took a sop of bread soaked in cold water, or a slice of Cucumber, or a young Lettuce head, or else some new gathered sharp and tart Apple, that had a kind of winish liquor in it. Thus lived this great person after a fashion, that some Coblers and Botchers would almost be loth to be obliged unto.

Drexel.oper. tom.2.p. 794. Lessius Hygiastic. c.4.§. 25.p.86.

3. *Ludovicus Cornarius* a Venetian and a learned man, wrote a book of the benefit of a sober life, and produceth himself as a testimony hereof, saying: *Unto the fortieth year of my Age, I was continually vexed with variety of infirmities, I was sick at Stomach of a Fever, a Pluriste, and lay ill of the Oout:* At last this man by the perswasion of Physicians, took up a way of living with such temperance, that in the space of one year he was freed almost of all his diseases: In the seventieth year of his Age he had a fall, whereby he brake his Arm and his Leg, so that upon the Third day nothing but death was expected, yet he recovered without Physick, for his abstinence was to him instead of all other means, and that was it which hindred a recurrency of malignant humours to the parts affected. In the eighty third year of his Age, he was so sound and chearful, so vegete, and so entire in his strength, that he could climb hils, leap upon his horse from the even ground, write Comedies, and do most of those things he used to do when he was young: If you ask how much meat and drink this man took, his daily allowance for bread and all manner of other food was twelve ounces, and his drink for a day was fourteen ounces: This was his usual measure, and the said *Cornarius* did seriously affirm, that if he chanced to exceed but a few ounces, he was thereby apt to relapse into his former diseases. All this he hath set down of himself in writing, and it is annexed to the book of *Leonardus Lessius*, a Physician, which was Printed at *Amsterdam*, *Anno Dom.* 1631.

Drexel.oper. tom.2.de Jejun.et Abstin. part.1. c.11. §.8.p. 796.

4. *Philippus Nerius* at Nineteen years of Age, made it a law to himself, that he would refresh his body but once a day, and that only with bread and water, and sometimes he would abstain even from these cold delights unto the third day: Being made Priest his manner was to eat some small thing in the morning, and then abstain till Supper which never consisted of more than two poched Eggs, or instead of these some pulse or herbs. He would not suffer more dishes than one to be set upon his Table, he seldom eat of Flesh or Fish, and of white Meats he never tasted; his Wine was little and that much diluted with water, and which is most wonderful, he never seemed to be delighted with one dish more than another.

Drexel.oper. tom.2.l. de Jejun.et Abstin.part. 1. c.11.§.8.p. 796.

5. Cardinal *Carolus Borromæus* was of that abstinence, that he kept a daily fast with bread and water, Sundays and Holy-days only excepted; and this manner of life he continued till his death: He kept even festivals with that frugality, that he usually fed upon Pulse, Apples or Herbs. Pope *Gregory* the Thirteenth, sent to him not only to advise but to command him to moderate these rigours: But the Cardinal wrote back to him that he was most ready to obey, but that withal he had learned by experience, that his spare eating was conducting to health, and that it was subservient to the drying up of that Flegm and humours, wherewith his body did abound: whereupon the Pope left him to his pleasure. He persisted therein therefore with so rigid a constancy, that even in the heat of Summer, and when he had drawn out his labours beyond his accustomed time, he would not indulge himself so far as to tast of a little wine, nor allow his thirst so much as a drop of water.

Lon. Theatr. p.654. Diod.Sicul.

6. The Ægyptian Kings fed upon simple diet, nor was any thing brought to their Tables besides a Calf and a Goose, for Wine they had a stated measure, such as would neither fill the belly nor intoxicate the head, and their whole life was managed with that modesty and sobriety, that a man would think it was not ordered by a Lawgiver, but a most skilful Physician for the preservation of health.

Fulgos. ex.l. 4.c.3.p.486. Lon. Theatr. p.655.

7. *Cato* the younger, marching with his Army through the hot sands of *Lybia*, when by the burning heats of the Sun and their own labour, they were pressed with an immoderate thirst, a Soldier brought him his Helmet full of water, (which he had difficultly found) that he might quench his thirst with it: But *Cato* poured out the water in the sight of all his Army, and seeing he had not enough for them all, he would not tast it alone. By this example of his temperance and tolerance, he taught his Soldiers the better to endure their hardship.

Herodot.l.9. p.106. Camer. oper. cent.1.c.79. p.365. Lon. Theatr. p. 655.

8. When *Pausanias* had overcome *Mardonius* in Battel, and beheld the splendid Utensils and Vessels of Gold and Silver belonging to the Barbarian, he commanded the Bakers and Cooks, *&c.* to prepare him such a Supper as they used to do for *Mardonius*, which when they had done, and *Pausanias* had viewed the Beds of Gold and Silver, the Tables, Dishes, and other magnificent preparations to his amazement; he then ordered his own servants to prepare him such a Supper as was usual in *Sparta*, which was a course repast with their black broth and the like: When they had done it and the difference appeared to be very strange; he then sent for the Grecian Commanders, and shewed them both Suppers: And laughing, *O ye Greeks*, said he, *I have called you together for this purpose, that I might shew you the madness of the Median General, who when he lived such a life as this, must needs come to invade us who eat after this homely and mean manner.*

9. *Alphonsus* the Elder King of *Sicily*, had suddenly drawn out his forces to oppose the passage of *Jacobus Caudolus* over the River *Vulturnus*; he had forced

forced his Troops back again, but being neceſſitated to ſtay there all day, with his Army unrefreſhed; A Soldier towards evening brought him a piece of Bread, a Radiſh, and a piece of Cheeſe, a mighty Preſent at that time: But *Alphonſus* commending the Soldiers liberality refuſed his offer, and ſaid it was not ſeemly for him to feaſt, while his Army faſted.

Fulgoſ. ex. l. 4. c. 3. p. 501 Lon. Theatr. p. 658.

10. *Julian* the Emperour, firſt a Deacon, then a wretched Apoſtate, yet was otherwiſe highly to be commended for his many good qualities; ſo temperate, that he never had any war with his Belly, ſo chaſt, that after the death of his Wife, he never regarded women, and would not ſee the Perſian Captive Ladies, nor ſuffer Cooks nor Barbers in his Army, as being Miniſters of intemperance. As for Stage-Plays, he never but once a year permitted them in his Court, and then he ſaith of himſelf, that he was more like to one that deteſted, than one that was a ſpectator of them.

Speeds hiſt. p. 265. Chetw. hiſt. collect. cent. 7. p. 187.

11. *Ageſilaus* King of *Sparta* was ſent for into *Ægypt* to aſſiſt that King againſt his enemiess, at his arrival all the Kings great Captains, Nobles, and an infinite number of people went to ſee him, but that which they chiefly wondred at, was (when they ſaw preſents brought him to aſſure his welcome) that he took only the courſeſt fare, and as for their perfumes, confections, and other delicacies, he prayed them to give thoſe dainty things to the Heliots his Slaves.

Clarks mirr. c. 113. p. 557.

12. *Sous* was beſieged by the Clitorians and ſo diſtreſſed for Water, that he offered to ſurrender all thoſe lands he had conquered from them, in caſe he and all his Army might drink at a Fountain near hand. The Clitorians agreed to it, he then aſſembled his men and declared to them, that if there were any amongſt them that would abſtain from drinking, he would ſurrender all his Soveraign power into his hands, but there was not one that could contain or forbear but he alone, who went laſt to the Spring; where he only cooled and beſprinkled his body without with it, in the preſnnce of his enemies, by which evaſion he refuſed to deliver up the lands, ſaying, That all of them did not drink.

Plut. Morol. l. de Lacon. Apoth. p. 467.

CHAP. XXIV.

Of the Affability and Humility of divers great Perſons.

SUch advice as this is given to great perſons by *Seneca* the Tragœdian.

When Fortune doth us moſt careſs;
And higher ſtill advance,
Then ſhould we moſt our ſelves ſuppreſs,
As ſubject unto chance.

Certainly the greateſt examples of Courteſie and Humility have been found amongſt them that have been truly great, and as the Sun is then ſloweſt of motion, when it is higheſt in the Zodiack, ſo theſe virtues are wont to accompany them of the moſt worth, and the greateſt condeſcenſion and ſelf-denyal is ſtill found with moſt power, and the beſt merit.

1. *Alexander* the Great being in *Aſia*, was ſurpriſed with a ſore Tempeſt and cold on the ſudden, inſomuch that divers about him fainted by reaſon of the extremity of it: He found a ſimple Soldier of *Macedonia* in this condition, fainted and almoſt utterly ſtarved, whom he cauſed to be carried into his Tent, and ſet by the fire in his Chair Royal. The warmth of the fire brought the Soldier to himſelf again, and then perceiving in what manner he ſate; he ſtarted up aſtoniſhed to excuſe himſelf to the King: But *Alexander* with a ſmiling Countenance ſaid unto him, *Knoweſt thou not my Soldier, that you Macedonians live after another ſort under your King, than the Perſians do under theirs, for unto them it is death to ſit in the Kings Chair, but unto thee it hath been life.*

M. Harrault diſc. of policy, &c. l. 2. c. 5. p. 243.

2. *Alphonſus* the moſt Potent King of *Arragon*, *Naples*, and *Sicily*, as he paſſed through *Campania* lighted by accident of a Muletter, whoſe Mule overladen with Corn ſtuck in the Mire, nor was he able with all his ſtrength to deliver her thence. The Mulletter beſought all that paſſed by to aſſiſt him, but in vain: At laſt the King himſelf diſmounts from his Horſe, and was ſo good a help to the poor man, that he freed his Beaſt. When he knew it was the King falling on his knees he begg'd his pardon, the King with words of courteſie diſmiſſed him. This may ſeem to be a thing of ſmall moment, yet hereby ſeveral people of *Campania*, became reconciled to the King.

Lon. Theatr. p. 528.

3. It is reported by *Gualter Mapes* an old Hiſtoriographer of ours, (who lived four hundred years ſince) that King *Edward* the firſt, and *Leoline* Prince of *Wales*, being at an interview near *Auſt* upon *Severn* in *Gloceſterſhire*, and the Prince being ſent for but refuſing to come, the King would needs go over to him: Which *Leoline* perceiving went up to the Arms in water, and laying hold on the Kings Boat, would have carried the King out upon his Shoulders adding, that his humility and wiſdom had triumphed over his pride and folly, and thereupon was reconciled to him, and did his homage.

Burtons melanch. part. 2. §. 3. p. 307. Speeds hiſt.

4. St. *Nilamon* dyed with terror as they bare him to the Throne of a Biſhop, for which ſo many other pine away with ambition; and while he thought himſelf unworthy, and fearing to looſe his innocency, in an over-ſtrong apprehenſion of both, he departed this life.

Couſ. H. C. tom. 2. §. 10. p. 177.

5. *Peter* of *Alexandria*, being the lawful Succeſſor of St. *Mark*, would yet never be perſwaded to mount his Chair, but contented himſelf to ſit the reſidue of his days upon the footſtool until after his death; the people in veneration of his virtue, having attired him in his pontifical habit, did carry his body to the ſeat, which he never had poſſeſſed.

Cauſ. H. C. tom. 2. §. 10. p. 177.

6. *Rudolphus Auſtriacus*, *Anno* 1273. was Earl of *Hapsburg*, one day he went out a hunting with ſome of his followers, it rained that day and the way was dirty and uneven, when he chanced to encounter a Prieſt, who was bearing on foot the ſacred hoſt, unto a ſick man thereabouts, as the laſt comfort he was capable of. The Earl was moved with this ſight, and with ſome paſſion diſmounting ſtom his horſe, *What*, ſaid he, *ſhall I be carried on horſeback, while he that carries my Saviour walks on foot? It is certainly an uncomely if not a prophane thing, and therefore take this horſe and get up.* It was his command as well as entreaty, whereupon the Prieſt obeyed: The humble Earl in the mean time followed to the houſe of the ſick on foot, and uncovered, and in the ſame manner accompanied him back from thence to his own houſe. The Prieſt aſtoniſhed at

Lipſ. monit. l. 1. c. 2. p. 17.

the humility of so great a person, and inspired from above, gave him his blessing at parting, and withal predicted the possession of the Empire to him and his posterity, which fell out accordingly.

Zuing. Theatr. vol.1.l.1.p.85.

7. *Elizabetha* was the Daughter of the King of *Hungary*, and married to *Lewis* the Lantgrave of *Thurengia*; yet in the midst of riches and abundance, she affected poverty and humility; sometimes when she remained at home with her maids, she put on the meanest Apparel; saying, *that she would never use any other ornament whensoever the good and merciful Lord should put her into a condition, wherein she might more freely dispose of her self.* When she went to Church her manner was to place her self amongst the poorer sort of women: After the death of her Husband she undertook a Pilgrimage, wherein she gave to the poor and necessitous all that came to her hands to dispose of, she built an Hospital, and therein made her self an attendant upon the sick and the poor, and when by her Father she was recalled into *Hungary*, she refused to go, preferring this manner of life before the enjoyment of a Kingdom.

Zuing. Theatr. vol.1.l.1.p.86.

8. It was observed of St. *Bernard* of *Claraval*, that certain bright Rays did seem to proceed from his eyes, and this judgment was made of it, that he therefore had such a glory in his eyes, for that he never looked upon any whom he did not judge to be better than himself. If he saw a man in vile habit, he would say to himself, this man bears his poverty with greater patience than you. *Bernard?* and beholding one in more costly attire he would say, Perhaps under these fine cloaths there is a better man, than *Bernard* is in his course rayment. Thus a true and holy humility was the constant Collyrium that this devout person made use of.

Fullers holy war.l.2.c.2.p.44. Læti. Comp. hist.univers. period. Germ.c.9.§.1.p.253. Jovij Elog.l.1.p.27.

9. When Robert the Norman had refused the Kingdom of *Jerusalem*, the Princes proceeded to make a second choice, and that they might know the nature of the Princes the better, their servants were examined upon oath, to confess their Masters faults. The Servants of *Godfrey* of *Bouillon*, protested their Masters only fault was this, that when Mattins were done, he would stay so long in the Church to know of the Priest the meaning of every Image and Picture, that Dinner at home was spoiled by his long tarrying. All admired hereat that this mans worst vice should be so great a virtue, and unanimously chose him their King. He accepted the place but refused the solemnity thereof, saying, that he would not wear a Crown of Gold there, where the Saviour of Mankind had worn a Crown of Thorns.

Lloyds state worthies. p.438.

10. Upon the death of Pope *Paul* the Third; the Cardinals being divided about the Election, the imperial part which was the greatest, gave their voice for Cardinal *Pool*, which being told him he disabled himself, and wished them to chuse one that might be most for the Glory of God and good of the Church. Upon this stop some that were no friends to *Pool*, and perhaps looked for the place themselves if he were put off, laid many things to his charge, amongst other that he was not without suspicion of Lutheranism, nor without blemish of incontinence, but he cleared himself so handsomly, that he was now more importun'd to take the place than before, and therefore one night the Cardinals came to him being in bed, and sent him in word, that they came to adore him, (a circumstance of the new Popes honour) but he being awaked out of his sleep, and acquainted with it; made answer, *That this was not a work of darkness,* and therefore required them to forbear till next day and then do as God should put it into their minds, But the Italian Cardinals attributing this his humility to a kind of stupidity and sloth in *Pool*, looked no more after him, but the next day chose Cardinal *Montanus* Pope; who was afterwards named *Julius* the Third: I have read of many that would have been Popes but could not, I write this man one, that could have been Pope but would not.

Pezel.mellific.hist.tom.2.p.191. Imperial hist.p.144.

11. *Ulpius Trajanus* the Emperour, was a person of that rare affability and humility, that when his Soldiers were wounded in any Battle, he himself would go from Tent to Tent to visit and take care of them, and when swaths and other cloaths were wanting wherewithal to bind up their wounds, he did not spare his own Linnen, but tare them in pieces to make things necessary for the wounds of his Soldiers: And being reproved for his too much familiarity with his subjects; he answered, that he desired to be such an Emperour to his subjects, as he would wish if he himself was a private man.

CHAP. XXV.

Of Counsel, and the Wisdom of some men therein.

NO man (they say) is wise at all hours, at least there are some hours wherein few are wise enough to give such counsel to themselves, as the present emergency of their affairs may require. Being dulled by calamity our inventions are too barren to yield us the means of our safety, or else by precipitancy or partiality, we are apt to miscarry in the conduct of our own business. In this case a cordial friend is of singular use, and if wise as well as faithful, may stand us in as much stead as if the Oracle of *Apollo* was yet in being to be consulted with.

Alvarez.Semedo hist. of China. part.1.c.4.p.28.

1. A certain Chaquen that is a Visiter of a Province in *China*, (one of the most important employments in the Kingdom) receiving of his visits, after a few days were over, shut up his Gates, and refused to admit any further their visits or business, pretending for his excuse that he was sick. This being divulged, a certain Mandarine a friend of his, began to be much troubled at it, and with much ado obtained leave to speak with him. Being admitted, he gave him notice of the discontent in the City, by reason that businesses were not dispatch'd, the other put him off with the same excuse of his sickness. *I see no signs of it*, replied his friend, *but if your Lordship will be pleased to tell me the true cause, I will serve you in it to the utmost of my power, conformable to that affection I bear you in my heart. Know then*, replied the Visiter, *they have stoln the Kings Seal out of the Cabinet where it used to be kept, leaving it lock'd as if it had not been touched, so that if I would give audience I have not wherewithal to seal dispatches: If I discover my negligence in the loss of the Seal, I shall as you know loose both my Government and my life.* Well perceived the Mandarine, how terrible the cause of his retirement was, but presently making use of the quickness of his wit, asked him if he had never an enemy in that City. He answered yes, and that it was the chief Officer in the City, that is the Chief or Governour, who of a long time had born him a secret grudge: *Away then,*

Quoth

quoth the Mandarine, *in great haſt, let your Lordſhip command that all your goods of worth be removed into the innermoſt part of the Palace, let them ſet fire on the empty part, and call out for help to quench it: To which the Governour muſt of neceſſity repair with the firſt, it being one of the principal duties of his office. As ſoon as you ſee him amongſt the people, call out aloud to him, and conſign to him the Cabinet thus ſhut as it is, that it may be ſecured in his poſſeſſion from the danger of the fire, for if it be he who hath cauſed the Seal to be ſtoln, he will put it in its place again when he reſtores you the Cabinet, if it be not he your Lordſhip ſhall lay the fault on him for having ſo ill kept it, and ſo you ſhall not only be freed of this danger, but alſo revenged of your enemy.* The Viſiter followed his Counſel; and it ſucceeded ſo well that the next morning after the night this fire was, the Governour brought him the Seal in the Cabinet, both of them concealing each others fault, equally complying for the ſafety of both.

Fullers worthies. p. 161. in Cambridgſhire.

2. *Edward Norgate* was very judicious in Pictures, for which purpoſe he was imployed into *Italy*, to purchaſe ſome of the choicer for the Earl of *Arundel*. Returning by *Marſellis* he miſſed the money he expected, and being there unknowing of, or unknown to any; he was obſerved by a French Gentleman to walk in the Exchange, as I may call it of that City, many hours, every Morning and Evening with ſwift feet and ſad face forwards and backwards. To him the Civil Mounſieur addreſſed himſelf, deſiring to know the cauſe of his diſcontent, and if it came within the compaſs of his power, he promiſed to help him with his beſt advice. *Norgate* communicated his condition, to whom the other replied; *Take I pray my counſel, I have taken notice of your walking more than twenty miles a day, in one furlong upwards and downwards, and what is ſpent in needleſs going and returning, if laid out in progreſſive motion, would bring you into your own Country. I will ſuit you if ſo pleaſed with a light habit, and furniſh you with competent money for a foot-man: Norgate* very chearfully conſented and footed it (being accommodated accordingly) through the body of *France* being more than five hundred Engliſh miles, and ſo leiſurely, with eaſe, ſafety and health returned into *England*.

Lipſ. monit. l. 2. c. 9. p. 271. Knowls Turkiſh. p. 207.

3. *Bajazet* the firſt, when he had heard of the frauds and injuries of his Cadies (ſo they call the Turkiſh Judges) being exceedingly moved, commanded them all before him at *Neapolis*; his intention was to incloſe them all in a houſe, cauſe it to be ſet on fire, and ſo to conſume them altogether therein. This was not unknown to *Haly Baſſa*, a prudent Counſellor of his: who therefore ſought and found out a way to appeaſe him. *Bajazet* had an Ethiopick Boy, talkative and lepid, in whom he took great delight: *Haly* having inſtructed him in what he ſhould ſay, ſent him in to the Prince in a habit more gay than was uſual with him. *What's the matter ſaid*, Bajazet, *that thou art thus gallant contrary to thy cuſtom? I am, ſaid he, departing from thee to the Emperor of* Conſtantinople. *To him that is our enemy, ſaid the Prince, what wilt thou do there? I go, ſaid he, to invite thence ſome old Monks and Religious Perſons to do juſtice amongſt us; ſince you will have all your Cadies to be ſlain. But my little Ethiop, ſaid he, are they skilled in our Laws?* Here *Haly* ſeaſonably put in; *They are not my Lord. Why therefore do you cut off thoſe that are? Why then, ſaid he, do they judge unjuſtly and corruptly? I will diſcover to my Lord the cauſe of it ſaid* Haly; *Theſe our Judges have no ſtipend allowed them out of the Publick; they therefore take ſome little rewards of ſome private perſons; amend this and you have reformed them.* The Counſel pleaſed *Bajazet*, he gave them their lives, and commiſſioned *Haly* to appoint what was fit for them, who decreed, and it afterwards remained in force; That every ſuch perſon as had an Inheritance of ſo many thouſand aſpers, ſhould out of every thouſand allow twenty to his Cadie, and that for the inſtruments of marriage and ſuch contracts he ſhould have other twenty, ſo their poverty was help'd, & juſtice duly adminiſtred. *Lon. Theatr. p. 373. Wieri opera. p. 851. l. de irâ.*

4. *Athenodorus* the Philoſopher, was a familiar friend to *Auguſtus* the Roman Emperour, and being ſtricken in years deſired his diſmiſſion from the Court: It was granted him at laſt but not without much importunity, when therefore he came to take his leave, he left this good Counſel with the Emperour his Lord, that before he ſaid or did any thing of more than uſual importance, he ſhould repeat to himſelf the twenty four Letters of the Greek Alphabet, this pauſe he preſcribed as a remedy againſt precipitate and over-haſty reſolutions, which ſerve only to make way for a vain and too late Repentance.

5. It was the wiſe Counſel of *Pythagoras*, Dig not up Fire with a Sword; that is, Provoke not a perſon already ſwoln with anger, by petulant and evil ſpeeches. *Wieri oper. p. 851.*

6. Two young men of *Syracuſe* were ſo great friends, that one of them being to go abroad recommended unto the other the care of his Concubine; the Guardian in the others abſence, overcome with love and luſt abuſed his charge; in revenge whereof his friend at his return corrupted the others wife, by which means there grew a great quarrel betwixt them, and the matter coming to the notice of the Senate, a wiſe Senator gave Counſel to baniſh them both, leſt their private quarrel might breed ſome publick ſedition: But his Counſel was neglected; whereupon it followed that the friends of the young men ranging themſelves on either ſide, made within a while ſuch a tumult and civil war within the City, that the whole ſtate was overthrown thereby. *Fitzherb. of Pol. and Relig. part. 1. c. 7. p. 56.*

7. When *Francis* the firſt King of *France*, was to march with his Army into *Italy*, he conſulted with his Captains how to lead them over the *Alps*, whether this way or that way? At which time *Amaril* his Fool ſprang out of a corner where he ſate unſeen, and adviſed them rather to take care which way they ſhould bring their Army back out of *Italy* again: It's eaſie for one to intereſt himſelf in quarrels, but hard to be diſengaged from them when once in. *Clarks mirr. l. 5. 4. p. 217.*

8. The Senate of *Rome* were met together in Council, where they had a long and difficult debate about what ſhould be done with the City of *Carthage*. *Cato* the elder gave his opinion that it ſhould be utterly ſubverted and deſtroyed, that ſo *Rome* might be ſet in ſafety, and many of the Fathers agreed with him therein: *Scipio Naſica* then ſtood up; *And*, ſaid he, *thoſe that are ſo paſſionately bent upon the deſtruction of* Carthage, *let them look to it leſt the people of* Rome *being freed from the fear of a Rival and Enemy abroad, they do not then fall into civil diſcords, which will be a far worſe evil than the former.* This prudent perſon foreſaw what peace and plenty might do amongſt them to the corruption of their manners, for want of the exerciſe of their virtue, and that thereupon would follow the worſt of evils, nor was he at all miſtaken in his opinion. *Sabell. Ex. l. 4. c. 8. p. 113. Cœl. Antiq. lect. l. 27. c. 1. p. 1239.*

9. Three young men having long exerciſed themſelves in Piracy, had thereby gotten together a great ſumm of Money, and then retired themſelves to a City where they might live with greater both

honesty and safety, and seeing they could not agree about the parting of that in the getting of which they had been mutually concern'd, by common consent they put it into the hands of a Banker, conditioning with him by writing, that he should not deliver out one penny thereof, unless in the presence of all three: Soon after one of the three more crafty than the other, perswaded the rest that it was the safest way to build a house; and buy some Land which should be common with them; whereupon they gave order that their whole mony should be in readiness upon their demand, and one day when they were all Riding out upon Pleasure; their crafty Companion told them that fifty ducats was requisite for the building of their house, which they bad him receive of the Banker, and as they rode by gave order to the Banker to deliver him what he demanded, they rode on, and he demanded and received their whole sum, and laying it on his horse rode quite away with it. They threaten the Banker to sue him for their lost money, as delivered in their absence: He in this strait advised with *Gellius Aretinus* a Lawyer and a witty man, who gave him this Counsel; to acknowledge that he hath the money and was ready to repay it according to their written agreement, that is, in the presence of all three, wishing them to bring with them the third man and they should receive it: But as they heard no more of their Companion, so neither did he of his Suit.

F. Text. Feriar. Hægeranar. c. 39. p. 182. Polychronic. fol. 111.

CHAP. XXVI.

Of the Subtilty and Prudence of some men in the Investigation and Discovery of things; and their determinations about them.

IT was the saying of one who was none of the meanest Philosophers, that Truth always lyes at the bottom of a deep Pit; and that if we will enjoy it, we must be at the pains to draw it up from thence. Quickness of Apprehension and maturity of Judgment are instead of the Cord and Pulley whereby this exploit is performed; add to these a kind of fineness and felicity, by which some men have prevailed to bring her to the light, when she hath (as to others) lain reserved and concealed.

1. A certain Judge in *Spain*, when a murther was committed, and divers that were suspected of it brought before him, who yet all of them denyed it; he caused all of them to bare their breasts, and laid his hand upon their hearts, when having found that the heart of one of them had greater trembling and palpitation than any of the rest, making thence a conjecture by his discerning Spirit; *Thou*, said he, *art the Author of this murther*. The other conscious to himself of the crime, immediately confessed it, and was accordingly led to a deserved punishment.

Lon. Theatr. p. 834.

2. *Camerarius* tells out of *Cedrenus*, how the Queen of *Saba* when she saw that *Solomon* had expounded all her hardest Riddles, caused one day, certain young Boys and Girls, apparell'd all alike to be brought and set before the King, (none being able by their faces and looks to discern the one Sex from the other) to the end that therein she might have further tryal of King *Solomons* wisdom, he knowing the Queens intent presently made some water to be brought in a great Basin, bidding them all to wash their faces, by this device he easily discern'd the Males from the Females, for the Boys rubbed their faces hard and lustily, but the Girls being shamefac'd, did scarce touch theirs with their fingers ends.

Camer. oper. subcis. cent. 1. c. 10. p. 71.

3. The Emperour *Galba* (when two persons contended about the propriety of an Ox, and that the plea was so doubtful on both sides, that no man could determine to which of them the Ox did of right belong) did then order that the Ox in question should be led to a pond of water, (where he had before time used to drink) with his eyes blindfolded, and decreed that his cover being taken off, to which of the two mens houses he should first betake himself, that person should be adjudg'd and received as his rightful owner.

Suet. l. 7. c. 7. p. 274. Lipsi. monit. l. 2. c. 9. p. 259.

4. *Rodolphus Austriacus* the Emperour, was at *Norimberg* intent upon the publick affairs of the Empire, when as a Merchant presented himself before him, imploring his Justice upon an Innkeeper well known, who as he said had cheated him of two hundred marks in Silver, which having deposited in his hands, he had impudently denied the receipt of such Sum, and withal did most injuriously detain it. The Emperor demanded what evidence he had of the truth of what he had spoken, who replied (as 'tis usual in such cases) that he had none other besides himself: The Emperour therefore considering the thing, apprehended that some subtilty must be used to find out the truth of the business, he enquires what manner of bag it was wherein he pretended the money was delivered: He describes the shape, colour, and other particularities of it: The Emperour commands him to withdraw into the next Room, and there to attend. It was his purpose to send for the Inn-keeper, but fortune disposed it otherwise and more commodiously, for the chief men of the City as 'ts usual, came to present and wait upon the Emperour, amongst whom was this fraudulent host. The Emperour knew him before, and (as he was very courteous) in a jesting way said to him, *You have a handsom Hat, pray give it me and let us change*. The other was proud of the honour, and readily presented the Hat: The Emperour retired a while, as if he was called off by publick business, and sends a trusty and well known Inhabitant of the same City to the Wife of the Innkeeper with order he should say, *Your Husband desires you would send him such a Bag of money, for he has special occasion for it, and by this token that this is his Hat*. The woman delivers it without scruple, and he returns with it to the Emperour, who then calling the Merchant shews him the Bag, and asks if he knew it, the man owns it with joy; the Emperour then calls in the Host, *And*, says he, *this man complains of you, and accuses you of perfidiousness, what say you?* The other boldly told him that his Accuser lyed or was mad, that he neither hath nor ever had any business with him: The Emperour produces the bags, at the sight of which the Host is confounded, his confidence and tongue fail him, he therefore confessed the whole, the Merchant received his money, the Host together with the infamy, a considerable damage; (for besides restitution the Emperour fin'd him a good round Sum) *Rodolphus* was extolled for it, and the fame of this action spread it self through all *Germany*.

Lipsi. Monit. l. 2. c. 9. p. 259, 260.

5. A Roman Lady left Widow by the death of her Husband, had a Son born of this Marriage, secretly

Causin. Holy Court Tom. 2. § 4. p. 285.

secretly stollen from her, and in servitude bred up in another Province: where being grown up to a young Man, he had notice that he was Son of such a Lady in *Rome*, and the place of her abode, which caused him to make a Voyage to *Rome* with a purpose to make himself known to her, which he did by evident tokens, so that the Mother received him in her house, with joy and tears for the recovery of her loss: she was at this time betroth'd to a Man, who had often promis'd her Marriage, yet never accomplished it; and this Lover was then absent detain'd by urgent affairs far from *Rome*. At the end of thirty days he returned, and finding this new guest in her house, demanded who he was; she freely answer'd he was her Son: But he plainly told her, that if she sent not away this found child from her lodging, never should she have any share in his affection. The unhappy Creature surpriz'd with love, to serve his passion, renounceth her own entrails, and banishes him from her house: The young Man in so great necessity of his affairs, hastens to require Justice of King *Theodorick*; who sent for the Lady, who stoutly deny'd all the pretensions of this young Man, saying he was an ingrateful Impostor, who not content to have received the Charities of a poor Creature, in her house, would needs challenge the Inheritance of Children. The Son on the other side wept bitterly, gave assurance she had acknowledged him for her own, very lively representing all the proofs which passion and interest put into his mouth. The King sounded all passages to enter into the heart of the Lady, and ask'd her whether she were not resolved to marry again; she answered, that if she met with a Man sutable to her, she would do what God should inspire her. The King reply'd, behold him here, since you have lodg'd this guest thirty days in your house, and have acknowledg'd him so freely, what is the cause why you may not marry him, she answered, he had not any means, and that she her self was well worth a thousand Crowns, which was a great riches in those times. Well, said *Theodorick*, I will give this young Man as much for his Marriage, on this condition that you shall marry him, she much amazed, began to wax pale, blush, and tremble, seeking to excuse her self, but faultering in her speech. The King to affright her more, swore deeply she should marry him presently or tell the lawful cause of impediment. The poor Woman condemn'd by the voice of Nature, which cry'd in her heart, and having horrour of the crime proposed to her, cast her self at the King's feet, with tears, confessing her loves dissimulation and mishap. Then this great Prince taking the word from her; Are not you a miserable Woman, said he, to renounce your own blood for a Villain, who hath deceiv'd you, get you to your house, forsake those fond affections, and live in the condition of a good Widow, taking unto you such support from your Son, as he by Nature ought to afford you.

Baker's Chr. p. 590. 591. Stow's Annals p. 863.

6. About the third year of King *James*, a strange fancy possessed the brains of a professed Physician, one *Richard Haidock* of *New Colledge* in *Oxford*; who pretended to Preach at night in his sleep, in such sort, that though he were call'd aloud, or stirr'd and pull'd by the hands or feet, yet would he make no shew of either hearing or feeling, and this he did often in the presence of many Honourable Persons that came to hear him, so as within a short time his Fame was spread through the Land, by the name of the sleeping Preacher. At length the King commanded him to be brought to the Court, where His Majesty King *James*, sate up the most part of a night to attend the event, when at last *Haidock* making a shew to be a sleep, began to Pray, then taking a Text, made his Division, applying it to his purpose, for in his Preaching, his use was to inveigh against the Pope, against the Cross in Baptism, and against the last Canons of the Church of *England*, and having ended his Sermon, seemed to continue sleeping, His Majesty having well observed the manner of his carriage, after a few days, called the said *Haidock* before him, and in conference with him (as indeed he had an admirable sagacity in the discovery of fictions) made him confess that all that he did was but imposture, and thereupon to fall upon his knees and ask forgiveness, which the King granted upon condition, that in all places he should openly acknowledge his offence, because many were brought into a belief, that his nightly Preaching, was either by Inspiration or by Vision.

Joseph. Ant. l. 17. c. 14. p. 460.

Lipsi. Monit. l. 2. c. 5. p. 191.

Causin. Holy Court Tom. 2. Max. 11. p. 398.

Zonar. Annal Tom. 1. p. 45.

7. *Josephus* relates, there was a young Jew bred at *Sydon* with the freed Man of a Roman Citizen, who having some resemblance of *Alexander* the Son of *Herod*, whom the Father had cruelly put to death; feign'd he was the same *Alexander*, saying, those to whom *Herod* had recommended this barbarous execution, conceiv'd such horrour at it, that they resolved to save him, and to conceal him till after the death of his Father, in which time he remain'd at *Sydon*, and now was come as from the Gates of death, to demand his right, as being the indubitate and lawful Heir of the Kingdom. This Impostor had gain'd a subtle fellow, a Servant of *Herod*'s Houshold, who taught him all the particulars of the Court, the people embrac'd this false *Alexander* as a Man returned back from the other World. When he saw himself strong in Credit and Coin, he was so confident as to go to *Rome*, to question the Crown against *Herod*'s other Sons. He presented himself before *Augustus Cæsar*, the distributer of Crowns, beseeching him to pity a fortune, so wretched, and a poor King, who threw himself at his feet, as the Sanctuary of Justice and Mercy: Every one seemed already to favour him, but *Augustus* a Monarch very penetrating, perceived this Man tasted not of a Prince, for taking him by the hand he found his skin rough, as having exercised servile labours: Hereupon the Emperour drew him aside, saying, content thy self to have hitherto abused all the World; but know thou art now before *Augustus*, I will pardon thee on condition thou discover the truth of this matter, but if thou liest in any point thou art utterly lost. The Man was so amaz'd with the lustre of such Majesty, that prostrating himself at his feet, he began to confess all the Imposture: Which done, the Emperour perceiving he was none of the most daring Impostures saved his life, but condemned him to the Galleys. The Tutor of this Counterfeit being observ'd by the Emperour to be of a spirit more crafty, and accustomed to evil practices, was ordered speedily to be put to death.

Treasur. of Times l. 7. c. 17. p. 667.

8. *Hiero* King of the *Syracusians* in *Sicilia*, had caused to be made a Crown of Gold of a wonderful weight, to be offered as a Tribute to the gods for his good success in the War. In the making whereof the Goldsmith fraudulently took out a certain portion of Gold and put in Silver; so that there was nothing abated of the full weight, although much of the value diminished. This came at

at length to be ſpoken of, the King was much moved, and being deſirous to try the truth without breaking of the Crown, propoſed the doubt to *Archimedes*, unto whoſe wit nothing ſeemed unpoſſible. He could not preſently anſwer it, but hoped to deviſe ſome policy to detect the fraud. Muſing therefore upon it, as he chanced to enter a Bath full of Water; he obſerved that as his body entred the Bath, the Water did run over: Whereupon his ready Wit from ſmall effects, collecting greater matters, conceived by and by a way of ſolution to the King's Queſtion; and therefore rejoycing exceedingly, forgot that he was naked, and ſo ran home, crying as he ran, I have found it, I have found it. He then cauſed two maſſy pieces, one of Gold, and another of Silver, to be prepared of the ſame weight that the Crown was made of; and conſidering that Gold is heavyer of Nature then Silver: therefore Gold of like weight with Silver muſt needs take up leſs room, by reaſon of its more compact and ſolid ſubſtance. He was aſſured that putting the maſs of Gold into a Veſſel brim full of Water, there would not ſo much Water run out, as when he ſhould put in the Silver maſs of like weight, wherefore he tryed both, and noted not only the quantities of Water at each time, but alſo the difference, or exceſs of the one above the other: whereby he learned what proportion in quantity is betwixt Gold and Silver of equal weight; and then putting in the Crown it ſelf into the Water brim full as it was before, marked how much the water did run out then, and comparing it with the Water run out, when the Gold was put in, noted how much it did exceed that; and likewiſe comparing it with the Water that run out when the Silver was put in, marked how much it was leſs then that; and by thoſe proportions, found the juſt quantity of Gold that was ſtollen from the Crown, and how much Silver was put in inſtead of it. By the which, ever ſince, the proportions of Metals one to another are tryed and found.

Zuing. Theat. vol. 3. l 3. p. 697. Pauſan. in Atticis.

9. *Praxiteles* that famous Artiſt in the making of Statues, had promiſed *Phryne* a beautiful Courtezan, the choice of all the pieces in his Shop, to take thence ſome ſuch ſingle Statue, as ſhould be moſt pleaſing to her; but ſhe not knowing which was moſt valuable, deviſed this Artifice to be ſatisfied therein; ſhe cauſed one to come in as in great haſt, and to tell *Praxteles* that his Shop was on fire, he ſtartled at the news, cryed out, Is the Cupid, and the Satyre ſafe? By this ſubtilty, ſhe found out, wherein the Artiſt himſelf believed, he had expreſſed the moſt skill, and thereupon ſhe choſe the Cupid.

Howel's Epiſt. vol. 1. § 3. Ep. 36. p. 98.

10. When the Duke of *Oſſuna* was Vice-Roy of *Sicily*, there died a great rich Duke, who left but one Son, whom with his whole Eſtate, he bequeathed to the Tutele of the Jeſuits, and the words of the Will were, *when he is paſt his Minority* (*Darete al mio Figlivolo, quelque voi volute*) *you ſhall give my Son, what you will.* It ſeems the Jeſuits took to themſelves, two parts of three of the Eſtate, and gave the reſt to the Heir; the young Duke complaining to the Duke of *Oſſuna*, (then Vice-Roy) he commanded the Jeſuits to appear before him, he asked them how much of the Eſtate they would have, they anſwered, two parts of three, which they had almoſt employed, already to build Monaſteries, and an Hoſpital to erect particular Altars and Maſſes, to ſing Dirges and *Refrigeriums* for the Soul of the deceaſed Duke: Hereupon the Duke of *Oſſuna* cauſed the Will to be produced, and found therein the words afore-recited, *when he is paſt his Minority, you ſhall give my Son of my Eſtate what you will.* then he told the Jeſuits, you muſt by Vertue, and Tenour of theſe words, give what you will to the Son, which by your own confeſſion is two parts of three, and ſo he determined the buſineſs.

Fuller's Holy State l. 3. c. 12. p. 170.

11. A poor Beggar in *Paris* being very hungry, ſtaid ſo long in a Cook's Shop; who was diſhing up of Meat, till his Stomach was ſatisfied with the only ſmell thereof. The cholerick Cook, demanded of him to pay for his Breakfaſt, the poor Man denyed it, and the controverſie was referred to the deciding of the next Man that ſhould paſs by, which chanced to be the moſt notorious Ideot in the whole City. He on the relation of the matter, determined that the poor Man's Money ſhould be put betwixt two empty diſhes, and the Cook ſhould be recompenſed with the gingling of the poor Man's Money, as he was ſatisfied with the only ſmell of the Cook's Meat, and this is affirmed by credible Writers as no Fable but an undoubted truth.

Camer. oper ſubciſ. Cent. 1. c. 4. p. 50. Plut. in Demetrio. p. 907. Pezel. Melleſic. Tom. 1. p. 435.

12. *Antiochus* the Son of *Seleucus*, daily languiſhed and waſted away under a Diſeaſe, whereof the cauſe was uncertain, to the great trouble and affliction of his Father; who therefore ſent for *Eraſiſtratus*, a famous Phyſician to attend the care of his beloved Son. Who addreſſing himſelf with his utmoſt dexterity to find out the root of his infirmity; he perceived it was rather from the trouble of his mind, then any effect of his conſtitution. But when the Prince could not be prevail'd with to make any ſuch acknowledgement; by frequent feeling of his pulſe, he obſerved it to beat with more vigour and ſtrength at the naming or preſence of *Stratonica*, that was the beloved Concubine of his Father, having made this diſcovery, and knowing the Prince would rather die then confeſs ſo dangerous a love, he took this courſe. He told *Seleucus*, that his Son was a dead Man; for ſaith he, he languiſhes for the love of my Wife, and what, ſaid *Seleucus*, have I merited ſo little at thy hands, that thou wilt have no reſpect to the love of the young Man? Would you ſaid *Eraſiſtratus* be content to ſerve the love of another in that manner. I would the gods ſaid *Seleucus*, would turn his love towards my deareſt *Stratonica*. Well ſaid *Eraſiſtratus*, you are his Father, and may be his Phyſician, *Seleucus* gave *Stratonica* to *Antiochus*, and ſixty thouſand Crowns as a reward to the prudent Phyſician.

CHAP. XXVII.

Of the liberal and bountiful diſpoſition of divers Great Perſons.

THat is *Tully*'s ſaying, *Nihil habet Fortuna magna majus, quam ut poſſit, nec Natura bona melius quam ut velit, bene facere quam plurimis: A great Fortune hath nothing greater in it, then that*

it

is able; and a good nature, hath nothing better in it, then that it is willing to do good to many. In the Examples that follow, the Reader may find a happy conspiracy; of great Fortunes, and good natures; several Illustrious Persons, no less willing then they were able, to do good, who dispersed their Bountyes, as liberally as the Sun doth his Beams, such was

Val. Max. l. 4. c. 8. p. 24. Caus. H. C. Tom. 1. l. 3. p. 92.

1. *Gillias* a Citizen of *Agrigentum*, who possessed (as I may say) the very Bowells of Liberality it self; he was a Person of extraordinary wealth, but the riches of his mind excell'd the great plenty of his estate, and he was ever more intent upon the laying out then the gathering of mony; in so much that his house was deservedly look'd upon as the very Shop of munificence; there was it, that Monuments for publick uses were framed, delightful Shewes presented to the people, with magnificent Feasts prepared for their entertainment; the scarcity of provision in dear years, were supplied from thence, and whereas these charities extended to all in general, he relieved the poverty of particular persons, gave dowryes to poor Virgins; entertained strangers, not only in his City but also in his Country houses; and sent them away, with presents. At once he received and clothed 500 *Gelensian* Knights, that by tempest were driven upon his possessions. To make short, he seemed rather the Bosome of good Fortune, then any Mortal; whatever *Gillias* possessed was as the common Patrimony, and therefore not only the Citizens of his own City; but all persons in the countryes about him, did continually put up Prayers, and offer Vows for the continuance of his life and health.

Ful. hol. stat. p. 297.

2. *Frances Russel*, second Earl of *Bedford* of that sirname, was so bountiful to the poor, that Queen *Elizabeth* would merrily complain of him, that he made all the Beggars: and sure saith mine Author, it is more honourable for Noble men to make Beggars, by their liberality then by their oppression.

Plut. in. Publicolâ p. 107. Fulgos. l. 4. cap. 8. p. 545.

3. When *Porsenna*, King of *Hetruria*, had besieged *Rome*, there was a great scarcity and dearth in the City, but having made peace with them, upon reasonable terms, he commanded that of his whole Army, not a man should carry any thing from his Tent, but onely his arms; and so left his whole Camp, with all sorts of provisions, and infinite riches, as a free gift to the *Romans*.

Full. worthies. p. 179. Middlesex

4. Sir *Julius Cæsar* Knight was advanced Chancellour of the Dutchy of *Lancaster*, sworn privy Counceller 1607 and afterwards Master of the Rolls: a person of prodigious bounty to all of worth or want, so that he might seem to be Almoner Generall to the Nation. The story is well known of a Gentleman who once borrowing his Coach, (which was as well known to poor people, as any Hospital in *England*,) was so rendezvouz'd about with Beggars, in *London*, that it cost him all the money in his purse, to satisfy their importunity; so that he might have hired twenty Coaches on the same terms.

Heyl. cosmog. p. 798.

5. *Tigranes* King of *Armenia* being fined by *Pompey* at six thousand Talents; not only very readily layd down that sum, but added of his own accord, to every *Roman* Souldier in *Pompeys* Army 50 Drachmes, of Silver, 1000 Drachmes to each Captain, and to every Tribune or Collonel a talent.

Lips. monit. l. 2. c. 17. p. 408.

6. *Hiero* King of *Syracusa*, had built a Ship of a mighty bulk, and adorn'd it with great magnificence; upon which an Epigram was made by *Archimelus* a Poet, it was witty and short, consisting but of eighteen Verses: but the King was so delighted therewith that as a reward of his pains, he sent him from *Sicily* to *Athens* 1000 measures of Wheat, causing it also to be laid down in the port of the *Pyreum* at his owne charge, a Princely bounty if consider, the furnishing out of the Ships and Persons therein, together with their going and return.

Fulgos. l. 4. c. 8. p. 544. Sabell. ex. l. 8 c. 2. p. 424. Plut. in Cimone. p. 484.

7. *Cymon* the *Athenian*, being ariv'd to mighty riches, by his wars against the *Barbarians*; caused all the Walls and Fences about his lands to be beaten down and removed, that all might freely carry away from thence, whatsoever they pleased: he releived at his house with meat and drink, as many poor as came thither; when he went abroad: he caused those of his retinue, to exchange their new and costly garments for the torn and ragged ones of such as they met in poor habit, provided they were otherwise worthy persons; and sometimes they gave Purses of Money, to such as were in want, if they were known to be men of merit. This procedure of his occasioned once *Leontinus Gorgias* to say of him, that *Cymon* had provided himself of Riches that he might use them; and that the use he put them to was to produce him honour and glory.

Lips. monit. l. 2. c. 17. p. 411. Camer. oper. subcis. cent. 1. c. 4. p. 49.

8. *Antonius Caracalla*, the Emperour though not very praise worthy in other parts of his life was yet so delighted with those elegant Verses of *Oppianus*; which we yet see dedicated to him, that he commanded, the Poet should be allowed out of his treasury a Crown for every Verse, (that is two of ours saith *Lipsius*) and if we go about to number the Verses we shall find it a prodigious liberality.

9. *Diocletian* the Emperour, assigned unto *Eumenius* the *Rhetorician*; who also was the professor of his Art in the School at *Augustodunum*; no less then the sum of fifteen thousand Phillippicks. *Lips. Monit. l. 2. c. 17. p. 411.*

Fulgos. l. 4. c. 8. p. 532.

10. *Alexander* the Great, was perhaps in nothing greater then in his Princely liberality; when *Perillus* besought his assistance, in making a Dowry for his Daughter, he ordered 50 Tallents to be given him; *Perillus* answered ten were sufficient, although sayd he they may suffice him that is to receive; they are yet too sparing for him that is to give. Another time he had commanded his Steward to give *Anaxarcus* the Philosopher as much as he should desire; and when he demanded an hundred Talents, the Steward not daring to part with such a sum, without acquainting the King himself: his reply was that *Anaxarchus* knew he had such a friend, as both could and would confer that and a far greater sum upon him. Beholding once a Mul-letter, taking upon his own Shoulders his Mules burden, that was laden with Gold and not able to carry it any further; and perceiving him also to fail under the weight of it; that said he, thy burthen may seem less greivous to thee: take to thine own Tent that Gold which thou carryest, which from this hour, I will shall be thine own.

Fulgos. l. 4. c. 8. p. 539. Zon. Annal. tom. 1. f. 34.

11. *Ptolemeus Philadelphus* King of *Ægypt*, had taken care that the Jewish Law, by the permission of *Eleazar* the High Priest, should be translated out of the *Hebrew* into the *Greek* Language; and that the interpreters of it might have an agreeable reward for their npais; he of his own accord, sent a mighty sum of Gold as a present to the Temple of *Jerusalem*; and not onely so, but having sought out all those that were of the Jewish Nation, who were made Prisoners in the Wars of his predecessours;

sors; though the number of them amounted to an hundred thousand, yet he ransomed them from their Lords at his own charge, and sent them away with their liberty, and that without the injury of his own people, paying as the price of their ransom four hundred and sixty Talents.

Fulgos. l. 4. c. 8. p. 548, 549.

12. *Richard* King of *England* at a Royal Feast of his, having observed two Knights who were discoursing together, and intentively viewing some vessels of Gold that stood on the Cupboard, he drew near to them, and demanded what they conferred so earnestly about, we were saying, said one of them, that we should both of us be sufficiently rich and contented, if we had only two of those goblets that stand there in our possession: The King smiling told them they should not depart unsatisfied upon that account, and that he gave the two vessels they desired, but in regard the graving of them was such as it would be some pity to have the work of an excellent Artist destroyed, he commanded they should be weighed in his presence, and it being found that the value of them amounted to twelve thousand Crowns, he ordered they should receive so much in money in the lieu of the vessels themselves.

Fulgos. l. 4. c. 8. p. 554, 555.

13. Pope *Alexander* the fifth, was so bountiful to persons of merit and vertue, and so very magnificent in works of publick use, that he used to say amongst his familiar friends, *that he had been formerly a rich Bishop and a poor Cardinal, but that now being advanced to the Papacy, he was almost reduced to absolute Beggary.*

14. *Alphonsus* the Elder, King of *Sicily*, used to wear upon his Fingers Rings of extraordinary value, and that the Gems might receive no dammage, as oft as he washed it was his manner to give them into the hands of such of his Servants as chanced to be next him. He had once given them into the hands of one, who supposing the King had forgot them, converted them to his own use: *Alphonsus* dissembled the matter, instead of those put on other Rings, and kept on his accustomed way. After some days the King being about to wash, he who had received but not restored the former, put forth his hand to take from him his Rings, as he had used to do: But *Alphonsus* putting his hand back, whispered him in the Ear; *I will give thee these Rings to keep, as soon as thou hast returned me those I did formerly entrust thee with*; and further than this he proceeded not with him.

Howels Ep. vol. 1. § 2. ep. 36. p. 59.

15. *Sarizanarus* was the Anthor of that Hexastick which was made of the famous City of *Venice.*

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem et toti ponere Jura mari,
Nunc mihi Tarpeias quantumvis Jupiter Arces
Objice, & illa tui mœnia Martis, ait,
Sic pelago Tibrim præfers, Urbem aspice utramque,
Illam homines dices, hanc posuisse Deos.

The Poet had small reason to repent of his ingenuity, for as a reward of his pains he had assign'd him out of the publick treasury of that state, an hundred Zecchins for every one of those verses, which amounts to three hundred pounds of our money.

Cambd. Remains. p. 210. Speeds hist. p. 592.

16. When *Henry* of *Lancaster*, sirnamed the Good Earl of *Darby*, had taken *Bigerac* in *Gascoign*; *Anno* 1341. He gave and granted to every Soldier the house which every one should seize first upon, with all therein. A certain Soldier of his brake into a Mint Masters house, where he found so great a mass of money, that he amazed therewith as a prey greater than his desert or desire, signified the same unto the Earl, who with a liberal mind answered: *It is not for my state to play Boys play, to give and take; Take thou the money if it were thrice as much.*

Cambd. Remains. p. 209. Grafton. vol. 2. p. 299.

17. At the Battel of *Poictiers James* Lord *Audley*, was brought to the black Prince in a Litter most grievously wounded, for he had behaved himself with great valour that day: To whom the Prince with due commendations gave for his good service four hundred Marks of yearly Revenues, the which he returning to his Tent, gave as frankly to his four Esquires that attended him in the Battle, whereof when the Prince was advertised, doubting that his gift was contemned as too little for so great good service, the Lord *Audley* satisfied him with this answer: *I must do for them who deserved best of me, these my Esquires saved my life amidst the enemies, and God be thanked I have sufficient revenues left by my Ancestors to maintain me in your service.* Whereupon the Prince praising his prudence and liberality confirmed his gift made to his Esquires, assign'd him moreover six hundred marks of like Land here in *England.*

Speeds hist. p. 402.

18. King *Canutus* gave great Jewels to *Winchester* Church, whereof one is reported to be a Cross. worth as much as the whole Revenue of *England* amounted to in a year, and unto *Coventry* he gave the Arm of St. *Augustine*, which he bought at *Papia* for an hundred Talents of Silver and one of Gold.

Fabian. hist. p. 151.

19. *Clodoveus* Son of *Dagobert* King of *France*, in a great death caused the Church of St. *Dennis* which his Father had covered with Plates of Silver, to be cövered with lead, and the Silver given to the relief of the Poor.

Plut. morat. l. de decem orator. p. 924.

20. *Isocrates* the Son of *Theodorus* the Erecthian, kept a School, where he taught Rhetorick to an hundred Scholars, at the rate of one hundred drachms of silver a piece: He was very rich and well he might, for *Nicocles* King of *Cyprus* who was the Son of *Evagoras*, gave him at once the summ of twenty Talents of Silver, for one only oration which he dedicated unto him.

Camer. oper. subcis. cent. 1. c. 4. p. 49.

21. The Poet *Virgil* repeated unto *Augustus Cæsar*, three Books of his *Æneads*, the Second, Fourth and Sixth, the latter of these chiefly upon the account of *Octavia* Sister to *Augustus*, and Mother of *Marcellus* whom *Augustus* had adopted, but he died in the Eighteenth year of his Age. *Octavia* therefore being present at this repetition, when *Virgil* came to these Verses at the latter end of the sixth book, wherein he describes the mourning for *Marcellus* in this manner;

Heu miserando Puer, si qua fata aspera rumpas,
Tu Marcellus eris ———

Alas poor Youth, if Fates will suffer thee
To see the Light, thou shalt Marcellus *be.*

Octavia swooned away: and when she was recovered, she commanded the Poet to proceed no further, appointing him Ten Sesterces for every verse he had repeated, which were in number twenty one. So that by the bounty of this Princess, *Virgil* received for a few Verses, above the Summ of fifty thousand Crowns.

CHAP.

CHAP. XXVIII.

Of the Pious Works and Charitable Gifts of some men.

WHereas (saith the Learned *Willet*) the professors of the Gospel are generally charged by the Romanists as barren and fruitless of good works, I will, to stop their mouths, shew by a particular induction, that more charitable works have been performed in the times of the Gospel, than they can shew to have been done in the like time in Popery, especially since the publick opposition of that Religion, which began about two hundred and fifty years since, (counting from the times of *John Wickliffe*) or in twice so much time now going immediately before. To make good this he hath drawn out a Golden Catalogue, of persons piously and charitably devoted, together with their works; out of which I have selected, as I thought, the chiefest and most remarkable to put under this head, only craving leave to begin with one or two, beyond the compass of his prescribed time, which I have met with elsewhere.

Bak. Chron. p.236,237. 1. In the Reign of King *Henry* the Fourth, the most deservedly famous for works of Piety was *William Wickham* Bishop of *Winchester*, his first work was the building of a Chappel at *Tichfield*, where his Father and Mother and Sister *Perrot* were buried. Next he founded at *Southwick* in *Hampshire* near the Town of *Wickham*, the place of his Birth, (as a supplement to the Priory of *Southwick*) a Chauntry, with allowance of five Priests for ever: He bestowed twenty thousand marks in repairing the houses belonging to the Bishoprick, he discharged out of prison in all places of his Dioces, all such poor prisoners as lay in execution for debt under Twenty pounds, he amended all the high ways from *Winchester* to *London*, on both sides the River: After all this, on the Fifth of *March*, 1379. he began to lay the foundation of that magnificent structure in *Oxford* called *New Colledg*, and in person laid the first Stone thereof: In the year 1387. on the twenty sixth of *March*, he likewise in person laid the first stone of the like Foundation in *Winchester*, and dedicated the same as that other in *Oxford* to the memory of the Virgin Mary.

Bak. Chron. p.311. 2. In the Reign of King *Edward* the Fourth, Sir *John Crosby* Knight, and late Lord Mayor of *London*, gave to the Repairs of the Parish Church of *Henworth* in *Middlesex*, forty pound: To the repairs of St. *Hellens* in *Bishopsgate-street*; where he was buried, five hundred Marks; to the repairing of *London Wall* one hundred pounds; to the repairing of *Rochester* Bridge ten Pounds, to the Wardens and Commonalty of the Grocers in *London*, two large Pots of Silver, Chased, half guilded, and other Legacies.

Bak. chron. p.576. 3. In the Reign of Queen *Elizabeth* and in the year 1596. *Ralph Rokeby* one of her Majesties Masters of Requests then dying, gave by his Will to Christs Hospital in *London* one hundred pounds; to the Colledge of the poor of Queen *Elizabeth* one hundred Pounds, to the poor Scholars in *Cambridge* one hundred pounds, to the poor Scholars in *Oxford* one hundred pounds, to the Prisoners in the two Compters in *London* one hundred pounds, to the Prisoners in the *Fleet* one hundred pounds, to the Prisoners in *Ludgate* one hundred pounds, to the Prisoners in *Newgate* one hundred pounds, to the Prisoners in the *Kings Bench* one hundred pounds, to the Prisoners of the *Marshalsea* one hundred pounds, to the Prisoners in the *White Lyon* twenty pounds: A liberal and pious Legacy, and not worthy to be forgotten.

Full. Ch. history. l. 10. cent. 17. p. 65, 66. Willets synops. papism. p.1221. et p. 1231. Stows Ann. p.1016, 1017. 4. *Richard Sutton* Esquire, born of Gentile Parentage, at *Knaith* in *Lincolnshire*, sole founder of *Charter-House* Hospital, which he called the Hospital of King *James*, for the maintenance thereof he setled these mannors in several Counties. *Basham* mannor in *Cambridgshire*, 2. *Bastingthorp* manner in *Lincolnshire*, 3. *Blackgrove* mannor in *Wiltshire*, 4. *Broadhinton* land in *Wiltshire*, 5. *Castlecamps* mannor in *Cambridgshire*, 6. *Chilton* mannor in *Wiltshire*. 7. *Dunby* mannor in *Lincolnshire*, 8. *Elcomb* mannor and Park in *Wiltshire*, 9. *Hackney* land in *Middlesex*, 10. *Hallinburg Bouchiers* mannor in *Essex*, 11. *Missunden* mannor in *Wiltshire*, 12. *Much Stanbridge* mannor in *Essex*, 13. *Norton* mannor in *Essex*, 14. *Salthrope* mannor in *Wiltshire*, 15. *Southminster* mannor in *Essex*, 16. *Tottenham* land in *Middlesex*, 17. *Ufford* mannor in *Wiltshire*, 18. *Watalescote* mannor in *Wiltshire*, 19. *Westcot* mannor in *Wiltshire*, 20. *Wroughton* munnor in *Wiltshire*. It was founded, finished, and endowed by himself alone, disbursing thirteen thousand pounds, paid down before the ensealing of the conveyance, for the ground whereon it stood, with some other appurtenances besides six thousand expended in the building thereof, and that vast yearly endowment whereof heretofore, not to mention the large sums, bequeathed by him to the poor, to Prisons, to Colledges, to mending high ways, to the Chamber of *London*, besides twenty thousand pounds left to the discretion of his Executors. He dyed 1611. in the ninth year of King *James* his Reign.

Willets synops. papism. p.1220. 5. *Anno Dom.* 1552. King *Edward* the sixth, in the sixth year of his Reign, founded the Hospitals of *Christ-Church* in *London*; and of St. *Thomas* in *Southwark*, and the next year of *Bridewel*, for the maintenance of three sorts of poor, the first for the education of poor children, the second for impotent and lame persons, the third for idle persons to imploy and set them on work. A Princely gift, whereby provision was made for all sorts of poor people; such as were poor either by birth or casualtie, or else willfully poor. Besides by the said vertuous Prince, were founded two Free Schools in *Louth*, in *Lincolnshire*, with liberal maintenance for a Schoolmaster and Usher in them both. Likewise *Christs* Colledge, in the University of *Cambridge*, enjoyeth a fellowship, and three Schollars by the gift of the said excellent Prince.

Willet in synops. papism. p.1222. 6. Sir William *Cecil* not long since Lord Treasurer, in his life time gave thirty Pounds a year to St. Johns Colledge in *Cambridge*, he founded also an Hospital at *Stamford* for twelve poor people, allowing to each of them six pounds *per Annum*, he also left great sums of money in trust in the hands of Mr. *John Billet* one of his Executors, who as carefully performed that trust, and partly by this means and partly out of his own estate, hath done those excellent works: He repaired at the expence of divers hundred pounds, the great Church in the City of *Bath*, he enlarged the hot and cross Bath there, walling them about, he built an Hospital there to entertain twelve poor people for a month at the Spring, and three months at the fall of the leaf, with allowance of four pence a day, he gave two hundred pounds to the repairs of St. *Martins* Church, an hundred marks to St. *Clements* to

build a window, five pounds to each of the four Parishes in *Westminster* for twelve years: Upon the building of the Market house there, he bestowed three hundred pounds, whereof is made ten pounds a year for the benefit of the poor: He also gave twenty pounds *per Annum* to Christs Hospital till two hundred pounds came out.

willets Synops. papism. p.1222.

7. *Robert* Earl of *Dorchester*, *Anno* 1609. by his last Will and Testament, ordained an Hospital to be built in *East Greenstead* in *Sussex*, allowing to the building thereof a thousand pounds, (to the which the Executors have added a thousand pounds more) and three hundred and thirty pound of yearly revenue, to maintain twenty poor men and ten poor women, to each of them ten pounds by the year and besides to a Warden twenty pounds, and to two Assistants out of the Town to be chosen, three pounds six shillings eight pence a piece *per Annum*.

willets Synops. papism. p.1223.

8. *John Whitgift* Arch-Bishop of *Canterbury*, at his own proper charge caused an Hospital to be built at *Croyden*, for the maintenance of thirty poor people, with a free School having a Master and an Usher, and laid unto it two hundred pounds *per Annum*, besides the charge of the building, which is supposed to have cost two thousand pounds more.

willets Synops. papism. p.1226.

9. *William Lamb* Clothworker, gave to these charitable uses following, he built the Conduit near *Holborn* with the Cock at *Holborn*-Bridge, bringing the water more than two thousand yards in pipes of lead at the charge of fifteen hundred pounds, he gave also to these uses following, to twelve poor people of St. *Faiths* Parish weekly two pence a piece. To the company of Clothworkers four pounds *per Annum*, for reading divine service in St. *James* Church, Sundays, Wednesdays, and Fridays, and for four yearly Sermons, and for twelve poor men, and twelve poor women, so many Gowns, Shirts, Smocks, Shooes, he gave Lands to the yearly value of thirty pounds, to each of the Towns of *Ludlow* and *Bridgnorth* one hundred pounds, to Christs Hospital yearly six pounds, and to purchase lands ten pounds; to St. *Thomas* Hospital yearly four pounds, to the Savoy to buy bedding ten pounds. He erected a Free School at *Sutton Valens* in *Kent*, with allowance to the Master of twenty pounds, to the Usher eight pounds. He built six Alms-houses there with the yearly maintenance of ten pound. He gave also toward the Free School at *Maidstone* in *Kent*, to set the poor Clothiers on work in *Suffolk*, he gave one hundred pounds.

willets Synops. papism. p.1226.

10. Sir *Wolston Dixy* Mayor, free of the Skinners, gave as followeth: To the maintenance of a Free School in *Bosworth* yearly twenty pound, to Christs Hospital in *London* yearly for ever forty two pounds, for a Lecture in St. *Michael Bassings*-Hall yearly ten pounds, to the poor of *Newgate* twenty pounds, to the two Compters, to *Ludgate* and *Bethlehem*, to each of them ten pounds, to the four prisons in *Southwark*, twenty pounds thirteen shillings four pence, to the poor of *Bassingshall* ten pounds, to *Emanuel* Colledge in *Cambridge* to buy lands, to maintain two Fellows and two Scholars six hundred pounds, to the building of the Colledge fifty pounds, to be lent unto poor Merchants five hundred pounds to the Hospitals of St. *Bartholomew* and St. *Thomas* each of them fifty pounds, to the Poor of *Bridewel* twenty pounds, to poor Maids marriages one hundred pounds, to poor Strangers of the Dutch and French Churches fifty pounds, towards the building of the Pesthouse two hundrad pounds. The sum of these gifts in money amounteth to more than seventeen hundred pounds, and the yearly Annuities to seventy two pounds.

willets Synops. papism. p.1224.

11. Sir *John Gresham* Mercer and Mayor of *London*, *Anno* 1548. in the Second year of King *Edward* the sixth; gave ten pounds to the poor to every ward in *London*, (which are twenty four within the City:) And to one hundred and twenty poor men and women, to every one of them three yards of Cloth, for a Gown of eight or nine shillings a yard, to Maids marriages and the Hospitals in *London* above two hundred pounds: He also founded a Free School at *Holt*, a Market Town in *Norfolk*.

willets Synops. papism. p.1228.

12. Mr. *Thomas Ridge* Grocer gave to charitable uses one thousand one hundred sixty three pounds, six shillings and eight pence, *viz.* To the company of Grocers, to be lent to two young men free of the company an hundred pound, to his men and maid servants sixty three pounds six shillings eight pence, unto the Hospitals about *London* one hundred pounds, unto Preachers four hundred pounds, to poor Tradesmen in and about *London* three hundred pounds, for a Lecture in *Grace Church* one hundred pounds, and in Gowns for poor men one hundred pounds.

willets Synops. papism. p.1228.

13. Mr. *Robert Offley* Haberdasher, gave six hundred pounds to the Mayor and Commonalty of *Chester*, to be lent to young Tradesmen, and for the relief of poor and Prisons and other such charitable uses two hundred pounds, he gave to the company of the Haberdashers, to be lent to freemen *gratis* two hundred pounds more, to pay ten pound yearly to the poor of the company. two hundred pounds more, to give ten pounds *per annum* to two Scholars in each University one, to *Bethlehem* one hundred pounds, to other Hospitals, Prisons, and poor one hundred and sixty pounds more; *in toto*, one thousand four hundred and sixty pounds.

willets Synops. papism. p.1229.

14. The Lady *Mary Ramsey*, who in the life time of Sir *Thomas Ramsey* joyning with him, and after his death assured in Land two hundred forty three pounds *per annum*, to Christs Hospital in *London* to these uses following, to the Schoolmaster of *Hawstead* annually twenty pounds, to the Master and Usher in Christs Church by the year twenty pounds, to ten poor Widows besides apparel and houses, yearly twenty pounds, to two poor a man and a woman during life to each fifty three shillings four pence, to two fellows in *Peter-house* in *Cambridge*, and four Scholars yearly forty pounds, to St. *Bartholomews* Hospital ten pounds, to *Newgate*, *Ludgate*, *Compters*, ten pounds, to Christs Hospital after the expiration of certain Leases, there will come *per annum* one hundred and twenty pound, to St. *Peters*, the poor in *London*, St. *Andrews Under-shaft*, St. *Mary Woolnoth*, ten pounds, to six Scholars in *Cambridge* twenty pounds, to six Scholars in *Oxford* twenty pounds, to ten maimed Soldiers twenty pounds, for two Sermons forty shillings, to the poor of Christs Church Parish fifty shillings, to the poor of the company of Drapers, yearly ten pounds, ten poor womens Gowns, ten poor Soldiers Coats, Shooes and Caps: All these gifts aforesaid are to continue yearly.

willets Synops. papism. p.1229.

15. Mr. *George Blundel* Clothier of *London*, by his last Will and Testament, *Anno* 1599. bequeathed as followeth. To Christs Hospital five hundred pounds, to St. *Bartholomews* two hundred and fifty pounds, to St. *Thomas* Hospital two hundred and fifty pounds, to *Bridewel* yearly eight pounds, towards *Tiverton* Church fifty pounds, to mend the high ways there one hundred pounds, to the twelve chief Companies in *London*, to each one hundred and fifty pounds, towards the releiving of poor prisoners and other charitable ufes, *in toto* one thousand

ſand eight hundred pounds: For poor Maids marriages in *Tiverton* four hundred pounds, to the City of *Exeter* to be lent unto poor Artificers, nine hundred pounds; towards the building of the free Grammar School in *Tiverton* two thouſand four hundred pounds, laid out ſince by his Executors, Sir *William Craven* and others, one thouſand pounds, to the Schoolmaſter yearly fifty pounds, to the Uſher thirteen pounds ſix ſhillings eight pence, to the Clark forty ſhillings, for reparations eight pounds, to place four boys Apprentices in Husbandry yearly twenty pounds, to maintain ſix Scholars, three in *Cambridge* and three in *Oxford*, the ſum of two thouſand pounds. The ſum of all counting the yearly penſions at a valuable rate, together with the legacies of money, maketh twelve thouſand pounds or thereabouts.

Willets Synopſ. papiſm. p.1230.

16. Mr. *Rogers* of the company of Leather-ſellers, gave by his Will as followeth, to the Priſons about *London* twelve pounds, to the poor of two towns in the Weſt Country thirteen pounds ſix ſhillings eight pence, to the poor of the town of *Pool* where he was born ten pounds, to build Alms-houſes there three hundred thirty three pounds, to relieve poor Priſoners being neither Papiſts nor Atheiſts, that may be ſet free for twenty nobles a man one hundred and fifty pounds, to poor Preachers ten pounds a man one hundred pounds, to poor decayed Artificers that have Wife and Children one hundred pounds, to the Company of Merchant Adventurers to relieve poor decayed people, and for young Freemen four hundred pounds, to Chriſts Hoſpital to purchaſe Land for the relief of that houſe five hundred pounds, to erect Alms-houſes about *London*, and to maintain twelve poor People threeſcore pounds, to the Pariſh where he dwelt, ten pounds, and for two dozen of Bread every Lords day to be diſtributed one hundred pounds, to Chriſts-Church Pariſh fifteen pounds, to the Poor in divers Pariſhes without *Newgate*, *Cripplegate*, *Biſhopſgate*, and St. *Georges* in *Southwark*, twenty ſix pounds thirteen ſhillings four pence, to each alike. To St. *Georges* Pariſh in *Southwark*, St. *Sepulchres*, St. *Olaves*, St. *Giles*, St. *Leonards*, to each thirty pounds, one hundred and fifty pounds, to St. *Botolphs* without *Aldgate* and *Biſhopſgate* to each twenty pounds, forty pounds: Given to maintain two Scholars in *Oxford*, two in *Cambridge* Students in Divinity, to the Company of Leather-ſellers which is carefully by them employed and augmented, four hundred pounds: The whole Sum amounteth to two thouſand nine hundred and ſixty pounds ſix ſhillings eight pence.

Willets Synopſ. papiſm. p.1230.

17. Mr. *George Palyn* by his laſt Will and Teſtament, gave unto theſe charitable uſe: To erect an Alms-houſe about *London*, and to allow unto ſix poor people yearly, ſix pounds thirteen ſhillings four pence, he gave nine hundred pounds: Given to the Chime at *Bow* Church, one hundred pounds: Given to St. *John* Baptiſts and *Brazen Noſe* Colledge in *Oxford* to maintain four Scholars, to each four pounds yearly; to each Colledge three hundred pounds, *in toto* ſix hundred pounds, given to the like uſe to *Trinity* and St. *Johns* Colledge in *Cambridge*, to each three hundred pounds, *in toto* ſix hundred pounds: To ſix Priſons about *London* ſixty pounds, to Chriſts Hoſpital to purchaſe twenty pounds *per annum* three hundred pounds, to St. *Thomas* Hoſpital fifty pounds, to the Preachers at *Pauls* Croſs to bear their charges two hundred pounds, to divers Pariſhes in *London*, to ſome ten pounds, to ſome twenty pounds, one hundred thirty two pounds: To the poor in *Wrenbury* in *Cheſhire* to purchaſe twenty marks *per annum*, two hundred pounds, to the uſe of the Church there thirty pounds, for forty poor Gowns forty pounds, the ſum is three thouſand two hundred twelve pounds or thereabouts,

18. Mr. *Dove* gave unto the company of the Merchant Taylors, the ſum of two thouſand nine hundred fifty eight pounds ten ſhillings, to pay one hundred ſeventy nine pounds to theſe uſes following: To maintain thirteen poor Alms-men, and ſix in reverſion *per annum* one hundred and ſeven pounds, to a Schoolmaſter eight pounds, to the Poor of St-*Botolphs* twenty pounds nine ſhillings, to the Priſoners in both *Compters*, *Ludgate* and *Newgate* twenty pounds, given to St. *Johns* Colledge in *Cambridge* one hundred pounds, to Chriſt's Hoſpital to purchaſe ſixteen pounds *per annum*, for one to teach the boys to ſing, two hundred and forty pounds, to toll a Bell at St. *Sepulchres* when the Priſoners go to execution, fifty pounds.

Willets Synopſ. papiſm. p.1231.

19. Sir *William Craven* Alderman of *London*, hath given a thouſand pound to *Chriſt*'s Hoſpital in *London*, to purchaſe Land for the maintenance of that houſe: He hath alſo been a worthy Benefactor to St. *John*'s College in *Oxford*. He hath built at *Burnſall* in *York-ſhire* a Church, compaſſing it with a Wall at the charge of ſix hundred pounds. He hath erected a School with the allowance of twenty pounds *per annum*. He hath built one Bridge that coſt him five hundred pounds, another two hundred and fifty pounds, a third two hundred marks, a fourth twenty pounds; and cauſed a Cauſway to be made, at two hundred pound charge, and all this in his life-time.

Willets Synopſ. papiſm. p.1230.

20. Mr. *Jones* a Merchant abiding at *Stode*, of the Company of the Haberdaſhers, hath ſent of late ſix thouſand pounds to the Company to be beſtow'd in *Monmouth* in *Wales*, where he was born in charitable Works, and that Worſhipful Company hath already purchaſed two hundred pounds, *per annum*, and more, allowing one hundred and fifty pounds *per annum*, to an Hoſpital for twenty poor People, and an hundred marks to a painful Preacher, to preach twice on the Lord's Day.

Willets Synopſ. papiſm. p.1232.

21. Mr. *Robert Johnſon* Arch-Deacon of *Leiceſter*, Paſtor of North *Luffenham* in the County of *Rutland*, hath been a worthy Inſtrument in this kind, who at his own charge hath cauſed two free Schools to be built in two Market Towns in that County; the one at *Okeham*, the other at *Uppingham*, with allowance of each twenty four pounds to the Maſter, and twelve pounds to the Uſher yearly. He hath alſo built two Hoſpitals, called by the Name of *Chriſt*'s Hoſpital in the aforeſaid Towns, with proviſion for each of them, for twenty four poor people, he purchaſed Lands of Queen *Elizabeth*, which he hath laid to thoſe Hoſpitals, and procured a Mortmain of four hundred marks *per annum*. Likewiſe he redeemed a third Hoſpital, which had been erected by one *William Darby*, and was diſſolved, being found to be concealed Land. Beſides he hath given the perpetual Patronage of North *Luffenham* to *Emanuel* Colledge in *Cambridge*, that the Town may alway be provided of a ſufficient Preacher. He hath alſo made good proviſion in both Univerſities, for Scholars that ſhall be brought up in the ſaid Schools. He hath given alſo twenty marks *per annum*, towards the maintenance of Preachers that are called to *Paul*'s Croſs. He hath alſo been very beneficial to the Town of *Luffenham*, *Stamford*, and other places in *Rutland*, in providing for the education, of their poor Children, and placing them Apprentices.

willets Synopſ. papiſm. p.1239.

22. Mr. *John Heydon* Alderman of *London*, a Mercer, hath given to a hundred Poor, ſo many Gowns, a hundred pound, and twelve pence a piece in Money. To the Company of Mercers ſix hundred pounds, to be lent to young Men, at three pound ſix ſhillings eight pence the hundred, which maketh twenty pound to be given yearly to the Poor. Likewiſe four hundred pound more he gave to the ſame company, to be lent out at the ſame rate, and the yearly annuity of thirteen pounds ſix ſhillings eight pence ariſing thereof to go to the maintaining of the Lecture in St. *Michael's Pater Noſter*; to *Chriſt's* Church Hoſpital five hundred pound; To the eleven Companies beſides, eleven hundred pound to be lent out to young Men, at three pound ſix ſhillings eight pence the hundred, and out of the annuity ariſing thereof twenty pound *per annum*, to go to the Hoſpitals, and ſixteen pound to the Poor. To *Exeter* two hundred pound. To *Briſtol* one hundred pound. To *Glocester* one hundred pound, to be lent to young Tradeſmen at three pounds, ſix ſhillings eight pence the hundred, to the uſe of poor Priſoners, and poor people. To the Town of *Wardbery*, ſix pound thirteen ſhillings and four pence. To the Company of Mercers for a Cup, forty pound. To his Servants two hundred and forty pound. Out of the reſt of his Moyety, he gave to the aforeſad Companies fifty pound to each, to the uſes aforeſaid.

willets Synopſ. papiſm. p.1240.

23. Mrs. *Owen*, Widow of Juſtice *Owen*, founded an Hoſpital and Free School at *Iſlington*, gave to the Univerſity Library at *Oxford* two hundred pound. To St. *John's* Colledge Library in *Cambridge* twenty pound, Founded one Fellowſhip and Scholarſhip in *Emanuel* Colledge. To *Chriſt's* Hoſpital ſixty pounds, to give twelve pence weekly to the Poor in *Iſlington*; ſixty ſix pound thirteen ſhillings four pence to beautifie the Cloyſter in *Chriſt's* Hoſpital. To a School-houſe at *Edmonton* twenty pound. To the Pariſh of *Condover* in *Shropſhire*, fifty pound for a great Bell. The building of Alms-houſes for ten poor Women at *Iſlington*, and the purchaſe of the Lands laid to it, coſt her 1415 pound, and the building of the School-houſe there, three hundred ſixty one pound, ſhe gave alſo yearly ſums of Money to Preachers not Beneficed, and to the Priſons in her life-time. By her laſt Will, twenty two pound *per annum*, for *Iſlington* School. To Preachers thirty five pound. To the Pariſh of *Baſſingſhaw* twenty pound. To the Priſons eight ponnd. To the Company of Brewers, in Linnen, Plate, and Money, a hundred pound. The ſum of theſe Moneys, beſides the annuity of twenty two pound will amount to two thouſand three hundred twenty pound, or thereabout. All this ſhe did, though at her death ſhe had twenty two Children, and Childrens Children; amongſt their parts finding a portion for Chriſt's poor Members.

willets Synopſ. papiſm. p.1228.

24. To all this as a moſt exemplary Charity, may be added that Act of Parliament, held *Anno* 39. of the Queen, Chapter the third, for the relief of the Poor in every Pariſh, and ſetting of them to work, by vertue of which Act, there cannot be leſs gathered yearly, for the aforeſaid charitable uſes, throughout the Land then thirty or forty thouſand pounds yearly, a National, and perpetual Charity, the like whereof perhaps, there is no Nation under Heaven, that hath yet, and poſſibly may not hereafter perform.

CHAP. XXIX.

Of ſuch as were Lovers of Juſtice, and Impartial Adminiſtrators of it.

THoſe people in *India* that are called *Pedalii*, when they make their ſolemn ſacrifices to their gods, uſe to crave nothing at their hands but that they may have Juſtice continued and preſerved amongſt them, as ſuppoſing in the enjoyment of that, they ſhould have little reaſon to complain, of the want of any other thing. And it was the ſaying of *Maximilian* the Emperour, *fiat Juſtitia & ruat cœlum*; *let us have Juſtice whatſoever befalls us.* The Perſons hereafter mentioned, were great Lovers and obſervers of this excellent virtue, which is of ſo great advantage to Mankind.

Cauſ. H.C. tom. 1. l. 3. p. 90.

1. The Chronicle of *Alexandria* relateth an admirable paſſage of *Theodorick* King of the Romans. *Juvenalis* a Widow, made her complaint, that a ſuit of hers in Court, was drawn out for the ſpace of three years, which might have been diſpatch'd in few days. The King demanded who were her Judges, ſhe named them, they were ſent unto and commanded to give all the ſpeedy expedition that was poſſible to this Womans cauſe, which they did, and in two days determined it to her good liking. Which done *Theodorick* called them again, they ſuppoſing it had been to applaud their excellent Juſtice, now done, haſtned thither full of joy. Being come the King asked of them, how cometh it to paſs, you have performed that in two days, which had not been done in three years? They anſwered, *The recommendation of your Majeſty made us finiſh it.* *How?* replieth the King, *when I put you into Office, did I not conſign all Pleas, and proceedings to you, and particularly thoſe of widows? you deſerve death, ſo to have ſpun out a buſineſs in length, three years ſpace, which required but two days diſpatch; and at that inſtant commanded their heads to be ſtruck off.*

Cauſ. H.C. tom. 1. l. 3. p. 90.

2. The Emperor *Trajan* had done many brave and eminent Acts, but none of his Atcheivements were ſo reſplendent, as the Juſtice he readily afforded to a vertuous Widow. Her ſon had been ſlain, and ſhe not being able to obtain Juſtice, had the courage to accoſt the Emperor in the midſt of the City of *Rome*, amongſt an infinite number of people, and flouriſhing legions, which followed him to the Wars, he was then going to make War in *Valachia*. At her requeſt *Trajan*, notwithſtanding he was much preſſed with the affairs of a moſt urgent War, alighted from his horſe, heard her, comforted her, and did her Juſtice. This Act of his was afterwards repreſented on *Trajan's* pillar as one of his greateſt wonders.

Herod. l. 5. p. 298. Val. Max. l. 6. c. 3. p. 169. Raleigh l. 3. c. 4. §. 3. p. 37.

3. When *Siſamnes* one of the chiefeſt of the *Perſian* Judges, had given an unjuſt judgment, *Cambyſes* the King, cauſed him to be fley'd alive, and his skin to be hung over the Judgment-ſeat, and having beſtowed the Office of the dead Father, upon *Otanes* the Son; he willed him to remember that the ſame partiality, and injuſtice would deſerve the ſame puniſhment.

Camer. oper. ſubciſ. cent. 1 c. 76. p. 348.

4. It is reported of the Emperor *Maximilian* the firſt, that when he paſſed by the places of

Execution,

Execution; belonging to Cities and Signiories, where the bodies of Malefactors are hung up, as Spectacles of terror; he would vail his Bonnet, and say aloud *Salve Justitia*, as who should say God maintain Justice.

Bak. chron. p. 464. 5. In the fourth year of Queen *Mary*, exemplary Justice was done upon a great Person. For the Lord *Sturton* (a man much in favour with the Queen as being an earnest Papist) was for a murder committed by him, arraign'd and condemn'd, carry'd to *Salisbury* and there in the Market-place was hang'd, having this only favor to be hang'd in a Silken halter. Four of his servants were also executed in places near adjoyning to that where the murder was committed.

Bak. Chron. p. 599. 6. In the Reign of King *James*, *Ann.* 1612. *June* 25. the Lord *Sanquer* a Nobleman of *Scotland*, having in a private revenge suborned *Robert Carlile* to murther *John Turner* a Master of Fence, thought by his greatness to have born it out. But the King respecting nothing so much as Justice, would not suffer Nobility to be a shelter for villany, but according to the Law, the 29th of *June*, the said Lord *Sanquer* having been arraign'd and condemn'd by the name of *John Creighton, Esq*; was executed before *Westminster-hall-gate*, where he died very penitent.

Lips. Monit. l. 2. c. 7. p. 239. 240. Fulgos. l. 6. c. 5. p. 769. 7. *Artaxerxes Longimanus* King of *Persia*, had of his Bed-chamber one *Satybarsanes* whom he much favour'd: this man earnestly importuned the King, in an affair, which the King himself knew to be unjust: and having understood that *Satybarsanes* was to receive 30000 Daricks to bring the business to a desirable conclusion, he caused his Treasurer openly to pay that sum to him as his gift, adding withal, that by the gift of that sum he should be never the poorer, but should he grant what he desired he should deservedly be accounted the less just.

Camer. oper. subcis. Cent. 1. c. 100. p. 472. Bod. Meth. hist. c. 6. 8. *Henry* the second commanded that an Italian Lackey should be laid in Prison, without telling why. The Judges set him at liberty: having first delivered their opinion to the King: who again commanded that he should be put to death: having as he said taken him tardy in a foul and heinous offence, which he would not have to be divulged: the Judges, for all that would not condemn him, but set open the prison doors to let him forth: It is true that the King caused him to be taken afterwards, and thrown into the River *Seine*, without any form of Law to avoid tumult, but the Judges would not condemn a Person, where no proof was made, that he was guilty.

Camer. oper. subcis. Cent. 1. cap. 100. p. 472. Bod. Meth. hist. c. 6. 9. King *Lewis* the Eleventh, minding to Cajole the Court Parliament of *Paris*, if it should refuse, to publish certain new Ordinances by him made; The Masters of that Court understanding the drift, went all to the King in their Robes. The King asked them what they would. Sir Answers the President *La Vaquery*; *We are come with a full purpose to loose our lives every one of us; rather than we will suffer, that by our connivance any unjust Ordinance should take place*; The King amazed at this answer of *La Vaquery*, and at the constancy of the Parliament: gave them gracious entertainment, and Commanded that the Edicts which he would have had published, should be cancelled in his presence, swearing that from thence forward he would never make Edict that should not be just and Equitable.

Zuing. Theat. vol. 1. l. 2. p. 216. 10 *Spitignæus* the second, Prince of *Bohemia*, riding on the way, there met him a Widow imploring his Justice; the Prince Commands her to expect his return: she alleges that this delay would prove dangerous to her, for that she was to make her appearance, the very next hour, or else to forfeit her Bond. The Prince refers the Woman to others, that were his Ordinary Judges but she cry'd out, that he himself and not others was the Judge whom God had appointed her, upon which he alighted from his horse, and with great patience, attended the hearing of the poor Womans cause, for the space of two hours together.

Lips. Monit. l. 2. c. 9. p. 245, 246. Knowl. Tur. hist. p. 411. 11. *Mahomet* the second of that name Emperor of the Turks, had a Son called *Mustapha*, whom he had design'd to succeed him in the Empire: otherwise a good Prince, but prone to lust: The Young Prince was fallen in love with *Achmet Bassa* his Wife, a Woman of Excellent Beauty: He had long endeavored to prevail with her by all sorts of allurements, but this way not succeeding, he would try by surprize. He had gained knowledge of the time when the Woman went to Bath her self (as the Turks often do;) he soon followed her with a few of his retinue, and their seised her naked as she was, and in despite of all the resistance she could make, had his will upon her. She tells her husband, he the Emperor, and desires his Justice. The Emperor at first seemed to take small notice of it, and soon after (though he had different sentiments within) he rated the *Bassa* with sharp Language. What says he dost thou think it meet to complain thus grievously of my Son? knowest thou not that both thy self and that wife of thine are my slaves; and accordingly at my dispose? If therefore my Son, has embraced her and followed the inclinations of his mind; he has embraced but a slave of mine, and having my approbation, he hath committed no fault at all, think of this and go thy way, and leave the rest to my self. This he said in defence of his absolute Empire, but ill satisfied in his mind, and vex'd at the thing, he first sends for his Son, examines him touching the fact, and he having confessed it, he dismissed him with outragious Language and threats, three days after when Paternal Love to his Son, and Justice had striven in his breast, Love to Justice, having gained the superiority, and victory: he commanded his Mutes to strangle his Son *Mustapha* with a Bow-string, that by his death he might make amends to injured and violated Chastity.

Carnevar. oper. subcis. Cent. 1. c. 100. p. 468. 12. *Herkenbald* a man Mighty, Noble, and Famous, had no respect of Persons in Judgment but condemned and punished with as great severity the Rich, and his own kindred, as the Poor and those whom he knew least in the world. Being once very sick, and keeping his bed, he heard a great bustle in a Chamber next to that wherein he lay: and withal a Woman crying and shrieking out. He enquired of his servants what the matter was: but they all concealed the truth from him: at last one of his Pages being severely threatned by him, and told that he would cause one to pull out his eyes from his head if he did not tell him plainly what all that stir was: told him in few words. My Lord said he, *Your Nephew hath ravish'd a Maid, and that was the noise you heard*. The fact being examined and throughly averred. *Herkenbald* condemned his dear Nephew to be hang'd, till he should be dead. But the *Seneschall* who had the charge to execute the sentence, seeming as if he had been very hot and forward

to

to do it, went presently and gave the young man notice of all that passed, wishing him to keep out of the way for a while; and some few hours after comes again to the sick person, assuring him against all truth, that he had put his Sentence in execution. About five days after the young Gentleman, thinking his Unkle had forgotten all, came and peeped in at his Chamber door. The Unkle having spyed him, calls him by his name, and with fair words tols him to his bed's head, till he was within his reach; and then suddainly catching him by the locks with the left hand, and pulling him forcibly to him, with his right hand he gave him such a ready blow into the throat with a knife, that he dyed instantly. So great was the Zeal which this Noble Man bare to Justice.

Lon. Theatr. p. 475. 13. The Emperor *Otho* the first, being upon a Military Expedition, a woman threw her self at his feet, beseeching a just Revenge according to the Laws, upon a person who had committed a Rape upon her. The Emperor being in haste, referred the hearing of her Cause till his Return. *But who then*, replyed the woman, *shall recal into your Majesty's mind the horrid injury that hath been done to me?* The Emperor looking up to a Church there by, *This*, said he, *shall be a witness betwixt thee and me, that I will do thee justice*; and so dismissing her, he with his Retinue set forward. At his Return, seeing the Church, he called to mind the complaint, and caused the woman to be summoned; who at her appearance thus bespake him; *Dread Soveraign, the man of whom I heretofore complained is now my Husband, I have since had a child by him, and have forgiven him the injury. Not so*, said the Emperor, *by the beard of* Otho *he shall suffer for it, for a collusion amongst your selves does not make void the Laws.* And so caused his head to be struck off.

Lon. Theatr. p. 476. 14. In the Reign of *Constantius*, *Acindinus* the Prefect of *Antioch*, had a certain person under custody, for a pound of Gold to be paid into the Exchequer; threatning him, that in case he paid it not at a certain day, he should die the death. The man knew not where to have it, and now the fatal day drew near. He had a beautiful Wife, to whom a rich man in the City sent word, that for a nights lodging he would pay in the Gold. She acquaints her Husband, who for the safety of his life, readily gave leave; she renders her self up to the rich man, who at her departure, gave her only a pound of Earth tyed up in a bag instead of the promised Gold. She enraged at her injury, together with this super-added fraud, complains to the Prefect, and declares to him the truth of the whole; who finding that his threats of her Husband had brought her to these extremities, pronounced Sentence on this manner; *The pound of Gold shall be paid out of the Goods of* Acindinus, *the Prisoner shall be free, and the woman shall be put into possession of that Land from whence she received Earth instead of Gold.*

Raleighs Hist. World. lib. 5. cap. 3. §. 15. p. 471 15. *Chabot* was Admiral to King *Francis* the first, a man most nobly descended, and of great Service, and in high favour with his Prince; but as in other men, the passion of Love grows cold, and wears out by time; so the King's affection being changed towards the Admiral, had charged him with some offences which he had formerly committed. The Admiral presuming upon the great good Services he had done the King in *Piemont*, and in the defence of *Marseilles* against the Emperor, gave the King other language than became him, and desired nothing so much as a publick Trial. Hereupon the King gave Commission to the Chancellor *Poyet*, as President, and other Judges (upon an information of the King's Advocate) to question the Admiral's life. The Chancellor (an ambitious man, and of a large Conscience) hoping to content the King, wrought with some of the Judges with so great cunning, others with so sharp threats, and the rest with so fair promises, that though nothing could be proved against the Admiral worthy of the King's displeasure, yet the Chancellor subscribed, and got others to subscribe to the forfeiture of his Estate, Offices, and Liberty, though not able to prevail against his life. But the King hating falshood in so great a Magistrate, and though to any that should bewail the Admiral's calamity, it might have been answered, that he was tryed according to his own desire, by the Laws of his Country, and by the Judges of Parliament; yet, I say, the King made his Justice surmount all his other Passions, and gave back the Admiral his Honour, his Offices, his Estate, his Liberty; and caused the wicked *Poyet* his Chancellor, to be indicted, arraigned, degraded and condemned.

Lips. Monit. lib. 2. c. 9. p. 250, 251. 16. *Totilus* King of the *Goths*, was complained to by a *Calabrian*, that one of his Life-guard had ravished his Daughter; upon which the Accused was immediately sent to Prison, the King resolving to punish him as his fact deserved, but the Soldiers trooped about him, desiring that their fellow Soldier, a man of known valour, might be given back to them. *Totilus* sharply reproved them; *what would ye*, said he, *know ye not that without Justice, neither any Civil or Military Government is able to subsist? can ye not remember what slaughters and calamities the Nation of the* Goths *underwent through the injustice of* Theodahadas? *I am now your King; and in the maintenance of that, we have regained our ancient Fortune and Glory: would you now lose all for the sake of one single Villain? See you to your selves, Soldiers; but for my part, I proclaim it aloud, careless of the event, that I will not suffer it; and if you are resolved you will, then strike at me: behold a body and breast ready for the stroke.* The Soldiers were moved with this speech, deserted their Client. The King sent for the man from Prison, condemned him to death, and gave his Estate to the injured and violated person.

Lips. Monit. lib. 2. cap. 1. pag. 250. 17. The Emperor *Leo Armenus* going out of his Palace, was informed by a mean person, that a Senator had ravished his Wife, and that he had complained of his injury to the Prefect, but as yet could have no redress. The Emperor commanded that both the Prefect and Senator should be sent for, and wait his return in his Palace, together with their Accuser; being come back, he examined the matter, and finding it true as the man had represented, he displaced the Prefect from his Dignity for his negligence, and punish'd the crime of the Senator with death.

Lips. Monit. lib. 2. cap. 9. p. 240, 241. 18. *Charles* the bold Duke of *Burgundy*, and Earl of *Flaunders*, had a Noble Man in special favour with him, to whom he had committed the Government of a Town in *Zealand*; where living in a great deal of ease, he fell in love with a woman of a beautiful body, and a mind and manners no whit inferior: He passed and repassed by her door; soon after grew bolder, entred into conference with her, discovers his flame, and beseeches a compassionate resentment of it; he makes large promises, and uses all the ways by which he hoped to gain her; but all in vain. Her chastity was proof against all the batteries he could make against it. Falling therefore into despair, he

he converts himself unto Villany. He was, as I said, a Governour, and Duke *Charles* was busied in War; he causes therefore the Husband of his Mistress to be accused of Treachery, and forthwith commits him to Prison, to the end that by fear or threats he might draw her to his pleasure, or at least, quit himself of her Husband, the only Rival with him in his Loves. The woman, as one that loves her Husband, goes to the Goal, and thence to the Governor to entreat for him; and if she was able, to obtain his liberty. *Dost thou come, O my Dear, to entreat me*, said the Governor? *You are certainly ignorant of the Empire you have over me: Render me only a mutual affection, and I am ready to restore you your Husband; for we are both under a restraint, he is in my Prison, and I am in yours. Ah how easily may you give liberty to us both! why do you refuse? As a Lover I beseech you; and as you tender my life, as the Governor I ask you, and as you tender the life of your Husband; both are at stake, and if I must perish I will not fall alone.* The woman blush'd at what she heard; and withal, being in fear for her Husband, trembled and turned pale. He perceiving she was moved, and supposing that some force should be used to her modesty, (they were alone) throws her upon the bed, and enjoys the fruit which will shortly prove bitter to them both. The woman departed confounded, and all in tears, thinking of nothing more than revenge; which was also the more inflamed by a barbarous act of the Governor; for he having obtained his desire, and hoping hereafter freely to enjoy her, took care that her Husband and his Rival should be beheaded in the Goal, and there was the body put into a Coffin ready for Burial: This done, he sent for her; and in an affable manner *What*, said he, *do you seek for your Husband? you shall have him, and* (pointing to the Prison) *you shall find him there, take him along with you.* The woman suspecting nothing, went her way; when there she sees, and is astonished, she falls upon the dead Corps; and having long lamented over it, she returns to the Governor with a fierce countenance and tone: *It is true* (said she) *you have restored me my Husband, I owe you thanks for the favour, and will pay you.* He endeavours to retain and appease her, yet in vain; but hasting home, she calls about her her most faithful friends, recounts to them all that had passed. All agree that she should make her case known to the Duke; who amongst other his excellent Virtues, was a singular Lover of Justice. To him she went, was heard, but scarce believed. The Duke is angry and grieved that any of his, and in his Dominions, should presume so far: He commands her to withdraw into the next Room till he sent for the Governor, who by chance was then at Court; being come, *do you know*, said the Duke, *this woman?* the man changed colour; *do you know too*, added he, *the complaints she makes of you? they are sad ones, and such as I would not they should be true:* he shakes, faulters in his speech, says and unsays; being urged home, he confesses all, frees the woman from any fault; and casting himself at the Dukes feet, said, he placed all his refuge and comfort in the good grace and mercy of his Prince; and that he might the better obtain it, he offered to make amends for his unlawful lust, by a lawful Marriage of the person whom he had injured. The Duke, as one that inclined to what he said, and now somewhat milder; *you woman*, said he, *since it is gone thus far, are you willing to have this man for your Husband:* she refuses; but fearing the Duke's displeasure, and prompted by the Courtiers that he was Noble, Rich and in favour with his Prince, overcome at last, she yields. The Duke causes both to joyn hands, and the Marriage to be lawfully made; which done, *You, Mr. Bridegroom*, said he, *you must now grant me this, that if you die first without Children of your body, that then this Wife of yours shall be the Heir of all that you have*; he willingly granted it; it is writ down by a Notary, and Witness is to it. This done, the Duke turning to the woman; *Tell me*, said he, *is there enough done for your satisfaction? There is*, said she; *But there is not to mine*, said he: And sending the woman away, he commands the Governor to be led away to that very Prison in which the Husband was slain; and dead, to be laid in a Coffin headless, as he was. This done, he then sent the woman thither (ignorant of what had passed;) who frighted with that second unthought of misfortune of two Husbands almost at one and the same time, lost by one and the same punishment, fell speedily sick, and in a short time died; having gained this only by her last Marriage, that she left her Children by her former Husband very rich by the accession of this new and great Inheritance.

19. Sir *John Markham* was Knighted by King *Edward* the fourth, and by him made Lord Chief Justice of the King's Bench; at which time one Sir *Thomas Cooke*, late Lord Major of *London*, and Knight of the Bath, a man of a great Estate, was agreed upon to be accused of high Treason, and a Commission granted forth to try him in *Guild-Hall*. The King, by private instructions to the Judge, appeared so far, that *Cooke*, though he was not, must be found guilty; and if the Law were too short, the Judge must stretch it to the purpose. The fault laid to his charge was for lending Moneys to Queen *Margaret*; the proof was the Confession of one *Hawkins*, who was wracked in the Tower. Sir *Thomas Cooke* pleaded that *Hawkins* came indeed to request him to lend a thousand Marks upon good Security, but that understanding who it was for, he had sent him away with a refusal: the Judge shewed the proof reached not the charge of high Treason, that Misprision of Treason was the highest it could amount to; and intimated to the Jury, to be tender in matter of life, and discharge good Consciences; they found it accordingly: For which the Judge was outed of his place, and lived privately the rest of his days; and gloried in this, that though the King could make him no Judge, he could not make him no upright Judge. *Full. Holy State, l. 4. c. 8. p. 263, 264.*

CHAP. XXX.

Of such persons as were illustrious for their singular Chastity, both Men and Women.

THere is no Vice whatsoever that is very easie to overcome; but that of the Lusts of the Flesh seems to have a peculiar difficulty in the Conquest of it; for whereas Covetousness hath its seat in the mind alone, this seises upon the mind and body also; whereas other Vices use to grow upon us only through our loosing the Reins unto desire, this

this is ingenerate, born with us, and accompanies us all along from our Cradles to the Tomb, (for the most part) having fixed its roots so deep within us, through long indulgence that not one of many is able to prevail against it: By how much the more strong therefore the enemy is, and the more intimate and familiar he is with us, the more noble is the Victory and the Conquest more glorious.

Hieron. invit. Pauli Eremit. Fulgos. l.4. c.3.p.489. Lon. Theatr. p.451. Clarks mirr. c.20.p.69. Sabell. Exempl. l. 5.c. 6.p.285. Burtons melanch. part. 3. §.2. p. 451,452.

1. St. *Jerome* Relates a Story of one *Nicetas* a young man of invincible Courage; who when (by all sorts of threatnings) he was not to be frighted into idolatry; his enemies resolved upon another course: They brought him into a Garden flowing with all manner of sensual pleasures and delights, there they laid him in a bed of Down, safely enwrapped in a Net of Silk, amongst the Lilies and Roses, with the delicious murmur of the Rivulets, and the sweet whistling of the winds amongst the Leaves, and then all departed. There was then immediately sent unto him a young and most beautiful Strumpet, who used all the abominable tricks of her impure art, and whorish villanies to draw him to her desire. The youth now fearing that he should be conquered with folly, who had triumphed over fury, resolutely bit off a piece of his own tongue with his teeth, spitting it in the face of the whore, and so by the smart of his wound extinguished the rebellion of his flesh.

Plut. in Demetr. p.899. Lips. monit. l.2. c.17. p. 377.

2. While King *Demetrius* was at *Athens*, there was a young boy of so lovely a Countenance, that he was commonly called *Democles* the fair, him did *Demetrius* send for and court with fair speeches, large promises and great gifts; at other times he sought to terrifie him by threats, and all that he might gain the use of his body: But the chast Lad was proof against all these, and to avoid the importunity of the King, he resorted not to the publick places of exercise, or to the Baths with his companions as before, but used to wash himself in private and alone. *Demetrius* was inform'd of it, and finding his time rushed in upon him being alone, the boy perceiving he could not now avoid the lust of this Royal Ravisher, (though he had infinite horrors at the apprehension of it) he snatched off the cover of the Cauldron where the water was boyling, and leaping into it soon choaked himself, chusing rather to dye than to outlive the violation of his Chastity.

Polyd. Virg. l.1.c.30. Bak. Chron. p.60. Lon. Theatr. p.455.

3. *Thomas* Arch-Bishop of *York* in the Reign of *Henry* the first, falling sick, his Physicians told him that nothing would do him good but to company with a woman, to whom he replied, that the remedy was worse than the disease, and so dyed a Virgin.

Lips. monit. l.2.c.17.p. 378.

4. *Anno* 1421. *Pelagius* was in *Spain*, and after the terrible slaughter received in the Battel of *Juncaria* under King *Ordonius*, he was given as hostage to the Moors, for his Uncle *Hermogius* the Bishop *Abderamine* King of the Moors was surprised and strangely taken with the beauty of this Prisoner of his (for he was a lovely youth to look upon) and therefore determined to reserve this flower for himself, accordingly he began to play with him, and lasciviously to touch and solicit him. The noble youth rejected him and that frequently, the Lover at last determined to obtain by force what he could not compass by flatteries, which the other perceiving moved with a generous anger, he gave the King a blow upon the Face with his Fist, And *Dog*, said he, *take my life from me, but my chastity thou shalt never extort from me.* The Barbarian was so incens'd with this indignity, that he caused him to be put into a military sling, and by that to be thrown forcibly over the River *Bætis*, and dashed upon those Rocks that were on the other side.

Lips. monit. l.2.c.17.p. 377. Val.Max.l. 4. c.5. p. 113.

5. *Spurina* was a young man of *Hetruria*, of admirable beauty, so that he drew the eyes of all the women and virgins that beheld him, and not only so but of the men also; the former sighed, and either openly or in private wished the enjoyment of him, the men were touched with jealousie each living in suspicion of his Wife; by reason of this so powerful a temptation: *Spurina* (the best of young men) perceiving how matters went, that he might at once free both himself and others from fear or trouble, did so deform with bruises and scars that most lovely face of his, that afterwards he lived rather the mockery than the temptation of others.

Lips. monit. l.2.c.17.p. 374.

6. *Baldwine* Earl of *Flanders*, afterwards made Emperour of *Constanoinople*; being about thirty two years of age, was yet in that flourish and heat of youth, of such singular chastity, and all the time of his absence from his Wife, did so contain himself that he never cast a lustful glance, or looked upon any woman with unchast eyes. *Nicetas* who was otherwise his enemy, has wrote down thus much of him in his history, and withal adds that he did exact the like chastity in all others, and therefore twice a week about evening he caused it to be proclaimed, that no man whatsoever that had had to do with a strange woman, should presume to lye down within the compass of his Palace.

Laert. vit. Phil.l.4.p. 97. M. Hurault c.12.p.320. Lon. Theatr.

7. *Zenocrates* the Son of *Agathenor* born in *Chalcedon*, the Scholar of *Plato* and a great Philosopher, was of a tryed and approved chastity, it is said that the beautiful Strumpet *Phryne*, intended one time to make experiment of his continency, and pretending she was pursued by some persons of ill intentions towards her, desired to be received into his house: She was, and seeing there was but one bed, she desired to lye with him which he also granted, there she made tryal of her arts to subdue the vertue of this excellent person, but she departed without having obtained her desires, and gave out that she had lain by the side of some statue and not a man. His Scholars also laid the famous Harlot *Lais* in his bed, upon a wager she was not able to subvert his constancy, which was also lost on her part, though such was her beauty that the flower of *Greece* doted upon, and purchased the enjoyments of at excessive rates.

Lips. monit. l.2. c. 17.p. 369.

8. *Xenophon* writes of *Cyrus*, that when *Panthea* a most beautiful Lady was taken Captive by him, and was now about to be brought into his presence, he expresly forbad it, lest he should violate his own and her chastity; though but with his eyes: When *Araspes* one of his familiar friends perswaded him to go to her Tent and confer with her, alledging that she was of incomparable excellency; and a Lady worthy of a Kings eye: *Upon that account* (replied he) *there is the greater reason I should forbear, for should I now make her a visit while I am at leisure, she may peradventure so order the matter, as to occasion my return to her when I have business enough.*

9. King *Antiochus* the third of that name, came to his City of *Ephesus*, soon after his arrival he there beheld tht Priestess of *Diana*, a Virgin of unmatchable beauty, and such perfections as he had not seen before: He departed from thence immediately, and that for this reason left that love which began to kindle in his breast, growing stronger and bolder by frequent sight of the person, should enforce him so far that he who came thither virtuous and chast, should return from thence with the shipwrack of both.

Scipio

Lipſ. monit. l.2.c.17.p. 372, 373. Val.Max. l. 4.c.3.p. 103.

10. *Scipio* had taken the City of New *Carthage* where besides the rest of the Spoil, there were found a number of Boys and Girls, the children of the Nobility: Amongst the rest one Virgin was brought and presented to *Scipio*, whose marvellous beauty attracted the eyes of all men which way soever she went, it was supposed this would be no unacceptable present to a young General, but as soon as he had looked upon her, *I would*, said he, *accept and enjoy this Virgin, were I a private person and not in such command as now I am: As it is the Republick keeps this mind of mine sufficiently employed; yet I receive her as a kind of Pledge to be by me restored and returned where reason and humanity shall perswade.* Thereupon he asked the young Lady of what Country she was, what her Birth, and who her Parents, by whom he understood that she was a Princess, and contracted to *Luceius* a young Prince of her Nation: The General therefore sent both for him and her Parents, and when come, setting the Virgin Lady by him spake thus to her Spouse: *As soon as this Virgin was by my Soldiers brought and presented to me; I did willingly behold the excellency of her form, and I praised the other accomplishments of her body and mind, for nature hath not brought us forth blind and altogether ignorant of such things: Love can reach even this Brest of mine, but then it must be an honest one, and such as the time and my affairs will permit, Though therefore she is mine in the right of War, I am not desirous in the midst of arms to play at this kind of Game, nor perhaps is it comely to detain from a valiant person one that is already contracted to him. I have learn't thus much from her, and have therefore sent for thee, that I might see thee, and that I (heaven is my witness) a chast man might deliver this chast Virgin to thee. She hath liv'd with me in that caution and reservedness, as if she had bin with her own parents; nor was it a gift worthy either of my self or thee, if either force, or private fraud had bin any diminution to her vertue, receive her inviolate, and enjoy her, nor will we have any other recompence besides thy self, that is a cordial respect to* Scipio *and the Romans.* The young Prince was astonished for joy, the Parents fell down at the feet of *Scipio*, and laying there a considerable weight of Gold, offered it as her ransome, but he bid the young Prince take it as part of her Dowry from himself, above that which her Parents should give: Thus did he overcome at once his lust and his covetousness, and by this one noble act of his drew a great part of *Spain* to the side of the Romans, they striving with eagerness to be subject to a person of so much virtue.

Fulgos. l. 4. c.3.p.482.

11. *Agesilaus* King of *Sparta* after the Spartan (that is an inoffensive) manner, loved *Magabates*, a Persian boy of singular beauty, and when (according to the Persian custom) the boy came one time to kiss him, *Agesilaus* thrust him away with his Arm, when he saw the boy was displeased at it, *Bid him;* said he, *try again* (to one that stood by) but the boy would first know whether if he offered he should not be again refused; *I would not*, said *Agesilaus, receive one kiss, though it should make me the fairest of all men; or enable me to turn all I saw into gold.*

Camer. hor. subcis. cent. 1.c.7. p.39. Henig. propug.castitat. l.1.p.117.

12. *Rhomilda* though a lustful Princess, had two Daughters *Appa* and *Gela*, who were as chast as the Mother was contrary, for when through the treason of the Mother the *Henetians* had taken the City of *Friol*, they to preserve their honour put raw flesh under their Arm-Pits, which putrefying there yielded such a stinking and loathsom smell, that the Barbarians were not able to come near them: By this honest Artifice they preserved their Virgin innocency untouched.

13. *Acciolin* Tyrant of *Padua*, in the year 1253. surprised by treason a little Neighbour City called *Bassian*, at which surprisal *Blanche Rubea* being taken with her sword in her hand, (her Husband was slain fighting valiantly) was disarm'd and dragg'd by violence before the Tyrant, who extremely taken with her beauty, with entreaties, rich presents, and at some times an intermixture of threats, laboured to corrupt her chast mind, but finding the Fortress impregnable this way, he resolved to carry it by plain force: *Blanche* made shift by some pretence to rid her self out of his hands, and recovering a window, threw her self headlong from thence to the ground, where she lay weltring in her blood, She was taken up half dead, carried to a bed, and carefully looked after: when some days were passed over and she perfectly recovered; she was again brought before *Acciolin*, where she persevered in her vertuous courage: But the shameless Beast caused her to be bound, and held so fast by certain Grooms, the furtherers of his villanies, that notwithstanding all the resistance she could possibly make, he defiled the body of this excellent Lady. A mortal grief seized her at this execrable outrage, yet having dissembled it some few days, she gained leave of her friends to see the body of her Husband, being then all putrefied, the Tomb-stone was lifted up, and *Blanche* discovering the body suddenly fell down upon it, drawing after her the stay that held up the stone, by the fall whereof her head was so crushed, that death soon followed, and she was laid in the same Tomb with her beloved Husband.

Camer. oper. subcis. cent. 1.c. 50. p. 224. Lipſ. monit. l.2.c.17.p. 383. Lon. Theatr. p.464. Zuing. Theatr.vol.2. l. 7.p.483.

14. When the Wife of *Hiero* King of *Sicily*, was taxed by her Husband that she had never told him of his stinking breath, which one had then newly upbraided him with; *I thought*, answered she, *that all mens breaths had smelt so.* An excellent Testimony of Chastity in that the woman never came so near any man, as to discern if his breath was sweeter or stronger, than that of her Husband. The same History is recounted of *Bilia* the Wife of *Duellius.*

Camer. oper. subcis. cent. 1.c.51.p. 225. Fulgos. l. 4. c.3. p.485.

15. There was a Maid in *Alexandria*, endowed with an admirable beauty, and sued unto with all possible importunities, she fled from them and hid her self in a Sepulchre of the dead; twelve years lived she in this little Cell, made to lodge such as had nothing to do with the world: Being at last found in this manner, and asked what she meant to do; made answer: *Thesaurum Castitatis servo inter arentes calvarias, unde nulla flamma erumpit, I preserve the treasure of chastity amongst these dead carkasses from whence fly no sparkles of Concupiscence.*

Caus. H. C. part. 1. l.3. p.166.

16. *Brasilla* of *Diracchium*, an illustrious Virgin, being taken by a Soldier, and about to suffer violence by him, told him that if he would let her go with her Virginity untouched, she would shew him an herb, which if he did but eat would preserve him from being wounded by any weapon whatsoever: The Soldier agreed, and went with the Maid into the Garden, where she takes of the next herb she met with, and chewing it in her mouth, *This*, said she, *is the Herb, and that you may not doubt of the efficacy of it, make tryal with your Sword upon my self, if you are able to wound me.* The Soldier was won to credit her by the stedfast earnestness of her countenance, and drawing his Sword made such a thrust at her, that unwillingly he deprived her of life, and she by this Artifice preserved her self from being corrupted by the otherways unbridled lust of him who had made her his Prisoner.

Ludov. Vives de Christ fem. l.1.inſtit. l.1. Lon. Theatr. p.457. Hieronym.

17. *Cyrus* had taken Captive the wife of *Tigra-*

Xenoph. Cyropaid. Lonicer. Theat. p. 467 Burt. Mel. par. 3. §. 3. p. 563.

nes Son to the King of *Armenia*, and asked him at what price he would redeem his Wife? *At the price of my life*, said he, *rather than she should live in servitude.* *Cyrus* delighted with that answer, gave liberty to his Wife, her Father, and the rest of the Captives, and when amongst them there was great discourse of the virtues of *Cyrus*; some also extolling the complete shape of his body, *And* said *Tigranes* to his wife, *did he not seem to thee very beautiful? Really*, said she; *I did not look upon him: Upon whom then*, said he? *Upon him*, replyed she, *that said he would redeem my captivity at the price of his life.*

18. *Euphrasia* a Virgin being seized by a Soldier and perceiving her self reduced to that condition, that neither her strongest resistance nor tears could any longer defend her chastity, from an armed and bold Ravisher, she bids him forbear, that she would redeem at a valuable rate what she could not obtain by all her entreaties: She tells him that she was skill'd in Magick, had been initiated in enchantments from her infancy, and that she knew a certain unguent with which if he once anointed his body, he should be proof against either sword or dart, that she would impart to him this secret, (which to that day she had kept to her self) upon this condition, that he would solemnly swear from thenceforth not to offer any injury to her Virgin modesty, the Soldier touched with the ambition of military glory, swore readily to what she desired, she left him a while, and having melted some wax with other ingredients, she anointed her neck and shoulders sufficiently with it, then turning to the young man, *That you may understand*, said she, *that I have not dealt deceitfully with you, I will extort a belief from you, at the hazard of my own person; come Souldier and with the utmost force you are able; strike with your Sword upon this neck of mine, that I have so well secured with this Medicament; and soon shalt thou be convinced how safe I have rendred my self with this Artifice.* He whose lust was almost extinguish'd by the fervent desire he had to make tryal; drew out his Sword, and with force enough let drive at the place the Virgin had design'd him: the sword entred so far into her throat, that with one and the same blow, he cut off his hopes of enjoying the Virgin, and her fears of loosing her Virginty.

Nicephor. Eccles. hist. l. 7. c. 13. p. 105. Strad. prol. Acad. l. 1. prolus. 5. p. 117.

Plut. parrel. p. 670. in Alexandr. Lon. Theat. p. 457. Zon. An. tom. 1. fol. 32. Sabel. Exem. l. 5. c. 6. p. 290. Pez. Mellif. to. 1. p. 316.

19. *Timoclea*, was a Lady of *Thebes*, and at the sack of it was forcibly ravish'd by a *Thracian* Prince; and she revenged the injury in this manner: dissembling the extream hatred which she bare to her ravisher, she told him she knew a place, wherein much Treasure and store of Gold was conceal'd; she led him to an out-place belonging to the house where there was a deep well, while the over covetous *Thracian*, lean'd over to look into it; She tripp'd up his heels, and sent him headlong to the bottom of it, with a quantity of stones after him to hinder his resurrection from thence, for ever to the world; being afterwards brought before *Alexander*, and charged with the death of this Captain of his; she confessed the fact, and when he asked who she was? I am said she the Sister of that *Theagenes*; who died fighting valiantly against thy Father in the Fields of *Cheronæa*; the generous Prince freely dismiss'd her.

Rud. in Viridario. Caus. holy Conv. par. 1. l. § 38. p. 106.

20. There was a Maid called *Lucia*, who lived a Virgin amongst many others, and whose exquisite beauty was sought unto with vehement solicitation, by a powerful Lord, who having Command and Authority in his hands; sent messengers to seise on this innocent Lamb: and whilst they were at the gate menacing to kill her; and set all on fire, if this poor creature was not delivered into their hands: the Maid came forth, what is it said she you demand? I beseech you tell me whether there be any thing in my power, to purchase your Lord and Masters Love; yea answered they in a flouting manner your eyes have gained him; nor ever can he have rest tell he enjoy them. Well go then said she, only suffer me to go to my Chamber, and I will give satisfaction in this point: The poor maid seeing her self betwixt the Hammer and the Anvil; she spake to her eyes and said; how my eyes are you then guilty; I know the reservedness and simplicity of your glances; nor have I in that kind any remorse of conscience. But howsoever it be, you appear to me not innocent enough; since you have kindled fire in the heart of a man whose hatred, I have ever more esteemed than his love; Quench with your blood the flames you have raised. Whereupon with a hand piously cruel: She digged out her eyes, and sent the torn reliques, embrewed in her blood, to him, who sought her; adding, Behold what you love. He seized with horror, hastned to hide himself in a Monastery, where he remained the rest of his days.

Val. Max. l. 6. c. 1. p. 561 Sab. Ex. l. 10. c. 6. p. 570.

21. The *Consul Manlius* having overthrown the Army of *Gallogrecians*, in *Mount Olympus*; part were slain and part made prisoners; amongst others was the Wife of Prince *Orgiagon*, a woman of surpassing beauty, who was committed to the custody of a Centurion; and by him forcibly ravished. Her ransome was afterwards agreed upon, and the place appointed to receive it from the hands of her friends; when they came thither; and that the Centurion was intent both with his eyes and mind upon the weighing of the Gold; she in her Language gave command to them that were present that they should kill him: When his head was cut off she took it up in her hands, went with it to her husband, and having thrown it at his feet, she related the manner of the injury she had received and the revenge she had taken; who will say that any thing besides the body of this woman was in the power of her enemies? for neither could her mind be overcome, nor the chastity of it violated.

Drex. Nicet. l. 2. c. 5. § 3. p. 346.

22. I will shut up this Chapter with the illustrious Example of *Thomas Aquinas*: this great person had determined with himself to consecrate the flower of his age, to God, and the desirable vertue of Chastity, his Parents opposed this Noble resolution of his, by flatteries and threats: and such other Arts as they supposed might be of use to them upon this occasion, but without any success, their Son remained constant to his purpose, in despite of all their endeavors; Whereupon they took this other course: When *Thomas* was one day in his Chamber all alone; they sent in to him, a young Damosel of an admirable beauty: who with a countenance composed to lasciviousness; began, with various allurements and feminine flatteries to invite him to wickedness; All things seemed to speak in her, her voice and form, her eyes, and clothes, her gestures and perfumes; the youth perceived the delightful poison began to slide into his heart; and therefore turning himself, Lord Jesus said he suffer me not to commit this filthy wickedness in thy sight; or for the sake of carnal lust to loose the joys of Eternal Life; this said, he catch'd up a burning brand out of the fire; with which he drave

drave out this Syren before him: and ſhut his Chamber door upon her, happily by this means eſcaping the ſnare that was ſpread before him, and by which he was ſo near to have been entangled.

CHAP. XXXI.

Of Patience; and what power ſome men have had over their Paſſion.

EVery man knows how to row in a calm: and an indifferet Pilot will ſerve to direct the courſe of a Ship: when the ſeaſon is quiet and ſerene; but the conduct of that Governor is moſt praiſe worthy; who knows how to ſteer his veſſel aright, when the winds are enraged; and ſome furious tempeſt has put the tumultuous waves into a vehement commotion. In like manner it is a ſmall commendation to appear mild, when nothing is ſaid or done to diſpleaſe us: but to repreſs our riſing paſſions, and to keep down our reſentments; in the midſt of injurious provocations; ſo noble a victory deſerves an Elogy; which perhaps the greateſt of Conquerors never merited.

Cauſ. Treat. of the paſſions. p. 119.

1. King *Robert* was one of the greateſt Kings that ever wore Crown of *France*, on a time he ſurpriz'd a Rogue, who had cut away half of his Cloak Furred with Ermins; to whom yet, ſo taken, and in an act of that inſufferable preſumption: he did no further evil, but only ſaid mildly to him; ſave thy ſelf, and leave the reſt for another who may have need of it.

Bak. Chron. p. 287.

2. King *Henry* the ſixth of *England*, was of that admirable patience, that to one who ſtruck him when he was taken Priſoner; he only ſaid forſooth, you wrong your ſelf more then me, to ſtrike the Lords Anointed.

Cauſ. H. C. tom. 1. l. 3. p. 94.

3. Its ſaid that *Philip* the ſecond King of *Spain*, having written a letter with his own hand with much ſtudy and labor, to be ſent to the Pope; when he asked for ſand to be caſt upon it: his Secretary half a ſleep, powred the Ink in the Standiſh upon it, in ſtead of the former: this would have put moſt into a fury, yet behold a perſon of this eminency, bare it, without ſpeaking one angry word to his Servant.

Plut. in Per. p. 154 Lipſ. monit. l. 2. p. 398. Wier. oper. p. 489. l. de irâ. Sab. Ex. l. 9. c. 1. p. 475.

4. There was a baſe uncivil fellow, that did nothing all the day long but rail upon *Pericles* that famous *Athenian* in the Market-place, and before all the people: though he was at that time the Publick Magiſtrate; yet did he take no notice of it, but all the while, diſpatched ſundry matters of importance, till night came, and then with a ſober pace went home towards his houſe, this lewd Varlet following him all the way, with open defamation. *Pericles* when he came to his houſe it being dark, called to his man, and bade him light the fellow home, leſt it being night he ſhould looſe his way.

Plut. Lipſ. Mon. l. 2. c. 12. p. 292.

5. The *Athenians* ſending Embaſſadors to *Philip* King of *Macedon*, to requeſt ſome favors of him, he entertained them courteouſly; granted their deſire, and being about to diſmiſs them, he asked: if there was any thing further wherein he might gratifie the *Athenians*; To which one of them call'd *Demochares* reply'd; yes, truly that thou wouldſt hang thy ſelf; This Curriſh reply did exceedingly enrage the Friends and Courtiers of King *Philip*: inciting him to revenge. but be without being moved ſent them away courteouſly; only wiſhing them to tell the *Athenians*, that they who ſpake ſuch things, were much weaker then they that could hear and bear them patiently.

Lipſ. mon. l. 2. c. 12. p.

6. *Caſimir* was Duke of the *Sendominians* a Potent Prince, and afterwards King of *Poland*: being on a time in a purpoſe to divert himſelf, he called to him one *Joannes Cornarius* a Knight and his Domeſtick Servant, inviting to play with him at Dice, they did ſo, and fortune was favorable one while to one, and then to the other; ſo that having ſpent much time in gaining little upon each other; and it being grown far in the night, it was agreed to ſet the whole ſum in controverſie upon one ſingle caſt of the Dice. *Caſimire* prov'd the more fortunate, and drew all the mony to to him. *Joannes* diſpleaſed and incenſed with his bad fortune, in the heat of his impatience falls upon the Prince, and with his fiſt lays him over the mouth: It was a capital crime, for the ſervant to ſtrike his Lord, and the ſame alſo his Prince; but though all preſent were incenſed at this inſufferable Action: yet he eſcaped by the benefit of the night, though not ſo, but that he was ſeis'd in the morning brought back and ſet in the preſence of *Caſimire* to receive his ſentence. He having well weighed the matter; brake into this wiſe Speech: My friends, *This man is leſs guilty than my ſelf*; *Nay, what ever is ill done is on my part: heat and ſudden paſſion (which ſometimes overſways even wiſe men) did tranſport him; and moved both his mind and hand to do as he did. But why did I give the cauſe? Why, unmindful of my place and dignity, did I play with him as my equal: And therefore* Joannes *take not only my pardon but my thanks too: by a profitable correction thou haſt taught me, that hereafter I ſhould do nothing that is unworthy of a Prince, but retain my ſelf within the juſt limits of decency and gravity*; this ſaid, *he freely diſmiſſed him.*

Wier. op. p. 870. l. de ira.

7. Memorable is the Example of *Johannes Gualbertus* a Knight of *Florence*, who returning out of the Field into the City, attended with a numerous retinue, met with that very perſon, who not long before had kill'd his brother, his only brother; nor could the other eſcape him. *Joannes* preſently drew his Sword; that with one blow he might revenge the death of his beloved brother. When the other falling proſtrate on the ground at his foot, humbly beſought him for the ſake of the Crucified Chriſt, to ſpare his life. *Joannes* ſuppreſſing his anger; let him depart, and offered up his Sword drawn as it was before the Image of Chriſt Crucified; in the next Church he came to.

Clarks Mir. 65. p. 298.

8. The Wife of *Cowper* Biſhop of *Lincoln* burnt all thoſe notes, which he had been eight years in gathering: out of a certain tenderneſs and fear, ſhe had left he ſhould kill himſelf with over-much ſtudy; ſo that he was forced to fall to work again, and was other eight years in gathering the ſame notes; wherewith he compoſed that uſeful, and learned book which at this day is called his Dictionary; though a greater vexation then this could very hardly befal a Scholar; yet he received it with that patience: as not to give his Wife an unkind word upon that account.

9. When *Xenocrates* came one time to the houſe of

Laert. l. 3. p. 79. *Plato* to viſit him: he prayed him that he would beat his Servant for him; in regard he himſelf was not at preſent ſo fit to do it: becauſe he was in paſſion. Another time he ſaid to one of his ſervants that he would beat him ſufficiently, but that he was angry.

Plut. moral. lib. de irâ cohib. p. 130 10. *Polemon* by his patience, cured the diſtempered paſſion of another in this manner. There was a perſon of quality, an exceſſive lover of precious ſtones; who even doted upon fair and coſtly Rings, and ſuch like curious Jewels: this man one day, did rail at *Polemon* in a moſt outragious manner; and gave him very uncivil and provoking language. To all which the Philoſopher anſwered not one word: but looked very earneſtly upon one of the Signets the other had on his hand, well conſidering the faſhion and workmanſhip thereof: which when the party perceived, taking (as it ſhould ſeem) no ſmall contentment; aud being very well-pleaſed that he ſo peruſed his Jewel (quite forgetting his anger) not ſo *Polemon* (quoth he) but look upon the ſtone thus between you and the light, and you will think it much more beautiful.

Plut. Moral. lib. de irâ cohibend. p. 130. 11. *Ariſtippus* fell out upon a time (I know not how) with *Æſchines* his friend: and was at that time in a great Choler, and fit of Anger. *How now* Ariſtippus (quoth one who heard him ſo high, and at ſuch hot words) *where is your Amity and Friendſhip all this while? Why aſleep*, (ſaid he) *but I will waken it anon.* With that he ſtepped cloſe to *Æſchines*, and ſaid; *Do you think me every way ſo unhappy and incurable, that I did not deſerve one ſingle admonition at your hands? No marvel* (ſaid *Æſchines* again) *if I thought you (who for natural wit in all things elſe excel me) to ſee better in this caſe alſo than I, what is meet and expedient to be done:* And thus their ſtrife ended.

Plut. Moral. lib. de irâ cohib. p. 124 12. *Arcadius* an Argive, never gave over reviling of King *Philip* of *Macedon*, abuſing him with the moſt reproachful terms; and arrived at laſt to that bold impudence, as to give him this kind of publick warning.

So far to fly until he thither came,
Where no man knew or heard of Philip's *name.*

This man was afterwards ſeen in *Macedonia*; then the Friends and Courtiers of King *Philip* gave him information thereof, moving him to inflict ſome ſevere puniſhment upon him, and in no caſe ſuffer him to eſcape his hands. But *Philip*, on the contrary, having this Railer in his power, ſpake gently unto him, uſed him courteouſly and familiarly, ſent unto him in his Lodging Gifts and Preſents; and ſo ſent him away in ſafety. Afterwards he commanded thoſe Courtiers who had incited him againſt him, to enquire what words this man gave out of him amongſt the Greeks; they made report again, and told him that he was become a new man, and ceaſed not to ſpeak wonderful things in the praiſe of him. *Look you then*, ſaid *Philip* unto them, *am not I a better Phyſician than all you, and am not I more skilled in the cure of a foul-mouthed fellow than the beſt of you?*

Plut. Moral. lib. de irâ cohib p. 125 13. King *Ptolemæus* jeſting and ſcoffing at a ſimple and unlearned Grammarian, asked him who was the Father of *Peleus? I will anſwer you, Sir*, ſaid he, *if you will firſt tell me who was the Father of* Lagus? This was a dry ſtout, and touched King *Ptolemæus* very near, in regard of the mean Parentage he was deſcended from: So that all about the King were mightily offended at it, as an intolerable frump. The King ſaid no more than this; *If it be not ſeemly for a King to take a jeſt or a ſcoff, neither is it ſeemly or convenient for him to give one to another man.*

CHAP. XXI.

Of ſuch as have well deported themſelves in their Adverſity, or been improved thereby.

THe Naturaliſts ſay there are a ſort of Shell-fiſh, which at a certain time open to receive the Dew of Heaven; and that being thus impregnate, then the more they are toſſed to and fro with the foaming billows of the Sea, the more orient and precious is the Pearl that is found in them. In like manner there are ſome men who are beholden to their Afflictions for their Vertues; and who had never ſhined with that luſtre, had not the black night of Adverſity come upon them. It is proverbial of *England*; Anglica *Gens, optima flens, peſſima ridens:* a particular example hereof we have in

Fullers worthies, p. 258. 1. *John Barret*, born at *Linne*, bred a Carmelite of White Friers in *Cambridge*, when Learning ran low and Degrees high in that Univerſity, ſo that a Scholar could ſcarce be ſeen for Doctors; till the Univerſity, ſenſible of the miſchief thereby, appointed Dr. *Cranmer* (afterwards Arch-biſhop of *Canterbury*) to be the Poſer General of all Candidates in Divinity. Amongſt whom he ſtopped *Barret* for his inſufficiency. Back goes *Barret* to *Linne*, turns over a new, yea many new leaves, plying his book to purpoſe, whoſe former ignorance proceeded from want of pains, not parts; and in ſhort time he became a tolerable, a good, an excellent, and admirable Scholar: And commencing Doctor with due applauſe, liv'd many years a painful Preacher in *Norwich*, always making honourable mention of Dr. *Cranmer*, as the means of his happineſs.

Zuing. Theatr. vol. 1. l. 2. p. 174. 2. Pope *Pius* the fifth was long tormented with the Stone and Strangury; and in the ſharpeſt of his fits he was often heard to ſay with ſighs, *Lord, give me an encreaſe of ſorrow, ſo thou wilt but give me a proportionable encreaſe of patience.*

Zuinger. Theatr. v. 1. l. 2. p. 174. 3. *Petrus*, the Abbot of *Claravalla*, through the vehemence of his diſeaſe loſt one of his eyes; and bare that Affliction not only with patience, but ſaid, he rejoyced, that of two enemies, he was now freed from the trouble of one of them.

Camerar. oper. ſubciſiv. cent. 2. cap. 27. p. 111. 4. *Alphonſus* King of *Naples*, was informed in his abſence by *Lupus Simonius* his Viceroy there, that one of thoſe two mighty Ships which the King had built (and ſeemed like Mountains) by the negligence of the Sea-men had taken fire, and was burnt down. He told the Meſſenger, that he well knew that Ship, though great and magnificent, would yet after ſome years be corrupted, or periſh by ſome accident or other: and that therefore the Viceroy, if he was wiſe, would bear that misfortune with an equal mind, as he himſelf did.

Lon. Theatr. p. 707. 5. *Telamon* hearing of the death of his beloved Son, being a man unbroken by all the Aſſaults of Fortune; with an unmoved countenance replyed, *It is well, for I knew he muſt die whom I had begotten.*

6. *L. Pan-*

Zuin. Theat. vol. 3. l. 2. p. 663. Val. Max. l. 5. c. 10. p. 156.

6. *L. Paulus Æmilius* had four Children, two of them *Scipio* and *Fabius*, were brought into other Families by Adoption; the other two being boys, he yet retained with him at home; one of theſe being fourteen years of age, died five days before his Triumph, the other of twelve years deceaſed the third day after it: And whereas there was almoſt none of the people but ſeriouſly lamented the misfortune of his Houſe; he himſelf bare it with ſo great a ſpirit, that calling the people together, he rather gave them Conſolations, than admitted any from them: This was a part of his Oration to them; *Whereas, O Citizens, in this great felicity of yours, I was afraid leſt Fortune did meditate ſome evil againſt you: It was my prayer to the higheſt* Jupiter, *to* Juno *and* Minerva, *that if any calamity was impending upon the people of* Rome, *that they would inflict the whole of it upon my Family. All therefore, is well, ſince by the grant of my requeſt they have ſo brought it to paſs that you ſhould rather grieve for my adverſity, than that I ſhould lament your misfortune.*

Val. Max. l. 3. c. 7. p. 87.

7. When the Romans, by their continual War with *Hannibal*, and eſpecially by the calamity that befel them in the loſs of that great Battel at *Cannæ*, had much exhauſted their Forces; yet they received their Adverſity with ſuch a greatneſs of mind, that they dared to ſend freſh Recruits to their Forces in *Spain*, even then when *Hannibal* was ready to knock at their Gates; and the Grounds whereupon the Camp of *Hannibal* ſtood was ſold for as much in *Rome* as if *Hannibal* had not been there. To demean themſelves in this ſort in their adverſe fortune, what was it but to enforce that angry Deity, for mere ſhame to be reconciled with them.

Cæl. Rhod. l. 19. c. 28. p. 918. Ælian. var. hiſt. l. 4. p. 154.

8. *Hiero* the Tyrant of *Sicily* was at firſt a rude, unaccompliſhed, a furious and irreconcilable perſon, the ſame in all points with his Brother *Gelo*; but falling afterwards into a lingring Sickneſs, by which he had a long Vacation from publick cares and buſineſs; and employing that time in reading and converſe with learned men, he became a man of great Elegancy, and ſingular Improvements: And afterwards, when he was perfectly recovered, he had great familiarity with *Simonides*, *Pindar* the Theban, and *Bacchilides*.

Ælian. var. hiſt. l. 3. c. 3. p. 92. Laert. l. 2. p. 46.

9. *Xenophon* was ſacrificing to the Gods; when as he ſtood by the Altar, there came to him a Meſſenger from *Mantinea*, who told him that his Son *Grillus* was dead in Battel, he only laid aſide the Crown from his head, but perſiſted in his Sacrifice; but when the Meſſenger added that he died Victorious, he reaſſumed his Crown, and without other alteration finiſhed what he was about.

Plut. Apoth. p. 410.

10. *Antigonus*, the Succeſſor of *Alexander*, had layen ſick of a lingering Diſeaſe, and afterwards when he was recovered and well again: *We have gotten no harm*, ſaid he, *by this ſickneſs, for it hath taught me not to be ſo proud, by putting me in mind that I am but a mortal man.*

Ælian. var. hiſt. l. 4. c. 15. p. 155

11. *Plato* affirms that *Theages* had no other occaſion to addict himſelf to the Study of Philoſophy, ſave only that leiſure he had afforded him by a Diſeaſe that retained him in his houſe; for whereas he was by that detained from the management of State Affairs, he was thereby in a manner compelled to the Love and Study of Wiſdom.

Ælian. var. hiſt. lib. 4. c. 15. p. 156

12. *Straton* the Son of *Corragus*, may ſeem to have fallen ſick to his own good fortune and advantage: for whereas he was deſcended of an Illuſtrious Family, and abounded with Wealth, yet he never uſed any exerciſe of his body, till ſuch time as he found himſelf to be afflicted with the Spleen. Then he was put upon it to ſeek a remedy, by Wraſtling, and other Exerciſes of the body. And whereas at firſt he made uſe of theſe for the recovery of his health, afterwards having attained to great perfection and proficiency in bodily Exerciſes, and intending to give ſome evidence thereof, in one day he overcame at Wraſtling and Whorlbats in the Olympick Games. He alſo was Victor in the next Olympiade: and ſo was he too in the Nemean, Iſthmian, and Pythian Games.

Plut. Moral in lib. de Apotheg. Reg. &c. p. 408.

13. *Philip* King of *Macedon* was uſed to ſay, that he took himſelf much beholden and bound unto the Athenian Orators; for that by whetting their tongues, and by giving out opprobrious and ſlanderous words againſt him, they were the means to make him a better man both in word and deed. *For*, ſaid he, *I ſtrain my ſelf, and every day do my beſt endeavour, as well in my ſayings as doings, te prove them lyars.*

Plut. Moral in lib. de Apotheg. Reg. p. 414.

14. *Antigonus* once in Winter time was driven to encamp in a place deſtitute of all proviſions neceſſary for the life of Man; by occaſion whereof certain Soldiers, not knowing that he was ſo nigh unto them, ſpake very preſumptuouſly of him, and reviled him to purpoſe; but he opening the Cloth or Curtain of his Pavilion with his walking Staff, *If*, ſaid he, *you go not further off to rail at me, I will make you to repent it*; and ſo withdrew himſelf.

Plut. Moral lib. de Tranq. Animi. p. 148.

15. *Diogenes* his hap was to be baniſhed, and driven out of his own Country; yet this Exile of his was ſo far from proving evil to him, that it was the chiefeſt occaſion of his improvement, as being thereby after a ſort thruſt upon and compelled to the Study and Profeſſion of Philoſophy.

Plut. lib. de Tranquil. animi. p. 148.

16. *Zeno* the Citiæan had but one ſmall Ship left him, and hearing news that both it and all therein was caſt away, drowned and periſhed in the midſt of the Seas; *O Fortune*, ſaid he, *thou haſt done well to drive us again to put on the poor and ſimple habit of a Scholar, and to ſend us back unto our Porch and School of Philoſophy.* By theſe loſſes of his he was afterwards ſo great a gainer through his improvement in Philoſophy, that few, if any of his time had a greater Reputation than he for Learning and Integrity; ſo that when he died, King *Antigonus* the Second, who eſteemed him above all other Philoſophers, ſaid of him, that the Theatre of his noble and glorious Acts was taken away; for he deſired that this man might above all others, be the Spectator and Approver of his Acts.

Plut. Apoth Reg. p. 416.

CHAP. XXXIII.

Of the willingneſs of ſome Men to forgive Injuries received.

WHen *Ariſtotle* was asked what grew old ſooneſt and what lateſt? *Benefits*, ſaid he, *and Injuries*. The wiſe Philoſopher well underſtood that we are apt ſoon to forget a good turn, but our memories are wonderful tenacious of any wrong or injury that we conceive hath been done to us. Moſt men write down the one in Sand, where every blaſt of Wind obliterates the Record; but the other they take care to have engraven upon leaves of Adamant, in Characters that ſcarce Time it ſelf is able to deface. The Heroes hereafter

after mentioned were of nobler minds, and were doubtleſs, as mindful of Obligations as they were forgetful of Indignities.

Bak. chron. p.36,37. 1. King *William* the Conqueror ſeldom remembred Injuries after Submiſſion; for *Edrick*, the firſt that rebelled againſt him, he placed in Office near about him. *Goſpatric*, who had been a factious man, and a plotter of Conſpiracies againſt him; he made Earl of *Gloceſter*, and truſted him with managing a War againſt *Malcolme* King of the Scots. *Euſtace* Earl of *Boleyne*, who in the King's abſence in *Normandy*, attempted to ſeize upon *Dover* Caſtle; he received after into great favour and reſpect. *Edgar*, who, as next Heir to the Saxon Kings, had often attempted by Arms to recover his right; he not only after twice defection pardoned, but gave him alſo an Allowance as a Prince: Only *Waltheof* Earl of *Northumberland* and *Northampton*, of all the Engliſh Nobility was put to death, in all the time of the Kings Reign, and not he neither till he had twice falſified his Oath of Allegiance.

Clarks mirr. c.92.p.410. 2. Doctor *Cranmers* gentleneſs in pardoning wrongs was ſo great, that it grew into a Proverb, do my Lord of *Canterbury* a ſhrewd turn, and then you ſhall be ſure to have him your friend while he lives.

Wieri oper.l. de irâ p. 834. Lon. Theatr. p.372. Sabell. ex.l. 5.c.3p.262. 3. *Auguſtus Cæſar* having taken *Lucius Cinna* the Nephew of *Cn. Pompeius* in Arms againſt him, not only gave him his life, but as a particular inſtance of his love, reſtored him his eſtate entire. This man was afterwards found in a conſpiracy againſt him, and being convicted of it he again gave him his life upon this condition, that he might ſay, *I have heretofore pardoned thee as an enemy, now I do the like to thee as a Traitor and a Parricide: From henceforth let there be a friendſhip begun betwixt us; and let us contend together, whether I have with greateſt ſincerity given thee a double pardon, or thou haſt received it.* After this he received him into the number of his friends, and made him Conſul Elect for the year following, an honour ſcarce to be given to them that had fought for the ſafety of his life, much leſs to ſuch as had ſought both openly and privately to deprive him of it.

Plut. in Lycurgo. p.45. 4. *Lycurgus* had offended the money'd men in *Sparta*, and therefore as he was once in the *Forum* or Market place, there was a part of them that had raiſed up a faction againſt him, who proceeded to that violence as with clamours and ſtones to drive him from thence, and followed him as he withdrew himſelf. The firſt in purſuit of him was *Alcander*, a young man, and ſomewhat of a hot and fierce, though otherwiſe of no ill diſpoſition, he as *Lycurgus* turned back to him, with his Staff ſtruck out one of his eyes, *Lycurgus* not daunted with the blow, but turning to the people, ſhewed his Citizens his face covered with blood, and deformed with the loſs of one of his eyes. This wrought ſo much of modeſty and ſorrow in the Aſſembly, that they yielded up *Alcander* to him, and throughly affected with this unhappy acccident, they waited upon him home. *Lycurgus* with commendations diſmiſſed them, led in *Alcander* yet neither did or ſpake a word of ill to him, but inſtead of that diſpoſing otherwiſe of thoſe that attended his body, commanded *Alcander* to wait upon him, and miniſter unto him. The young man did it with great ardor and obedience, and then being an eye witneſs of the ſobriety and meekneſs, and other virtues of the man, he began to admire him; and from thenceforth ſpake nothing but in his praiſes.

5. *Lucius Muræna* though but the year before he had been accuſed by *Cato* of canvaſſing and bribery wherein his life had been in the utmoſt hazard, had he not been defended by *Cicero* the Father of Roman Eloquence, yet forgetting this he interpoſed his own body for the ſafety of *Cato*, when his death was intended by *Metellus* the Tribune of the people, and though he might have ſeen himſelf revenged by the hand of another, yet thought it more glorious to defend his enemy, than ſuffer it. *Fulgoſ. ex.l. 4.c.1.p. 443.*

6. *Anno* 1541. *Robert Holgate* afterwards Arch-Biſhop of *York*, obtained a Benefice where Sir *Francis Askew* of *Lincolnſhire* dwelt, by whom he was much moleſted and vexed with continual ſuits of law, upon which occaſion he was fain to repair to *London*, where being he found means to be the Kings Chaplain, and by him was made Arch-Biſhop of *York*, and Preſident of the Council in the North, during which time the ſaid Knight hapned to have a Suit before the ſaid Council, and doubted much that he ſhould find hard meaſure from the Arch-Biſhop, whoſe Adverſary he had been, but the other forgetting all forepaſſed injuries, afforded him all the favour that he might with juſtice. *Clarks mirr. c.92.p.412.*

7. When *Timoleon* the Corinthian had freed the Syracuſans and Sicilians, from the Tyrants that did oppreſs them, one *Demænetus* a buſie Orator took the boldneſs in an open aſſembly of the people, to charge him with I know not what miſcarriages; whilſt he was General in the Wars: *Timoleon* though he had power to puniſh him, yet anſwered him not a word, only turning to the people he ſaid, that he thanked the Gods for granting him that thing which he had ſo often requeſted of them in his prayers, which was that he might once ſee the Syracuſans to have full power and liberty to ſay what they would. *Plut. in Timoleon. p. 254, 255.*

8. *C. Julius Cæſar*, when perpetual Dictator and flouriſhing in the fame and glory of his great exploits; was aſperſed with an indelible infamy, by the verſes which *Catullus* of *Verona* had made and publiſhed of him and *Mamurra*, but upon his ſubmiſſion he not only did him no harm, but received him to his Table, and as a certain ſign of his being reconciled, he lodged with his Father as he uſed to do. *Wieri.oper.l. de irâ p. 834.*

9. King *Philip* of *Macedon*, beſieged the City of *Methon*, and as he walked about viewing the place one from the Walls ſhot an Arrow at him, whereby he put out his right eye, which yet he took ſo patiently, that when the Citizens a few days after, ſent out to treat with him about the ſurrender, he gave them honourable terms, and after they had put the City into his hands, took no revenge of them for the loſs of his eye. *Juſtin. hiſt. l.7.p.68.*

10. Pope *Sixtus* the Second, was accuſed by *Baſſus* a Patrician of many grievous Crimes, unto *Valentinianus* the younger, the Emperour, and his Mother *Placidia*; before whom he cleared his unſpotted innocency, which done he interceded with tears that *Baſſus* might not be ſent into exile according to his baniſhment, though he could not prevail with the Emperour therein: Afterwards when *Baſſus* was dead, he not only honoured his Funeral with his preſence, but alſo with his own hands helped to commit him to his interrment. *Wieri oper.l. de ira p. 842.*

11. *Epaminondas* through the envy of the Nobles, was not choſen General in a war that needed a moſt skilful leader, nor was he only laid aſide, but another was choſen in his ſtead, who was but little ſeen in the military art: This brave man little moved with the indignity, liſted himſelf as a private Soldier. It was not long e're the ill con- *Lipſ.ex.polit.l. 1.c.7. p.91.*

duct

duct of the new General, had brought the Army into a real and almoſt inextricable ſtrait, and when all looked about enquiring for *Epaminondas*, he mindleſs of the injury of his former unworthy repulſe, came chearfully forth; and having delivered the Army from the hazard it was in, brought it back with ſafety into his Country.

Camer. oper. ſubciſ. cent. 2. c. 44. p. 187.

12. There was an ancient feud betwixt *Henry* of *Methimnia*, Duke of *Aſincica* of the Family of the *Guzmans*, and *Roderigo Ponze, de Leon*, Marqueſs of *Gades*, and whereas the Marqueſs had conſulted with others about the ſurpriſal of *Alama*, from the Moors of *Granado*, and had determin'd of the expedition, he would not that the Duke ſhould be acquainted with, or have any ſhare in the glory of that action. But he was ſpeedily beſieged by the King of *Granado* in that Town, and whereas he ſent all about for aſſiſtance, the Duke was again neglected: Notwithſtanding all which the gallant Duke burying in oblivion the memory of all forepaſt injuries, called together all the Soldiers in his government or that were mercenaries under him, entreated his friends; and ſo enflamed others with his exhortations, that having with great celerity muſtered a very great Army, he came to the ſeaſonable ſuccours of *Alama*, raiſed the Siege, and ſet the Marqueſs with all others with him, in freedom from the fears of any enemy; and afterwards when the Marqueſs came firſt to him, with acknowledgments of ſo great a benefit, and tendred him his greateſt thanks; *Let theſe things paſs, Marqueſs*, ſaid he; *neither indeed does it become good men to be mindful of former fallings out, and eſpecially in a cauſe where Religion is concern'd, but rather if any ſuch thing has heretofore been betwixt us, let us ſacrifice them to our Country and the Chriſtian name, and give them no longer any place in our remembrance: And ſince things have at this time ſo fortunately ſucceeded for us both, let us joyfully celebrate this day, and let it remain as an eternal witneſs of our reconciliation.* This ſaid they embraced, lodged together that night, and lived ever afterwards in a mutual and ſincere friendſhip.

Zuing. Theatr. vol. 2. l. 2. p. 305.

13. *Alphonſus* the elder King of *Sicily*, uſed to wear upon his fingers Rings of extraordinary price, and to preſerve the luſtre of the ſtones, when he waſhed uſed to give them to him that ſtood next to hold: He had once delivered them to one who ſuppoſing the King had forgotten them converted them to his own uſe, *Alphonſus* diſſembled the matter, put on others and kept his wonted courſe, after ſome days being to waſh, the ſame man ſtood next him that had the former, and put forth his hand as to receive the Kings Rings, who pulled his hand back and whilpered him in the ear, that when he ſhould reſtore the former, he would truſt him with theſe: A Speech worthy of a liberal and humane Prince, and one endued with ſo great a mind as he was.

Plin. nat. hiſt. l. 7. c. 44. p.
Zuing. Theatr. vol. 2. l. 3. p. 314.

14. *Q. Metellus* that fortunate man, in the flower of all his glory, was ſeiz'd upon by *Catinius Labeo* Tribune of the people, and dragg'd to the Mount *Tarpeius* to be thrown headlong from thence and ſcarce was there another Tribune to be found to intercede for his life, at laſt he eſcaped (by anothers mediation) the fury of his adverſary: whom in his Cenſorſhip he had removed from the Senate: And yet though there were ſo many of the family of the *Metelli*, in great authority and power in the ſtate, the villany of this Tribune was overpaſſed both by him that was injured and all the reſt of his Relations.

CHAP. XXXIV.

Of ſuch as have patiently taken free Speeches, and Reprehenſions from their Inferiors.

THe fair ſpeeches of others commonly delight us, although we are at the ſame time ſenſible they are no more than flatteries and falſhoods; nor is this the only weakneſs and vanity of our nature, but withal it is very ſeldom that we can take down the pill of Reproof without an inward reſentment; (eſpecially from any thing below us) though convinced of the neceſſity and juſtice of it: Great therefore was the wiſdom of thoſe men, who could ſo eaſily diſpenſe with any mans freedom in ſpeaking, when once they diſcern'd it was meant for their reformation and improvement.

Full. hiſt. of the univerſ. of Cambridg p. 97.

1. A ſenior Fellow of St. *John*'s College in *Cambridge*, (of the oppoſite faction to the Maſter) in the preſence of Dr. *Whitaker* in a common place fell upon this ſubject, what requiſites ſhould qualifie a Scholar for a Fellowſhip, concluded that Religion and Learning were of the *Quorum* for that purpoſe, hence he proceeded to put the caſe, if one of theſe qualities alone did appear, whether a Religious Dunce were to be choſen before a Learned Rake-Hell, and reſolv'd it in favour of the Latter: This he endeavoured to prove with two arguments. Firſt, becauſe Religion may but Learning cannot be counterfeited: He that chuſeth a Learned Rake-Hell is ſure of ſomething, but who electeth a Religious Dunce may have nothing worthy of his choice, ſeeing the ſame may prove both Dunce and Hypocrite. His ſecond was, there is more probability of a Rake-Hells improvement to Temperance, than of a Dunces converſion into a Learned Man. Common place being ended, Dr. *Whitaker* deſired the company of this Fellow, and in his Cloſet thus accoſted him, *Sir, I hope I may ſay without offence, as once* Isaac *to* Abraham, *here is wood and a knife but where is the Lamb for a burnt offering, you have diſcovered much keenneſs of language and fervency of affection, but who is the perſon you aim at, who hath offered abuſe to this Society.* The other anſwered, *If I may preſume to follow your Metaphor, know Sir, (though I am a true admirer of your moſt eminent worth) you are the ſacrifice I reflected at in my diſcourſe, for (whilſt you follow your ſtudies and remit matters to be managed by others) a company is choſen into the College of more zeal than knowledge (whoſe judgments we certainly know to be bad, though others charitably believe the goodneſs of their affections) and hence of late there is a general decay of Learning in the College.* The Dr. turn'd his anger into thankfulneſs, and expreſſed the ſame both in loving his perſon and practiſing his advice, promiſing his own preſence hereafter in all elections, and that none ſhould be admitted without his own examination, which quickly recovered the credit of the houſe, being repleniſhed with hopeful Plants before his death, which fell out in the 38th of *Q. Eliz. Anno* 1593.

Xiphil. in Auguſto p. 59.
Dio Caſſius. l. 55. p. 632.

2. *Auguſtus Cæſar* ſitting in judgment, *Mecænas* was preſent, and perceiving that he was about to condemn divers perſons, he endeavoured to get up to him, but being hindred by the Crowd, he wrote in a Schedule, *Tandem aliquando ſurge Carnifex*; *Riſe Hangman*, and then as if he had wrote ſome other thing,

thing, threw the Note into *Cæsars* Lap: *Cæsar* immediately aroſe, and came down without condemning any perſon to death: and ſo far was he from taking this reprehenſion ill: that he was much troubled he had given ſuch cauſe.

Zuing. The. vol. 3. l. 3. f. 598. Plut. Mor. in l. Apoth. Reg. Er. p. 409, 410.

3. A poor old Woman came to *Philip* King of *Macedon*, & intreated him to take cogniſance of her cauſe, when ſhe had often interrupted him with her clamors in this manner: the King at laſt told her he was not at leiſure to hear her: *No* (ſaid ſhe) *be not then at leiſure to be King*; the King for ſometime conſidered of the Speech; and preſently he heard both her, and others that came with their complaints to him.

Stow. Ann. p. 344.

4. One of the Servants of Prince *Henry* (Son to *Henry* the fourth) whom he favored, was arraigned at the Kings Bench for Fellony; whereof the Prince being informed, and incenſed by lewd perſons about him, in a rage he came haſtily to the Bar where his ſervant ſtood as Priſoner; and Commanded him to be unfettred and ſet at liberty; whereat all men were amazed: only the Chief Juſtice, who at that time was *William Gaſcoign*; who exhorted the Prince to be ordered according to the Ancient Laws of the Kingdom, or if he would have his ſervant exempted from the rigour of the Law: that he ſhould obtain (if he could) the gracious Pardon of the King his Father; which would be no derogation to Law or Juſtice. The Prince no way appeaſed with this anſwer, but rather inflamed, endeavoured himſelf to take away the Priſoner. The Judge conſidering the perilous Example and inconveniency that might thereupon enſue; with a bold Spirit and Courage, Commanded the Prince upon his Allegiance to leave the Priſoner, and to depart the place. At this Commandment, the Prince all in a fury, and chafed; in a terrible manner came up to the place of Judgment: men thinking that he would have ſlain the Judge; or at leaſt done him ſome harm. But the Judge ſitting ſtill without moving: declaring the Majeſty of the Kings place of Judgement and with an aſſured bold countenance; ſaid thus to the Prince. *Sir, Remember your ſelf I keep here the place of the King your Sovereign Lord and Father, to whom you owe double Allegiance; and therefore in his name I charge you to deſiſt from your wilfulneſs and unlawful enterprize, and from henceforth give good example to thoſe which hereafter ſhall be your own Subjects; and now for your contempt and diſobedience, go you to the priſon of the* Kings Bench *whereunto I commit you, until the pleaſure of the King your Father be further known.* The Prince amazed with the words and gravity of that worſhipful Juſtice, laying his Sword aſide and doing reverence, departed and went to the *Kings Bench* as he was commanded. When the King heard of this action, he bleſſed God that had given him a Judge, who feared not to miniſter Juſtice, and alſo a Son, who could patiently ſuffer and ſhew his obedience thereunto.

Zuing. The. vol. 7. l. 2. p. 1701. Heid. ib Sphing. c. 10. p. 281. Poly. f. 223.

5. *Fridericus* was conſecrated Biſhop of *Utrecht*, and at the feaſt the Emperour *Ludovicus Pius* ſitting at his right hand, admoniſhed him that being mindful of the profeſſion he had newly taken upon him, he would deal juſtly and as in the ſight of God in the way of his Vocation, without reſpect of perſons, *Your Majeſty gives me good advice*, ſaid he, *but will you pleaſe to tell me whether I had beſt to begin with this Fiſh upon my Trencher at the head or the tail? At the head*, ſaid the Emperour, *for that is the more noble part. Then Sir*, ſaid the Biſhop, *in the firſt place renounce you that inceſtuous marriage you have contracted with* Judith. The Emperour took this reprehenſion ſo well, that he diſmiſſed her accordingly.

Chetw. hiſt. Coll. Cent. 1. p. 12.

6. *Alexander* the great having taken a famous Pyrate, and being about to condemn him to death, asked him, *Why doſt thou trouble the Seas: And why*, ſaid he, *doſt thou trouble the whole world? I with one Ship ſeek my Adventures, and therefore am called a Pyrate, thou with a great Army warreſt againſt nations, and therefore art called an Emperour, ſo that there is no difference betwixt us but in the name.* *Alexander* was not diſpleaſed with this freedom, but in conſideration of what he had ſaid, he diſmiſſed him without inflicting any puniſhment upon him.

Speed. hiſt. p. 275.

7. *Theodoſius* the Emperour having cruelly ſlaughtered ſome thouſands of the Theſſalonians for ſome inſolency of the Citizens to the Statues of his Wife, coming to *Millain* would have entred the Church to have communicated with other Chriſtians, but was reſiſted and forbid by St. *Ambroſe*, in which eſtate the Emperour ſtood for eight Months, and then with great humility and ſubmiſſion acknowledging his offence, was abſolved and again received into the Congregation, and notwithſtanding St. *Ambroſe* had reproved him with great liberty, and oppoſed him with as much reſolution, yet the good Emperour both obeyed willingly, and teverenced exceedingly that great Prelate.

Polychron. f. 147.

8. There came a young man to *Rome*; who in the opinion of all men exceedingly reſembled the Emperor *Auguſtus*; whereof he being informed ſent for him; being in preſence, he asked him if his mother had never been at *Rome*, the ſtranger anſwered No, but his Father had; the Emperor took patiently this ſharp reply, and ſent him away without harm.

Paræi. Med. hiſt. tom. 1. p. 380. Lat. comp. hiſt. c. 11. p. 45. Pez. Mell. tom. 2.

9. *M. Antoninus Pius*, uſed to take well, the free, and facetious ſpeeches of his friends; even ſuch as ſeemed to be uttered with too great a freedom and liberty. Coming once to the houſe of *Omulus* his friend, and beholding there at his entrance, divers Columns of Porphyry; he enquired whence they were brought? *Omulus* told him, that it became him that ſet his foot into another mans houſe, to be both deaf and dumb: he meant he ſhould not be curious and inquiſitive. The Emperor was delighted with this freedom, ſo far was he from reſenting it, in ſuch manner as ſome others would have done.

Plut. Mor. l. de Apoth. Reg. &c. p. 409, 410

10. *Philip* King of *Macedon*, with great patience admitted ſuch liberty and freedom in ſpeaking to him. He had in one battel taken a conſiderable number of Priſoners, and was himſelf in perſon to ſee them ſold in port ſale. As he ſate in his Chair, his Clothes were turned or tucked up higher then was decent and ſeemly; when one of the Priſoners who was upon ſale, cry'd unto him: Good my Lord I beſeech you pardon me, and ſuffer me not to be ſold amongſt the reſt, for I am a friend of yours, and ſo was to your Father before you; And prethee good fellow ſaid *Philip*, whence grew this great friendſhip betwixt us: and how is it come about? Sir, ſaid the Priſoner I would gladly give you an account of that privately in your ear. Then *Philip* commanded that he ſhould be brought unto him; he thus whiſpered in his ear; Sir, *I pray you let down your mantle a little lower before, for ſitting thus in the poſture as you do; you diſcover that which were more meet to be unſeen.* Hereupon *Philip* ſpake aloud unto his Officers. *Let this man ſaid he go at liberty, for in truth he is one of our good friends, and wiſheth us well; though I either knew it not before, or at leaſt had forgotten it.*

11. *Deme-*

Plut. Mor. l. de Apoth. Reg. p. 415.

11. *Demetrius* won the City of *Athens* by assault, before much distressed for lack of Corn, but being Master of the Town, he caused the whole body of the City to be assembled before him, unto whom he declared, that he bestow'd upon them freely, a great quantity of Grain; but in this his speech to the people, he chanced to commit an incongruity in Grammar, when one of the Citizens, set thereby to hear him arose, and with a loud voice pronounced that word aright. *For the correction of this one Solecism* (said he) *I give unto thee besides my former gift* 5000 *Medimnes or measures of Corn more.*

CHAP. XXXV.

Of the incredible strength of mind wherewith some Persons have supported themselves in the midst of torments, and other hardship.

A Young Gentleman immediately before he was to enter into a battel was observed to be seised with a sudden shaking and shivering all over his body; Whereupon one asked him what was the matter? My flesh, said he, trembles at the foresight of those many and great dangers whereinto my resolved and undaunted heart will undoubtedly carry it. The strength of some mens hearts hath not only prevailed over the weakness of their flesh; but reduced it to a temper capable of enduring as much, as if it had been brass, or something that (if possible) is yet more insensible.

Busb. Ep. 4. p. 226.

1. When we were come within sight of the City of *Buda*, there came by the Command of the *Bassa* some of his family to meet us with divers *Chiauses* But in the first place a Troop of Young Men on Horseback made us turn our eyes to them, because of the Novelty of their Equipage which was thus: Upon their bare heads (which was in most of them shaven) they had cut a long line in the Skin in which wound they had stuck feathers of all kinds, and they were dew'd with drops of blood: yet dissembling the pain, they rode with as much mirth and chearfulness as if they had been void of all sense; just before me there walked some on foot, one of these went with his naked arms on his side, in each of which he carried a knife which he had thrust through them above the Elbow. Another walked naked from his Navel upward, with the skin of both his loins so cut above and below, that he carried a Club stuck therein as if it had hung at his Girdle, another had fastned a Horse-shoo with divers Nails upon the Crown of his Head; but that was old done, the Nails being so grown in with the flesh that the shoo was made fast; In this Pomp we entred *Buda*, and was brought into the *Bassa*'s Palace, in the Court of which stood these generous contemners of pain, as I chanced to cast my eye that way, what think you of these men said the *Bassa*? Well said I: but that they use their flesh in such manner as I would not use my cloaths as being desirous to keep them whole: he smiled and dismissed us.

Nicet. Chon Ann. l. 2 de imp. Andro. p. 40, 41. Caus. H. C. in Treat. of pass. p. 38. Knowl. Turk. hist. p. 53. Sabel. Ex. l. 8. c. 4. p. 436.

2. *Andronicus Comnenius* fell alive into the hands of his enemy; who having loaden him with injuries and contumelies, abandoned the miserable Emperor, to the people for the punishment of his perfidiousness. By these he had redoubled buffets given him with implacable violence: his hair was torn off, his beard pull'd away, his teeth were knocked out; and not so much as women, but ran upon his wretched body to torture and torment it; whilst he replyed not a word; some days after his eyes being digg'd out, and his face disfigured with blows, they set him on an old botchy Camel, without ought else to cover him, then an old shirt, this Spectacle so full of horror, nothing mollify'd the peoples hearts, but desperate men rush'd upon him as thick as flies in Autumn; some covered him all over with dirt and filth, others squeez'd spunges filled with ordure on his face, others gave him blows with clubs on the head, others prick'd him with Awls and Bodkins, and divers threw stones at him, calling him mad Dog. A wicked woman of the dregs of the vulgar, threw a pail of scalding water upon his head, that his skin pilled off: Lastly they hastned to hang him on a gibbet, by the feet, exposing him to a shameful nakedness in sight of all the world, and they tormented him to the last instant of death: at which time he received a blow from a hand which thrust a Sword through his mouth into his bowels: all these and greater inhumanities the aged Emperor underwent with that invincible patience, that he was heard to say no other thing then, *Lord have mercy on me, and why do ye break a bruised reed?*

Barth. hist. Anat. Cent. 3. hist. 15. p. 36, 37.

3. *Janus Auceps*, a wicked person, lived in a lone house by the way side, without the East gate of *Copenhagen*: this man in the night, had murdered divers persons, and knock'd them on the head with an Ax: At last he was discovered, taken, and condemned to a terrible death, He was drawn upon a sledge through the City, he had pieces of flesh pulled off from his body with burning Pincers; his legs and arms were broken, his tongue was pulled out of his mouth: thongs of his skin, were cut out of his back; his brest was opened by the speedy hand of the Executioner: his heart pulled out and thrown at his face. All this the stout hearted man, bare with an invincible courage; and when his heart lay panting by his side; in the midst of such torments as he yet underwent; he moved his head, and looked upon the by-standers, with a frowning aspect, and seem'd with curiosity to contemplate his own heart, till such time as his head was cut off.

Plut. in Publ. p. 108

4. *Mutius Scævola*, having resolv'd to kill *Porsena* King of the *Hetruscans*, who at that time was the enemy of *Rome*; he came into his Camp, and Tent, with a purpose to Execute his design: but by mistake instead of the King he slew his Secretary, or Captain of the Guard; being taken, and adjudged to death, to punish this error of his Arm, he thrust his right hand into the fire, and without change of countenance, held it therein, till it was quite burnt off. At which invincible patience and constancy of his King *Porsena* was so amazed, that he raised his Siege before *Rome*, and also made peace with the *Romans*.

Plut. paral. p. 906. Camer. op. subcis. Cent. 1. c. 3. p. 221. Fulg. l. 3. c. 3. p. 347.

5. When *Xerxes* was arrived at the *Cape* of *Artemisium* with above 500000 fighting men, the Athenians sent out *Agesilaus* the brother of *Themistocles*, to discover his Army. He coming in the habit of a *Persian*, into the Camp of the *Barbarians*;

slew *Mardonius* one of the Captains of the guard of the Kings body, supposing he had been *Xerxes* himself,- whereupon being taken, he was fettred, and brought before the King, who was then offring sacrifice upon the Altar of the Sun, into the fire whereof, *Agesilaus* thrusting his hand, and there enduring the torment, without sigh or groan, *Xerxes* commanded to loose him. All we *Athenians* said *Agesilaus*, are of the like courage, and if thou wilt not believe it, I will put also my left hand into the fire, the King amazed at his resolute Speech, Commanded him to be carefully kept, and looked too.

Lipsmonit. l.1.c.7. p.110.

6. *Isabella* wife of *Ferdinand* King of *Spain*, was a woman of that firm temper of mind, that not only in the times of her sickness; but also in the sharpest pains of her travail: she ever suppresst, both voice and sighs. A most incredible thing, but that *Marinæus Siculus* affirms, that he was assured of the truth hereof, by Ladies of uuquestionable verity, who attended upon her in her Chamber.

Verul.hist. life and death Art. 19.tit.32. p.364.

7. The Lord *Verulame* mentions a certain tradition of a man, who (being under the Executioners hand for High Treason) after his heart was plucked out of his body, and in the hand of the Executioner, was yet heard to utter three or four words of Prayer; and *Purchas* speaking of the humane sacrifices in *New Spain:* where the heart is offered to the Sun; saith thus, there happened a strange accident in one of these sacrifices reported by men of worthy credit. That the Spaniards beholding the solemnity, a young man whose heart was newly plucked out: and himself turned down the stairs, when he came to the bottom, he said to the Spaniards in his Language, Knights they have slain me.

Purch.pilg. tom.l.8.c. 12.§ 2. p.989.

Marsham προπυλαῖον ad Monast. Angl.f.9.

8. *Gregorius Nazianzenus*, tells of the *Pontick Monks*, that some of them torture themselves with chains of Iron: some as if they were wild beasts; shut up themselves in narrow and strait Cells, and see no body; remain in silence; and fasting for the space of twenty days and nights together. O Christ (goes he on) be thou propitious to those souls: that are Pious and devout I confess, but not so prudent and advised as they might be.

Verul.de Augm. scient.l.4. c.4.p.258.

9. This is a notable Example of Tollerance, which happened in our times in a certain *Burgundian*, who was the Murderer of the Prince of *Orange*, this man though he was scourged with Rods of Iron; though his flesh was torn off with red hot and burning Pincers: yet be gave not so much as a single sigh or groan. Nay further, when part of a broken Scaffold fell upon the head of one that stood by as a spectator; this burned villain in the midst of all his torments laughed at that accident; although not long before the same man, had wept when he saw the curls of his hair cut off.

Val.Max. l.3.c.3. p.76.

10. After the Ancient custom of the Macedonians, there were certain Noble youths, that ministred unto *Alexander* the Great, at such time as he sacrificed to the gods: one of which having a Censer in his hand, stood before the King: it chanced that a burning coal, fell upon his Arm, and although he was so burnt by it, that the smell of his burnt flesh, was in the Noses of them that stood by: yet he suppressed his pain with silence; and held his Arm immoveable; least by shaking the Censer he should interrupt the sacrifice, or least by his groaning he should give *Alexander* any disturbance. The King also delighted with this patience of the youth; that he might make the more certain experiment of his tollerance, on set purpose continued and protracted his sacrifice, and yet for all this the youth persisted in his resolute intention.

Val.Max. l.3.c.3. p.77,78.

11. *Anaxarchus* was variously and cruelly tormented by the Tyrant *Nicocreon*; and yet by all his cruelties could never be restrained from urging of him with opprobrious terms and the most reproachful language. At last the Tyrant being highly provok'd threatned that he would cause his tongue to be cut out of his mouth. Effeminate yong man said *Anaxarchus*, neither shall that part of my body be at thy dispossal. And while the Tyrant (for very rage) stood gaping before him, he immediately bit off his Tongue with his Teeth; and spat it into his mouth. A Tongue that had heretofore bred admiration in the ears of many, but especially of *Alexander* the Great; at such time as it had discours'd of the State of the earth, the properties of the Seas, the motion of the Stars, and indeed the Nature of the whole World: in a most prudent and eloquent manner.

Fab.Chron. p.519. Chet.hist. coll.Cent. 12.p.321.

12. *William Colingborn, Esq*, being condemned for making this Rhime on King *Richard* the third,

The Cat, the Rat; *and* Lovel *our Dog*
Rule all England *under the Hog.*

was put to a most cruel death; for being hang'd and cut down alive, his bowels rip't out and cast into the fire, when the executioner put his hand into the bulk of his body, to pull out his heart; he said, *Lord Jesus yet more trouble?* and so dy'd, to the great sorrow of much people.

Val.Max. l.3.c.3. p.78.

13. Amongst the Indians the meditation of patience; is adhered to, with that obstinacy, that there are some, who pass their whole life in nakedness, one while hardning their bodies in the frozen rigours, and piercing colds of Mount *Caucasus:* and at others exposing themselves to the flames, without so much as a sigh or groan. Nor is it a small glory that they acquire to themselves, by this contempt of pain, for they gain thereby the reputation, and Title of Wise Men.

Fulg.Ex. l.3.c.3. p.365,366

14. Such Examples as I have already recited, I have furnished my self with, either by reading, or by the relation of such as have seen them: but there now comes into my mind, a most eminent one, whereof I can affirm that I my self was an eye witness, and it was this. *Hieronymus Olgiatus* was a Citizen of *Millain*, and he was one of those four that did Assassinate *Galeatius Sforza*, Duke of *Millain*. Being taken he was thrust into Prison, and put to bitter tortures; now although he was not above two and twenty years of age, and of such a delicacy and softness in his habit of body; that was more like to that of a Virgin, than a man, though never accustomed to the bearing of Arms, by which it is usual for men to acquire vigour and strength; yet being fastned to that rope upon which he was tormented, he seemed as if he sat upon some Tribunal; free from any expression of grief, with a clear voyce, and an undaunted mind, he commended the exploit of himself and his Companions; nor did he ever shew the least sign of repentance. In the times of the intermissions of his torments, both in Prose and Verse, he celebrated the praises of himself and his Confederates. Being at last brought to the place of Execution, beholding *Carolus* and *Francion* two of his associats to stand as if they were almost dead with fear; he exhorted them to be couragious, and requested the

the Executioners that they would begin with him, that his fellow sufferers might learn patience by his example. Being therefore laid naked, and at full length upon the hurdle, and his feet and Arms bound fast down unto it, when others that stood by were terrified with the shew and horror of that death that was prepared for him; he with specious words, and assured voyce extolled the gallantry of their action, and appeared unconcerned with that cruel kind of death, he was speedily to undergo; yea when by the Executioners knife he was cut from the shoulder to the middle of the breast, he neither changed his countenance nor his voyce; but with a Prayer to God, he ended his life.

Fulgos. Ex. lib. 3. cap. 3. p. 352. Sabell. Ex. lib. 5. cap. 8. p. 301.

15. *Caius Marius* the Roman Consul having the chief veins of his legs swelled (a Disease of those Times) he stretched out one leg to be cut off by the hand of the Chirurgeon; and not only did he refuse to be bound (as 'tis customary with such Patients) or to be held by any man; but not so much as by any word or sign did he bewray any sence of pain all the time of the operation, no more than if the incision had been made in any other body, or that he himself had been utterly voyd of all sence. But afterwards, when his Chirurgeon propounded to him the same method of cure for his other leg; (in regard the Disease was rather deforming than extreamly dangerous) *Marius* told him, that the matter seemed not to him of that importance, as that upon the account thereof, he should undergo such tormenting pain. By which words he discovered, that during the time of the incision of his leg, he had indured very great pain; but that through the strength and tollerance of his mind, he had dissembled and suppresst what he felt.

Fulgos. Ex. lib. 3. cap. 3. p. 348.

16. This was also an Example of great patience in this kind, which *Strabo* mentions in his Geography from the Authority of *Nicholaus Damascenus*; *viz.* that *Zarmonochaga*, the Ambassador from the *Indian* King, having finished his Negotiation with *Augustus* to his mind, and thereof sent account to his Master, because he would have no further trouble for the remaining part of his life, (after the manner of the *Indians*) he burnt himself alive, preserving all the while, the countenance of a man that smiled.

CHAP. XXXVI.

Of the Fortitude and Personal Valour of some Famous Men.

Caus. H. C. tom. 1. lib. 1. p. 7.

THere is a Precious Stone by the *Greeks* called *Ceraunia*, as one would say the Thunderstone, for it is bred among Thunders, and is found in places where Heaven all swollen with anger, hath cleft the Master-pieces of the Worlds *Magazine*, saith *Caussine*, such is the valiant man; bred up so long in dangers till he hath learned to contemn them. And if the Poet be a Prophet you shall hear him say.

He that smiling can gaze on
Styx *and black wav'd* Acheron,
That dares brave his ruine, he
To Kings, to Gods, shall equal be.

At least if he fall in a Noble Cause he dies a Martyr, and the Brazen Trumpet of Fame, shall proclaim this glorious memorial to late Posterity, as it hath done for those that follow.

1. *Sapores* the *Persian King* besieged *Cesaria* in *Cappadocia*, a Captive Physician, shewed him a weak place of the City, where he might enter, at which the *Persians* gaining entrance, put all indifferently to the Sword. *Demosthenes* the Governour of the City, hearing the Tumult, speedily mounted, and perceiving all lost, sought to get out, but in the way fell upon a Squadron of the Enemy, that gathered about him to take him alive, but he setting Spurs to his Horse, and stoutly laying about him with his Sword, slew many, and opening himself a way through the midst of them escaped.

Dinoth. memor. lib. 3. p. 239. Zonar. Annal. tom. 2.

2. When *L. Sylla* beheld his Army put to the worst by *Archelaus* the General of *Mithridates*, he alighting from his Horse, laid hold of an Ensign, and rushing with it into the midst of his Enemies; cry'd out, 'tis here *Roman* Souldiers, that I intend to die; but for your parts when you shall be asked, where it was that you left your General, remember it was in *Orchomenum*. The Souldiers moved with this Speech of his, returned to their Ranks, renewed the Fight, and became the Victors in that Field, where they were so near an overthrow.

Fulgos. Ex. lib. 3, cap. 2. p. 301.

3. *Manlius Capitolinus* when as yet he was not full seventeen years of Age, won the Spoyls of two Enemies, he was the first amongst the *Romans* that was honoured with a Mural Crown; by his Valour he gained thirteen Civick Galands, and thirty other Military Rewards; he had thirty and three Scars, the remainders of most honourable wounds that were to be seen in the fore-part of his body, besides a wound in his shoulder, and another in his hip. He saved *P. Servilius* the Master of the Horse, when he was surrounded with a Troop of his Enemies, and was he who defended and preserved the Capitol, when the *Gauls* had little less than become the Masters of it.

Plin. nat. hist. lib. 7. cap. 28. p. 170. Solin. cap. 6. p. 191.

4. *Pyrrhus* King of *Epirus* fighting in the first ranks against the *Mamertines*, had received a wound, and retired to have it bound up; but when he heard that the Enemies courage was encreased by that accident, and that one of the bravest amongst them, had called for him by name, he returned to the Battle, and having found out him, who had given him the Challenge, he gave him such a blow upon the head with his sword, he threw him dead at his feet; by which action the Enemy being dismayed, left him the better of the day.

Dinoth. memorab. lib. 3. p. 235. Fulgos. Ex. lib. 3. cap. 2. p. 304.

5. The *Athenians* under the command of *Miltiades*, had charged the Army of *Darius* at *Marathon* so home, that they were enforced to run away to their Navy, where it was that one *Cynegirus* an *Athenian*, shewed such incomparable valour, for being in pursuit of the *Persians* to their Ships; when some of them were putting off from the shore, he caught hold of one of the Ships with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand till that also was cut off, and yet then he catched hold of it with his teeth, nor did he leave it till such time as the fleeting breath had withdrawn it self from his body, and thereby disappointed the resolute intentions of his mind.

Justin. hist. lib. 2. p. 41. Sabell. Ex. lib. 4. cap. 6. p. 206.

6. In the Naval fight betwixt *Metellus* and *Asdrubal*, *L. Glaucus*, a Knight of *Rome*, having laid hold upon *Asdrubal*'s Ship, by no wounds could be beaten from thence, till he left both his hands together with the Ship. *Bruson. facet. & Ex. lib. 2. cap. 43. p. 152.*

Fulgos. Ex. lib. 3. cap. 2. p. 302.

7. *Philopœmen*, the *Megapolitan* was in the Ar-

Fulgos. lib. 3. cap. 2. p. 305.

my of *Antigonus* King of *Macedon*, when he fought against *Cleomenes* the King of *Sparta*, and with a too forward, yet Military ardour, not expecting the Signal, rushed forth against the Enemy, where fighting he was shot through both thighs with an Arrow, and thereby was at were fettered; for there was no pulling it out, he therefore so opened and strained one thigh one way, and the other the contrary, that he brake the Arrow, and so pulled out both pieces, and no whit discouraged thereby, pressed yet so boldly upon the adverse part, that he was the principal cause of that days Victory, falling on the side of *Antigonus*.

Zonar. Annal. tom. 3. p. 162. Dinoth. memorab. 239. lib. 3. p. 239.

8. In the Reign of *Johannes Zimisca*, Emperor of *Greece*; the *Russians* and *Scythians* with an Army of 300000 Souldiers, wasted *Thrace*, against whom *Bardus Sclerus*, a stout and valiant Person was sent; he having fortunately fought against a part of that Army, when he had drawn them within the compass of an Ambush he had placed for them, elevated with this Success, he refused not a pitch'd fight with the rest, and whie he was riding in the battle in the midst of his Souldiers, exhorting them both by words and deeds, to quit themselves like men, a *Scythian* of a vast Stature above the rest, having spied him, rushed upon him and gave him a terrible blow upon the head, which the excellent temper of his Helmet resisted: But *Sclerus*, struck with that force upon the head of the *Scythian*, that he clave the *Barbarian* in two parts, the *Scythians* astonished, with the prodigious effect of so potent an Arm, committed themselves to flight, and the *Grecians* obtained a Signal Victory.

Plin. hist. lib. 7. cap. 28. p. 170. Solin. cap. 6. p. 191. Sabellic. Ex. lib. 4. cap. 6. p. 208. Bruson. facet. & Ex. lib. 2. cap. 43. p. 152.

9. *L. Siccius Dentatus* a Tribune of the People, when *Sp. Tarpeius*, and *A. Æternius* were Consuls, is reported to have served in an hundred and twenty pitch'd Battles, eight times he was victorious in single Combats, wherein himself had been the Challenger; he carried on the fore-part of his body forty five Scars, made by honourable Wounds; he wan the Spoil of thirty four several Enemies, and had given him by his Captains for his prowess, and good service, eighteen headless Spears, twenty five Cappariſons and Furnitures of great Horses, eighty three Chains, one hundred and sixty Bracelets to adorn his Arms, twenty six Crowns or triumphant Chaplets, whereof fourteen were Civick, for rescuing so many *Roman* Citizens in jeopardy of death, eight of beaten Gold, three other mural, for mounting first upon the Enemies Walls; and last of all one obsidional, for forcing the Enemy to break up his Seige, and depart.

Plin. hist. lib. 7. cap. 28. p. 170. Solin. cap. 6. p. 192. Sabellic. Ex. lib. 4. cap. 6. p. 209. Fulgos. Ex. lib. 3. cap. 2. p. 301.

10. *M. Sergius*, the second time he went into the Field, his hap was to loose his right hand, and in two other Services he was wounded no fewer than three and twenty times, by means whereof he had little use of either hand, and his feet stood him in little stead. How be it thus maimed and disabled as he was to be a Souldier, he went many a time after to the Wars, attended with one Slave only, and performed his devoir; twice was he taken Prisoner by *Annibal*; and twice brake he Prison and made his escape. Notwithstanding that, for twenty Moneths space, he was every day ordinarily kept bound with Chains and Fetters; four times fought he with his left hand only, until two Horses one after another were killed under him, after with a right hand of iron fastned to his arm, and in *France* he forced twelve fortified Camps of the Enemies. *Bruson. facet. & Ex. lib. 2. cap. 43. p. 152.*

Plut in Poplic p. 105. Val. Max.

11. *Porsenna* King of the *Hetrurians* had so beaten the *Romans*, that *Poplicola*, the *Roman* Consul having received many Wounds, and the rest forced to fly to *Rome* it self for safety; the enemy prest hard upon the Reer of them, and were now entring upon the Bridge, which gave them a fair entrance into *Rome*, when there stood *Horatius Cocles*, who singly maintained the fight against the whole Forces of the Enemy, till such time as his Companions had cut down the Wooden Bridge behind him, and then armed as he was, he leap'd into *Tyber*, and swam safe to the bank on the other side, having only received a wound in his Buttock, by an *Hetrusian* Javelin. *Poplicola* the Consul admiring his Valour proposed it to the People, that each of them should give him as much as should maintain him for a day, and that they should allot him as much Land, as he could compass in one day with a Plough, which they yielded to, and besides erected for him a Brazen Statue in the Temple of *Vulcan*, with those Honours endeavonring to alleviate the lameness he had contracted by his wound.

lib. 3. c. 7. p. Sabell. Ex. lib. 4. cap. 6. p. 207. Lonicer. Theatr. p. 311. Liv. hist. l. 2. p. 25.

12. Under the Walls of *Durazzo*, first called *Epidamnum*, and afterwards *Dyrrhachium*, was the first bickering betwixt the Souldiers of *Cæsar* and *Pompey*, not only to the present loss, but to the utter discomfiture of *Cæsar* (as himself confessed) if the Enemies Captain had known how to overcome: at this Seige the Valour of *Cassius Sceva*, was famous, who alone so long resisted *Pompey*'s Army, that he had 130 Arrows sticking in his Shield, lost one of his eyes, was wounded in the thigh and shoulder, yet gave not over till *Cæsar* came to his rescue.

Plut. in Cæsio. p. 7. 15. Sueton. in Julio. p. 41. Heyl. Cosmogr. p. 599. Sabell. Ex. lib. 4. cap. 6. p. 206.

13. In the Battle against *Perseus*, *M. Cato*, Son to the Orator of that Name, fighting bravely amongst the thickest of the Enemies, was beaten from his Horse; and then fought on foot, when a Party of the Enemy had surrounded him, and when they prest upon him on every side to bear him down, he stood unappalled, and gallantly sustained their Assaults: But while he fiercely set upon one of greatest Stature amongst them, his Sword flew out of his hand into the midst of them, to recover which protecting himself with his Shield, and opening his way, he prest betwixt the points of their Swords in the view and to the wonder of both Armies; when having recovered his Sword he retreated to his Companions, with the applause of all men, full of Wounds and as full of Glory; the rest in imitation of his Valour, falling fiercely upon the Enemy obtained a great Victory.

Plut. in Æmylio. p. 266. Justin. hist. lib. 33. p. 285. Dinoth. memor. lib. 3. p. 236.

14. *Alexander* the Great had besieged a City of the *Oxydracæ*, and resolving to carry it by Storm, had broke in at a Gate, and forced the Enemy to fly into the Castle; here, while the rest of the *Macedonians* were busied in undermining the Walls; he not enduring delay, caught up a Ladder, and rearing it up against the Wall, and holding his Shield over his head, began to mount it, all which he performed with that celerity, that before the Guard of the place had observed it, he had gained the top; they durst not approach to deal with him hand to hand, but at a distance threw Javelins and Darts at him, in such a number as that he was sore prest by them. The *Macedonians* sought to mount upon two Ladders they had advanced, but their number and weight that ascended, caused them to break under them. Then was *Alexander* left destitute of any Assistance, but scorning to retire by the way that he came, arm'd as he was leap'd into the midst of his Enemies, and made a bold and couragious resistance. On his right hand he had a Tree that grew near the Wall, and on the left the Wall it self, to keep him from being invironed,

Diodor. Sicul. lib. 17. p. 570, 571. Oros. hist. lib. 3. cap. 19. p. 94. Dinoth. memor. lib. 3. p. 234. Justin. hist. lib. 12. p. 145.

vironed, and there he fought it with the ſtouteſt of them; many a blow he received upon his Helmet and Shield; at laſt he had a wound under the Pap with an Arrow, with the pain of which he was forced to the Earth. Then the *Indian* that had given him the wound, careleſly approaching too near him, to ſtrike him as he lay, received *Alexander*'s Sword into his Bowels, and tumbled down by his ſide; the King catching hold of a Bough that hung downwards, again recovering his ſtanding, and then began to challenge the beſt of them to the fight. In this poſture he was found by *Peuceſtes*, who by this time had got over the Wall, and after him a multitude of others, by which means the Caſtle was taken, and moſt of them put to the Sword.

Baker's Chron. p. 45. Dinoth. lib. 3. p. 240. Polyd. Virg. lib. 8.

15. In the Reign of *William* the Firſt, a private *Norwegian* Souldier, himſelf alone upon a Bridge, reſiſted the whole Army of the *Engliſh*, ſlew forty of them, and maintained the place for divers hours together, till one getting under the Bridge, found means to thruſt up a ſpear into his body, and ſo killed him.

Oroſ. hiſt. lib. 6. cap. 16. p. 262. Vell. Paterc. lib. 2. p. 31. Dinoth. lib 7. p. 237. Appian. bell. civil. lib. 2. p. 75.

16. *Caius Cæſar* was renowned as a valorous Perſon, and one that deſpiſed all danger, he alone divers times reſtored the fight, oppoſing thoſe of his Army that fled, and retaining them, often thruſting into the thickeſt of his Enemies, ſtriking terrour into them, and inflaming the courage of his own, when at *Munda* in *Spain* he fought againſt the Sons of *Pompey*; he was the firſt that aſſaulted the Enemy, and when his Souldiers hardly endured the brunt, he alone fought in the Front of them, two hundred Javelins were thrown againſt him, yet he moved not a foot. The Souldiers moved with anger and ſhame, renued the fight, and at laſt late towards Evening obtained through his Proweſs a Noble Victory, by the death of thirty thouſand men of the adverſe Party.

Baker's Chron. p. 50.

17. King *William* the Second, being reconciled to his Brother *Robert*; he aſſiſted him to recover the Fort of Mount Saint *Michael* which their Brother *Henry* did forcibly hold in *Normandy*: during which Seige ſtraggling one time alone upon the ſhore; he was ſet upon by three Horſemen, who aſſaulted him ſo fiercely, that they drove him from his Saddle, and his Saddle from his Horſe. But he catching up his Saddle, and withal drawing out his Sword, defended himſelf till reſcue came, and being afterward blamed for being ſo obſtinate to defend his Saddle. *It would have angred me (ſaid he) to the very heart, that the Knaves ſhould have bragged they had won the Saddle from me.*

Baker's Chron. p. 47, 48.

18. *Malcolme* King of the *Scots*, in the time of King *William* the Second was a moſt valiant Prince, as may appear by an Act of his, of an extraordinary ſtrain. For hearing of a Conſpiracy and Plot to murther him, whereof one was Author, whoſe name is not recorded. He diſſembled the knowledge of it, till being abroad one day a hunting, he took the fellow apart from the Company, and being alone; *Here is now*, ſaid he, *a fit time and place, to do that manfully, which you have intended to do treacherouſly; draw your Weapon and if you now kill me none being preſent, you can incur no danger:* With which Speech of the King the Fellow was ſo daunted, that preſently he fell down at his feet, confeſſed his fault, humbly asked forgiveneſs, and being granted him was ever after ſerviceable and faithful to the King.

Herodian. lib. 7. p. 324, 325.

19. *Maximinus* the Emperor in an expedition that he made againſt the *Germans* when he came to huge and vaſt Mariſhes (into which the *Germans* had retreated, the *Romans* fearing to follow ſo far; he himſelf mounted on his Horſe, was the firſt that entred the Mariſh, and their ſlew many of the *Barbarians* that with great obſtinacy reſiſted him. The Army confounded with ſhame, that the Emperor alone ſhould ſuſtain the Aſſault of the Enemy, entred the Mariſh alſo, where they fought it with that gallantry, that few of the *Barbarians* eſcaped their Swords; the Emperor himſelf ſtill bravely fighting in the head of them. *Dinoth. memor. lib. 3. p. 238.*

Juſtin. hiſt. lib. 25. p. 244. Dinoth. leb. 3. p. 235, 236.

20. *Ptolomeus* the Son of *Pyrrhus* King of *Epirus* was of that valourous heart and ſtrength of body, that he dared accompanied only with ſixty Souldiers, to aſſault the City of *Corcyra* manned with a Garriſon and took it. The ſame Perſon in a Naval fight, leaping out of a Boat into a Galley of the Enemies, reduced it under his power: And at the Seige of *Sparta*, a City famous for Military Glory; he brake into the midſt of the City, beating down all the Ranks of Souldiers that oppoſed his Entrance.

Patric. de regno. lib. 1. tit. 11. p. 47.

21. *Lyſimachus* the *Macedonian*, had ſent Poyſon to *Caliſthenes* to put an end to his miſerable life; for *Alexander* upon the account of his too great liberty of Speech, had cauſed his hands, noſe, ears, lips to be cut off and thruſt into a Cage with a Dog for his company, to be carried about to the terrour of others: When *Alexander* underſtood this of *Lyſimachus* he was ſo incenſed againſt him, that he commanded he ſhould diſarmed be expoſed to a Lion of extraordinary fierceneſs. He wrapping his Cloak about his hand (when the Lion came gaping upon him) thruſt it into his Mouth, and plucking out his Tongue by the roots, left the Lion dead at his foot. *Alexander* admiring his virtue and conſtancy forgave him his fault, and not only ſo, but held him in much better eſteem than before, and gave him both more honour, and a better command about him.

Fuller's holy war. lib. 2. cap. 1. p. 44.

22. *Godfrey* of *Bovillon* was brought up in that School of Valour, the Court of *Henry* the Fourth, the Emperor: Whilſt he lived there, there happened an intricate Suit betwixt him and another Prince about Title of Land; and becauſe Judges could not untye the knot, it was concluded the two Princes ſhould cut it aſunder with their Swords in a ſingle Combat. *Godfrey* declined the Fight as much as in him lay, as conceiving any private Title for Land not ground enough for a Duel. Notwithſtanding he yielded to the Tyranny of Cuſtom, and after the faſhion of the Countrey entred the Liſts; when at the firſt Encounter his Sword brake, but he ſtruck his Adverſary down with the Hilt, yet ſaved his life, and gained his own Inheritance. Another parallel act of his Valour was, when being Standard-bearer to the Emperor, he with the Imperial Enſign, killed *Rodulphus* the King of *Saxony* in ſingle Fight, and fed the Eagle on the bowels of that Arch-Traytor.

Plut. in Cæſare. p. 715.

23. *Acilius* was a Soldier of *Cæſar*'s, who being in a Naval Fight at *Maſſilia*, threw himſelf into a Ship of the Enemy's; where having loſt his right hand, together with his Sword, he yet retained his Shield in his left hand; with which he ſo laid upon the faces of his Enemies, that he alone put them all to flight, and took the Ship.

Plut. in Ageſil. p. 615.

24. When *Epaminondas* with his Troops was entred *Sparta*, there was one *Iſada*, a young man, a proper and beautiful perſon; who coming out of the Bath, naked as he was both of Cloaths and Armour, with a Lance in one hand and a Sword in the other, threw himſelf into the midſt of the Enemies, wounding and over-throwing all that oppoſed

ſed him. When the Fig[illegible], no wound was found upon him; whether [illegible]e Tutelar God had taken care of his Vertue, or that he ſeemed to the Enemy to be ſomething more great and auguſt than a man. They ſay that the *Ephori* rewarded this valorous exploit of his with a Crown; but ſoon after impoſed upon him a Fine of one thouſand Drachmes, for daring to expoſe himſelf in the Fight in ſuch manner without Armor.

Plut. in Marcello. p. 363. 25. *Lucius Bantius* of the City of *Nola*, was a man of great Nobility and Vertue, had fought with great reſolution at the Battel of *Cannæ*; and having ſlain a number of Enemies with his own hands, he was at laſt found in a heap of dead bodies, all covered with Javelins. *Hannibal* himſelf aſtoniſhed at his valour, not only ſent him home without Ranſom, but honoured him alſo with Preſents, and contracted a Friendſhip with him. Whereupon, at his Return to *Nola*, he ſought to make it of *Hannibal*'s Party. *Marcellus* the Conſul had underſtanding hereof; and not enduring to cut off a man, who had expoſed himſelf to ſo many dangers in the behalf of the Romans, and ſo highly merited of them; and withal, knowing how to treat a high Spirit with ſuch humanity and diſcourſe, as to aſſure him to himſelf: One time when *Bantius* came with others to ſalute him, he asked who he was? when he heard it was *Lucius Bantius*, (which he knew before) as one ſeized with admiration and joy; *What*, ſaid he, *are you that* Bantius *of whom the Romans diſcourſed ſo much above all thoſe that fought at* Cannæ; *who alone, they ſay, deſerted not the Conſul, but received on your own body thoſe Javelins that were aimed at him? Bantius* not denying it, but ſhewing him his ſcars: *Since then*, ſaid he, *that you bear about you ſo many tokens of your good will to us, why would you not let me ſee you ſooner? do you think us ſo ill natured, as not to eſteem of that Vertue that is in honour with our very Enemies?* Here he embraced the young man, and preſented him with a gallant Horſe and five thouſand Drachmes. From thenceforth he was moſt faithful to the intereſt of *Marcellus*, and the people of *Rome*.

Joſeph. Jewiſh Wars, l. 7. *c.* 1. *p.* 728. 26. The Emperor *Titus* encouraged his Soldiers to aſſault a Wall of the Tower of *Antonia* in *Jeruſalem*; but all being diſmayed at the extremity of the danger, *Sabinus* a Syrian undertook it, a man of excellent ſtrength and courage, yet ſo ſmall of ſtature, that one would have deemed him unfit to be a Soldier. This man offered himſelf to *Cæſar* with eleven more that envied his Vertue. He took his Shield in his left hand, and holding it above his head, with his drawn Sword in his right hand, about the ſixth hour of the day he went unto the Wall. On every ſide the Jews upon the Wall caſt an infinite number of Darts at him, and rowled down upon him huge Stones that ſtrook down ſome of the eleven that followed him: But *Sabinus* did not remit his force, till ſuch time as he had aſcended the top of the Wall, and put the Enemies to flight; for they, terrified with his ſtrength and courage, and indeed ſuppoſing that more had come up after him, they fled. Thus the gallant man failed not of his purpoſe, yet was he ſtricken with a Stone, and thrown down flat upon his face moſt violently, with a great noiſe; ſo that now the Jews ſeeing him alone, and lying upon the ground, returned again, and ſhot him on every ſide. He kneeling upon his knees, and covering himſelf with his Shield, did firſt of all revenge himſelf upon his Enemies, and wounded many that came near him; till that with wounding them he was ſo weary, that he could ſtrike no longer; und ſo at laſt was ſlain with Arrows. Thoſe of his Company having almoſt reached the top of the Wall, were ſlain with Stones, or wounded and carried into the Camp.

Joſeph. Jewiſh wars, l. 7. *c.* 3. *p.* 729. 27. The Romans having won the Tower *Antonia*, the Jews fled into the Inner Temple, and there maintained fight from the ninth hour of the night to the ſeventh hour of the day; at which time the Romans had the worſt of it. This was obſerved by *Julian* a Centurion, (born in *Bithinia*) who at that time ſtood by *Titus* in *Antonia*; he therefore preſently leaped down thence, and all alone purſued the Jews who had the Victory in the Inner Temple: And the whole multitude fled, deeming him by his force and courage not to have been a man; in the midſt of them he ſlew all he lighted upon, whilſt for haſte the one overturned the othe. This deed ſeemed admirable to *Cæſar*, and terrible to his Enemies. Yet did the deſtiny befal him which no man can eſcape; for having his Shooes full of ſharp Nails, as other Soldiers have, running upon the Pavement, he ſlipped and fell down, his Armour in the fall making a great noiſe; whereat his Enemies who before fled, now turned again upon him. Then the Romans in *Antonia* fearing his life, cryed out; but the Jews, many at once, ſtrook him with Swords and Spears. He defended many blows with his Shield, and many times attempting to riſe, they ſtrook him down again; yet as he lay he wounded many: neither was he quickly ſlain, becauſe the nobler parts of his body were all armed, and he ſhrunk in his neck a long time; till other parts of his body being cut off, and no man helping him, his ſtrength failed. *Cæſar* ſorrowed to ſee a man of that force and fortitude ſlain in the ſight of ſuch a multitude. The Jews took his dead body, and did beat back the Romans, and ſhut them in *Antonia*; only the brave *Julian* left behind him a renowned memory, not only amongſt the Romans and *Cæſar*, but alſo amongſt his Enemies.

CHAP. XXXVII.

Of the fearleſs Boldneſs of ſome Men, and their deſperate Reſolutions.

SOme men have within them a Spirit ſo daring and adventurous, that the preſence and more than probability of any diſaſter whatſoever, is not able to conjure down. To deſperate Diſeaſes they apply as deſperate Remedies; and therein Fortune ſometimes ſo befriends them, that they come off as ſucceſsfully with their Preſumptions and Temerities as others who mannage their Counſels with the greateſt care and conduct they are able.

Manſlo's Travels, l. 3. *p.* 280. 1. A Dutch Sea-man being condemned to death, his Puniſhment was changed, and he was ordered to be left at St. *Hellen*'s Iſland. This unhappy perſon repreſenting to himſelf the horrour of that Solitude, fell upon a reſolution to attempt the ſtrangeſt action that ever was heard of. There had that day been interred in the ſame Iſland an Officer of the Ship: The Sea-man took up the body out of the Coffin; and having made a kind of Rudder of the upper board, ventured himſelf to Sea in it. It hap-

happened fortunately to him to be ſo great a Calm that the Ship lay immoveable within a League and half of the Iſland; when his Companions ſeeing ſo ſtrange a Boat float upon the Waters, imagined they ſaw a Spectre, and were not a little ſtartled at the reſolution of the man, who durſt hazard himſelf upon that Element in three boards ſlightly nailed together, though he had no confidence to find or be received by thoſe who had ſo lately ſentenced him to death. Accordingly it was put to the queſtion whether he ſhould be received or not; ſome would have the Sentence put in execution, but at laſt mercy prevailed, and he was taken aboard, and came afterwards to *Holland*; where he lived in the Town of *Horn*, and related to many how miraculouſly God had delivered him.

Raleigh's Hiſt. World, l. 2. c. 22. §. 9. p. 472. Heyl. Coſm. p. 741. De Serres hiſt. France, p. 447.

2. The French King *Charles* the Eighth, through the weakneſs of *Peter de Medices* in his Government, had reduced the City of *Florence* unto ſuch hard terms, that he had the Gates of it ſet open to him; he entred it (not profeſſing himſelf friend or foe to the Eſtate) in a triumphant manner, himſelf and his Horſe armed with his Lance upon his thigh. Many Inſolences were committed by the French, ſo that the Citizens were driven to prepare to fight for their Liberty. *Charles* propounds intolerable Conditions, demanding high ſumms of money, and the abſolute Rule of the State as by right of Conqueſt; he having entred armed into it. But *Peter Caponi* a principal Citizen, catching theſe Articles from the King's Secretary, and tearing them before his face, bad him ſound his Trumpets, and they would ring their Bells. Which bold and reſolute words made the French better to bethink themſelves; and came readily to this Agreement, that for forty thouſand pounds, and not half that money to be paid in hand, *Charles* ſhould not only depart in peace, but reſtore whatever he had of their Dominion, and continue their aſſured friend.

Lon. Theatr. p. 576. Crantz. hiſt. Saxon. l. 3. c. 24. p. 91. Camerar. oper. ſubci-ſiv. cent. 1. c. 22. p. 118

3. *Henry* Earl of *Holſatia*, ſirnamed *Iron* (becauſe of his ſtrength) being gotten into great favour with *Edward* the Third, King of *England*, by reaſon of his Valour was envied by the Courtiers; who one day (in the abſence of the King) counſelled the Queen, that for as much as the Earl was preferred before all the Engliſh Nobility, ſhe would make tryal whether he was ſo nobly born as he gave out, by cauſing a Lyon to be let looſe upon him, ſaying that the Lyon would not ſo much as touch *Henry* if he was Noble indeed. They got leave of the Queen to make this Tryal upon the Earl. He was uſed to riſe before day, and to walk in the baſe Court of the Caſtle, to take the freſh Air of the morning. The Lyon was let looſe in the night; and the Earl having a night Gown caſt over his Shirt, with his Girdle and Sword, and ſo coming down the Stairs into the Court, met there with the Lyon, briſtling his hair and roaring; he nothing aſtoniſhed, ſaid with a ſtout voice, *Stand, ſtand you Dog*. At theſe words the Lyon couched at his feet, to the great amazement of the Courtiers, who looked out of their holes to behold the iſſue of this buſineſs. The Earl laid hold of the Lyon, and ſhut him within his Cage, he left his Night-cap upon the Lyon's back, and ſo came forth without ſo much as looking behind him. *Now*, ſaid the Earl (calling to them that looked out at the Windows) *let him amongſt you all that ſtandeth moſt upon his Pedigree, go and fetch my Night-cap*; but they aſhamed, withdrew themſelves.

4. In the Court of *Matthias* King of *Hungary*, there was a Polonian Soldier in the King's Pay, who boaſted much of his valour, and who in a bravado would often challenge the Hungarians to wraſtle, or skirmiſh with the Sword or Pike, wherein he had always the better. One day as he ſtood by a great Iron Cage in which a Lyon was kept, the greateſt and fierceſt that had been ſeen of a long time, he began to ſay to thoſe that were in his company, *Which of you dares to take a piece of fleſh out of this Lyon's throat when he is angry*: None daring to take it in hand; *You ſhall ſee*, added the Polonian, *the proof of my Speech*. All that day following the Lyon had not any meat given him, the next day they threw him the fore Quarters of a Sheep; the Lyon begins to grunt, to couch down at his Prey, and to eat greedily: Herewith the Polonian enters; and locking the Lyon betwixt his legs, gives him a blow with his fiſt upon the Jaw, crying *hah, you Dog, give me the fleſh*. The Lyon amazed at ſuch a bold voice, let go his hold, ſhewing no other Countenance, but caſting his eye after the Polonian that carried the fleſh away.

Crantz. hiſt. Saxon. l. 3. c. 24. p. 91. Lon. Theatr. p. 577. Camerar. oper. ſubci-civ. cent. 1. c. 22. p. 118

5. The City of *Rome* being taken by the Gauls, and thoſe that fled to the Capitol beſieged; in this diſtreſs ſome of the Romans that were fled to *Veientum* brought that ſame *Camillus*, whom before they had ungratefully forced into Exile, to take upon him the Supreme Command. He anſwered, that while thoſe in the Capitol were ſafe, he took them for his Country, and ſhould obey their Commands with all readineſs, but ſhould not obtrude himſelf upon them againſt their will. But all the difficulty was to ſend to them that were incloſed in the Capitol; by the way of the City it was impoſſible, as being full of Enemies. But amongſt the young men of *Ardæa*, where *Camillus* then was, there was one *Pontius Cominius*, of a mean Birth, but deſirous of Glory and Honour, who offered himſelf to this piece of ſervice. He took no Letters to them, leſt, being taken, the deſign ſhould be betrayed to the Enemy: But in meat habit, and pieces of Cork under it, he performed part of his journey by day-light; as ſoon as it grew dark, being near the City, becauſe the Bridge was kept by the Enemy he could not that way paſs the River; with his light Garment, therefore, bound about his head, and bearing up himſelf upon his Cork, he ſwam over the River; and perceiving by the fire and noiſe that the Guards were awake, he ſhunn'd them, and came to the Carmental Gate; there all was ſilent, and the Capitoline Hill was moſt ſteep, and hard to aſcend: By this way he climbs up, and at laſt came to the Sentinels that watched upon the Walls; he ſalutes them, and tells them who he was. He was taken up, led to the Magiſtrates, acquaints them with all his buſineſs: They preſently create *Camillus* Dictator; and by the ſame way diſmiſs *Pontius*; who with the ſame wonderful difficulty eſcaped the Enemy as before, and came ſafe to *Camillus*, and *Camillus* to the ſafety of his Countrey.

Plut. Parall. in Camillo, p. 141. Liv. hiſt. l. 5. p. 102. Zon. Annal. tom. 2. p. 61

6. In the Reign of *Tham* King of *China*, there was a *Colao*, an Officer not unlike that of our Duke, who having been Tutor to the King, was very powerful with him, and to preſerve himſelf in his Grace and Favour, ſtudied more to ſpeak what would pleaſe the King, then to tell him the truth for the good of his Eſtate. The *Chineſes* forbare not to ſpeak of it amongſt themſelves, and to tax the flattery of this *Coloa*; once ſome Captains of the Guard were diſcourſing this Point at the Palace; when one of them being a little warmed with the Diſcourſe, ſecretly withdrew himſelf, went into the Hall where the King was, and kneeling down upon his knees before him; the King asked what

Alvarez. Semed. hiſt. China, part. 1. c. 22. p. 109, 110.

what he would have? *Leave*, ſaid he, *to cut off the head of a flattering Subject. And who is that*, ſaid the King? *Such a one who ſtands there*, replied the other. The King in a rage; *What*, ſaid he, *againſt my Maſter dareſt thou to propound this, and in my Preſence too? Take him away, and ſtrike off his head.* When they began to lay hands upon him, he caught hold of a wooden balanſter; and as there were many pulling of him, and he holding with a great deal of ſtrength, it brake: by this time the King's heat was over; he commands they ſhould let him go, and gave order that the balanſter ſhould be mended, and that they ſhould not make a new one, that it might remain a witneſs of the Fact, and a memorial of a Subject, that was not afraid to adviſe his King, what he ought to do.

Lipſ. Monit. l. 1. c. 7. p. 96.

7. *Phocion* the *Athenian* was a man that ſtood with unmoveable conſtancy againſt the Multitude, the Nobles, Fortune and Death it ſelf. There was once an Oracle recited at *Athens*; *viz.* that there was amongſt them one ſingle man that ever diſſented from the agreeing opinions of all the reſt. All the people were enraged, and enquired after that man. *Now, pray*, ſaid *Phocion, ſurceaſe your enquiry, I am the man you ſeek for; for not one thing of all that you do did ever pleaſe me.*

Bak. Chron. p. 144.

8. In a Parliament at *Salisbury*, in the twenty fifth year of King *Edward* the Firſt, the King requires certain of his Lords to go to the Wars in *Gaſcoigne*, which needed a preſent Supply, by reaſon of the death of his Brother *Edmund*; but all the Lords made excuſes each for themſelves: Whereupon the King in great rage threatned they ſhould either go, or he would give their Lands to others that would. Upon this *Humphry Bohune*, Earl of *Hereford*, High Conſtable; and *Robert Bigod* Earl of *Norfolk*, Marſhal of *England*, made their Declaration, that if the King went in Perſon they would attend him, otherwiſe not: which Anſwer offended the King more; and being urged again, the Earl Marſhal proteſted he would willingly go thither with the King, and march before him in the Van guard, as by right of Inheritance he ought to do. But the King told him plainly he ſhould go with any other, though he went not himſelf in perſon. *I am not ſo bound*, ſaid the Earl, *neither will I take that Journey without you.* The King ſwore, *By God, Sir Earl, you ſhall go or hang. And I ſwear by the ſame Oath*, ſaid the Earl, *that I will neither go nor hang*; and ſo departed without leave.

Dinoth. memorab. l. 3. p. 160.

9. *Avidius* being General of the Army, when a part of the Auxiliaries without his privity had ſlain three thouſand of the Sarmatians upon the Banks of the *Danubius*, and returned with a mighty Spoil; the Centurions expecting mighty Rewards, for that with ſo ſmall Forces they had overthrown ſo great a number; but he commanded them to be ſeized, and crucifyed. *For*, ſaid he, *it might have fallen out that by a ſudden eruption of the Enemy from ſome Ambuſh, the whole Army might have been hazarded.* But upon this Order of his a Sedition aroſe in the Army, when he ſtraight goes forth into the midſt of the Mutineers unarmed, and without any Life-Guard; where unappalled, he ſpake in this manner: *Kill me if you dare, and give a glorious inſtance of your corrupted Diſcipline.* When they ſaw his undaunted boldneſs they all grew quiet, and willingly ſubmitted themſelves to Diſcipline; which thing not only preſerved the Romans themſelves in obedience, but ſtruck ſuch an awe into the Barbarians, that they ſent Ambaſſadors to *Antonius* to grant them Peace for an hundred years; for they were aſtoniſhed above meaſure to find ſuch Authority in Military Laws, as that by the Judgment of the Roman General even they were condemned to die, who had glorioufly (though unlawfully) overcome.

Plut. in Alexandr. p. 675.

Val. Max. l. 3. c. 8. p. 92.

Q. Curtius libr.

Zon. Annal. tom. 1. f. 32.

Zuing. Theatr. vol. 1. l. 1. p. 119.

10. *Alexander* the Great being in *Cilicia*, was detained with a violent Diſeaſe; ſo that when all other Phyſicians deſpaired of his health, *Philip* the Acarnanian brought him a potion, and told him if he hoped to live he muſt take that. *Alexander* had newly received Letters from *Parmenio*, wherein he adviſed him to repoſe no truſt in *Philip*, for he was bribed to deſtroy him by *Darius* with a mighty Summ of Gold. *Alexander* held the Letters in the one hand, took the Potion in the other, and having ſupped it off, ſhewed *Philip* the Contents of them; who, though incenſed at the ſlander caſt upon him, yet adviſed *Alexander* to confide in his Art; and indeed he recovered him.

Lipſ. monit. l. 1. c. 7. p. 110, 111.

11. *Charles* the Fifth, Emperor of *Germany*, had his Forces and Camp at *Ingolſtadt*, and was compaſſed about with a huge number of Confederated Enemies, yet would he not fight, whether becauſe ſome Forces he expected were not yet come, or that he foreſaw a ſafe and unbloody Victory: In the mean time the Enemy, that abounded with great Guns, thundered amongſt his Tents in ſuch manner, that ſix thouſand great Shot was numbred in one day; ſo that the Tents were every where boared through, the Emperor's own Tent eſcaped not the fury of the Guns; men were killed at his back, on each ſide of him, and yet the Emperor changed not his place, no nor his carriage, nor his Countenance. And when his Friends entreated him that he would ſpare himſelf, and all them in him; ſmiling, he bad them be of good courage, for no Emperor was ever killed with a great Gun. Theſe things are ſhort in the relation, but ſo mighty to conſider of, as to deſerve the memory and applauſe of Ages to come. The like conſtancy and gravity in all his actions and behaviour accompanied him throughout his whole life.

Bak. Chron. p. 133.

12. In the Reign of King *Henry* the Third was *Simon Montford* Earl of *Leiceſter*; a man of ſo audacious a Spirit, that he gave King *Henry* the lye to his face, and that in the preſence of all his Lords, and of whom it ſeems the King ſtood in no ſmall fear; for paſſing one time upon the *Thames*, and ſuddenly taken with a terrible Storm of Thunder and Lightning, he commanded to be ſet on Shore at the next Stairs, which happened to be at *Durham*-houſe, where *Montford* then lay; who coming down to meet the King, and perceiving him ſomewhat frighted with the Thunder, ſaid unto him; *Your Majeſty need not fear the Thunder, the danger is now paſt. No* Montford, ſaid the King, *I fear not the Thunder ſo much as I do thee.*

Speed's hiſt. p. 440.

13. *Malcolme* King of Scots beſieging *Alnwick* Caſtle, an Engliſh Knight unarmed, only having a light Spear in his hand, on the end of which he bare the Keys of the Caſtle, came riding into the Camp; where being brought to the King, couching his Spear as though he intended to preſent him with the Keys, ran him into his left eye, left him dead; hence ſome ſay came the name *Pierceye*: the Knight by the ſwiftneſs of his Horſe eſcaped.

CHAP.

CHAP. XXXVIII.

Of the immoveable Constancy of some persons.

THis admirable Vertue is to the Soul as the Ballast to the Ship, it keeps it steady and preserves it from fluctuation and uncertainty, at such times as any tempest of adversity shall assault it. It holds the middle place betwixt levity and obstinacy of the Mind, and being now to give some examples thereof, let none be displeased that I make choice of one of the other Sex to begin with, seeing a more illustrious one is not very easily to be met with.

Olear. voyages and Travels of Embassadors. l. 3. p. 132, 133.

1. The Baron *de Raymond* having married the Daughter of an English Gentleman called *William Barnsley*, soon after to comply with the great Duke of *Moscovy*, he changed his Religion: Now the Law of the Country is, that if in a family the Husband or Wife be of theirs, the rest shall be inforced to profess it, so that by this Law his Wife was to follow his example: Her Husband first used all the mild means imaginable, but finding so great a constancy on the other side, was forced to recur to the Authority of the great Duke and Patriarch. These offered her at first great advantages, but she though but fifteen years of age, (and the handsomest Stranger in the Country) cast her self at the Dukes feet, praying him rather to take away her life, than to force her to a belief she was not satisfied of in her Conscience. The Father used the same submission but the Patriarch put him off with Kicks, told him that she was to be treated as a Child, and baptized whether she would or no. Accordingly she was dragg'd to a Brook where she was rebaptiz'd, notwithstanding her protestations she made against it, when they plunged her in the water she drew in along with her one of the Religious Women, when they would oblige her to detest her former Religion she spit in their faces, and would never abjure. After her Baptism she was sent to *Stuatka* where her Husband was Governour, where she staid the three years of his Government: Those expired he returned to *Mosco* and there dyed, she then thought she might profess the Protestant Religion, but that would not be permitted, her two Sons were taken from her, and she with a little Daughter was sent to the Monastery of *Belossora*, where she lived five years amongst the Nuns, in all which time she was not suffered to speak with any, and but once (by the means of a German) heard of her friends. The Patriarch dying she got out of the Monastery, and his Successor allowed her Liberty of Conscience at her own house, and to give and receive visits: I often visited this virtuous Lady in this condition, and have heard that she dyed some two years since, constant in her Religion to the last gasp. I may add, that her Father *William Barnsley* dyed in *England* not long since, aged one hundred twenty six years, after he had married a second Wife at one hundred: The former History commenced *Anno Dom.* 1636.

Plut. paral. in Poplicolâ p. 104.

2. *Tarquinius* the Son of *Demaratus*, in the Sabine War had vowed a Temple to *Jupiter Capitolinus*. *Tarquinius Superbus* the Son of him that had vowed it, built it but dedicated it not, as being expelled *Rome* before it was perfectly finished. *Poplicola* one of the Consuls, had a great desire to dedicate this Temple, but the dedication thereof fell to *M. Horatius* his Colleague in the Consulship: All were assembled in the Capitol for this purpose, *Horatius* had commanded silence, other Rites were performed, and now (as the custom is) holding a Post in his hands, he was beginning to speak the words of dedication, when *M.* the brother of *Poplicola* who had long waited at the door for this occasion, spake aloud, *Consul, thy Son is dead of a Disease in the Army.* The Assistants were perplexed at this news, but *Horatius* not moved in the least; *Dispose then,* said he, *of his Carcass as you please, I shall not mourn at this time:* and so performed the rest of his dedication. His news was not true, but merely feigned by *Marcus* to divert *Horatius* from the Dedication in favour of his Brother: But however the constancy of the man is memorable, whether he in a moment discerned the fraud; or whether though he believed it yet was unmoved.

Fulgos. ex. l. 3. c. 8. p. 420.

3. *Pomponius* a Knight of *Rome* was in the Army of *Lucullus* against *Mithridates*, where (upon some engagement) he was sorely wounded and made a prisoner, being brought into the presence of that King, he was asked by him whether when he had taken care for the cure of his wounds he would be his friend? *Pomponius* with the constancy worthy of a Roman replyed; *That if he would be a friend to the people of* Rome *he would then be his, otherwise not.*

Val. Max. l. 3. c. 8. p. 91.

4. *Sylla* had seized upon the City of *Rome*, had driven out his enemies thence, and being in Arms had called the Senate together for this purpose, that by them he might speedily have *C. Marius* adjudged the enemy of the people of *Rome*. There was no man amongst them found, who had the courage to oppose him in this matter; only *Q. Scævola* the Augur being asked his opinion herein, would not declare his assent with the rest. And when *Sylla* began to threaten him in a terrible manner; *Though* said he, *you shew me all these armed Troops wherewith you have surrounded this Court, and though you threaten me with death it self, yet shall you never bring it to pass that to save a little old blood, I should judge* Marius *an enemy, by whom this City and all* Italy *it self hath been preserved.*

Ælian. var. hist. l. 9. c. 7. p. 237.

5. It was the saying of *Xantippe* concerning *Socrates* her Husband, that although there were a thousand perturbations in the Common-Wealth, yet did *Socrates* always appear with the same manner of countenance, both going out and returning into his house: For he had a mind equally prepared for all things, and so well and moderately composed, that it was far remote from grief and above all kind of fears.

Val. Max. l. 3. c. 8. p. 92.

6. *C. Mevius* was a Centurion in the Army of *Augustus*, in his war against *Anthony*, wherein after he had done many gallant things he was at last circumvented by an unexpected ambush of the enemy, taken prisoner and carried to *Alexandria*. Being in the presence of *Antonius*, he was by him asked how he should deal with him? *Cause*, said he, *my Throat to be cut, for neither by the obligations of saving my life, nor by the punishment of any kind of death, can I ever be brought to cease from being* Cæsars *Soldier, and begin to be thine.* But by how much the greater constancy he shewed a contempt of life, by so much the more easily did he obtain it, for *Antonius* in the admiration of his vertue, preserved him.

B. Compars S. rm. p. 103.

7. *Modestus* the Deputy of *Valens* the Emperour, sought to draw S. *Basil*, after many other Bishops, into the heresie of *Arrius*, he attempted it first with caresses, and all the sugar'd words that might be expected from one that was not uneloquent: Disappointed in his first essay, he reinforced his former perswasions with threats of exile and torments,

yea and death it self, but finding all these equally in vain, he returned to his Lord with this character of the man: *Firmior est quam ut verbis, præstantior quam ut minis, fortior quam ut blanditiis vinci possit.* That is, *he is so solid that words cannot overcome him, so resolute that threats cannot move him, and so strong, that Allurements cannot alter him.*

Ælian.var. hist.l.3.c.4. p.92. 8. *Dion* the Son of *Hyparinus*, and Scholar of *Plato*, was busied in the dispatch of publick affairs, when it was told him that one of his Sons was fallen out of the window into the Court-Yard, and was dead of the fall. *Dion* seemed to be nothing moved herewith, but with great constancy continued in the dispatch of what he was about.

Ælian.var. hist.l.3.c.5. p.93. 9. *Antigonus* the second, beheld when his Son was born dead upon the shoulders of some Soldiers that had thus brought him from the Battle, he looked upon him without change of countenance, or shedding a tear, and having praised him that he dyed like a brave Soldier and a valiant man, he commanded to bury him.

Fe'th. Resolves. cent. 2.c.11.p. 132. 10. When the aged *Polycarpus* was urged to reproach Christ, he tells the pro-Consul *Herod*, that fourscore and six years he had served him, and never was harmed by him, with what conscience then could he blaspheme his King that was his Saviour: And being threatned on with fire if he would not swear by *Cæsars* fortune, he tells him that it was his ignorance that made him expect it, *For*, said he, *if you know not who I am, hear me telling you that I am a Christian:* And when at the fire they would have fastned him to the Stake, the brave Bishop cryes out to let him alone as he was, for that God who had enabled him to endure the fire, would enable him also without any chains of theirs to stand unmoved in the midst of flames: so with his hands behind him unstirred he took his Crown.

Gaulter.tab. chron.p. 287. 11. *Valens* an Arrian Emperour, coming to the City of *Edessa*, perceived that the Christions did keep their Assemblies in the fields, (for their Churches were demolished) whereat he was so enraged that he gave the President *Methodius* a box on the ear, for suffering such their meetings: commanding him to take along with him a cohort of Soldiers, and to scourge with Rods and knock down with Clubs as many as he should find of them. This his order being divulged, there was a Christian woman who with her Child in her Arms, ran with all speed towards the place, and was got amongst the ranks of those Soldiers that were sent out against the Christians, and being by them asked whither she went and what she would have? She told them that she made such hast, lest she and her little Infant should come too late, to be partakers of the Crown of Christ amongst the rest of those that were to suffer. When the Emperour heard this he was confounded, desisted from his enterprize, and turned all his fury against the Priests and Clergy.

Luth Colloq. mensa.p.248. 12. *Henry* Prince of *Saxony*, when his Brother *George* sent to him that if he would forsake his faith and turn Papist, he would leave him his Heir. But he made him this answer, *Rather than I will do so, and deny my Saviour Jesus Christ, I and my* Kate *each of us with a staff in one hand, will beg our bread out of his Countryes.*

Val. Max. 3.c.8.p.9. 13. *Quintus Metellus Numidicus*, when he perceived whereunto the dangerous endeavours of *Saturninus* the Tribune of the people tended, and of what mischievous consequence they would prove to the Common-Wealth, unless they were vigorously opposed, rather than he would suffer the Law he proposed to pass by his Suffrage, he chose to go into banishment. What greater constancy can there be than that of this man, who rather than to consent to a hurtful law, would be forced from his Country, wherein he had attained to the principal dignity and honour.

CHAP. XXXIX.

Of the great Confidence of some men in themselves.

THis manner of confident behaviour, if founded in extraordinary military skill and vertue, in an uncommon integrity and uncorruptness of manners, or some special improvement and proficiency in learning, for the most part hath an happy event, 'tis far otherwise when it proceeds from an humour of immoderate boldness or impudent boasting. If these that follow had unwonted and unusual successes, it was because they were men of as admirable virtues.

Val.Max. l. 3.c.7.p. 83. 84. 1. The Roman Army in *Spain* was oppressed, and the greater part of it cut off by the Punick forces, all the Nations of that Province had embraced the friendship of the Carthaginians, and there was now no commander of ours, that dared to undertake in an affair of that desperation, when *P. Scipo* at that time but twenty four years of age, stepped up and promised that he would go, which confidence of his gave hopes to the people of *Rome* both of safety and victory. The same confidence he used in *Spain*, for when he besieged the Town of *Badia*, and that several persons stood before his Tribunal, he adjourned to a house within the Walls of the City, commanding them to make their appearance there upon the next day. Soon after he took the City, and at the time and in the place ascending his Tribunal he did them Justice. With the same confidence, though forbidden by the Senate, he passed out of *Sicily*, into *Affrica*, and when there having taken some Spyes that *Hannibal* had sent into his Army, he neither punished them, nor enquired of the Forces or order of the Carthaginians, but leading them through all his Troops, he asked if they had seen as much as they desired, and so sent them away in safety. Also when *M. Nævius* Tribune of the People, (or as others say the two *Petilii*) had accused him to the people; he came into the *Forum* with a great Retinue, and mounting the Desk he put a Triumphant Crown upon his Head, and thus spake. *This day ye Romans, I forced* Carthage *whose hopes were then too high, to stoop to your commands, and therefore it is but equal, that you with me should go to the Capitol to render thanks to the Gods.* Glorious was the event of these words, for the whole Senate, and all the Order of Knights, and the Body of the Commons, accompanied him to the Residence of *Jupiter*. The Tribune must now deal with the people in their Absence, for he was deserted and left alone in the *Forum*, to his great reproach, so that to disguise his shame, he was forced to follow the rest unto the Capitol, and instead of an accuser, became the honourer of *Scipio*.

There

Val. Max. lib. 3. cap. 7. p. 75.

2. There was a great scarcity and dearth at *Rome* when *C. Curatius* Tribune of the People, cansed the Consuls to appear in presence of the people, there he would have it enacted, that touching the buying of Corn, and for the sending Legats to dispatch that Affair, they should propose it to the Senate. *P. Nasica* apprehending this inconvenient he opposed it: whereat the people about him began to clamor, he on the other side unappall'd, thus roundly took them up: I pray you Romans said he, hold your tongues, for I my self do better understand what is profitable for the Commonwealth, then any or all of you. At the hearing of these words, all the people, with a silence full of veneration, shewed they had a greater respect unto his Autority, then they had unto their own food.

Val. Max. lib. 3. cap. 7. p. 85.

3. *P. Furius Philus* the Consul, when the Province of *Spain* fell to him by lot, and that *Q. Metellus* and *Q. Pompeius* both Consular Persons, and both his vehement enemies, had often upbraided him, with his going thither as a place he most desired to go to; he compelled them both to go with him as his Legates; A noble confidence this was, I had almost said, some what rash too: that dared to have two so sharp hatreds so near him, and to endure his enemies in such place about him, as was scarce safe to him had they been his friends.

Val. Max. lib. 3. cap. 7. p. 86.

4. *L. Crassus*, in his Consulship, had the Province of *Gallia* fallen to him by lot, whither when *C. Carbo* came (whose father he had condemn'd) as a spy upon all his actions, he not only did not remove him thence as he might have done, but he also did assign him a place in his tribunal, nor did he take cognizance of any affair, but in his presence and by his advice. So that fierce and vehement *Carbo*, got nothing by this Journey of his into *Gallia*; but only to understand, that his guilty Father had been sent into Exile, by the Sentence of a most upright Person.

Val. Max. lib. 3. cap. 7. p. 86.

5. These were also Examples of the Publick Confidence, that in the War against *Pyrrhus*, when the *Carthaginians* of their own accord sent one hundred and twenty Ships to *Ostia*, as a Guard for the *Romans*; the Senate then voted that Legats should be sent to their Admiral to tell him that the *Romans* were wont to make such Wars, as they were able to manage with their own Forces; and that therefore he should return with his Navy. In like manner when after the Battle at *Cannæ*, the *Roman* strength was almost exhausted, yet even at that time they dared to send recruits to their Army in *Spain*. Hence it was, that the very place where the Enemies Camp was, (*Hannibal* being then at the Gates of *Rome*) was sold for no less, than if the *Carthaginians* had not been there. Thus to behave themselves in adversity; what was it but to make Fortune (ashamed of her former persecutions) to return to their assistance.

Val. Max. lib. 3. cap. 7. p. 88.

6. *Hannibal* was an Exile with *Prusias* King of *Bythnia* and advised the King to give Battle, when the King told him, that the Entrails of the Sacrifice did not portend well at that time,; *And what*, said he, *wilt thou rather give credit, to the Liver of a Calf, than to an old and experienced Commander?* if you look upon the words they are short and concise, but considering the sense they are copious and full. For he therein laid before him at once the two *Spains* taken from the *Romans*; the Forces of *Gaul* and *Liguria* reduced under his Power, a new Passage made over the tops of the *Alps*; the Memorial of his Victory at the Lake *Thrasimene*; the Noble Monument of his Glorious Atchievements at *Cannas*, the Possession of *Capua*, and the endangering of all *Italy* it self; all which considered, he could not bear that the Entrails of a single Sacrifice should be preferred to the glory he had acquired by a long experience. And indeed for the exploration of warlike sacrifices, and a right estimation of Military Affairs; more was to be allowed to the breast of *Hannibal*, than to all the little fires, and all the Altars of *Bithinia*, *Mars* himself being the Judge.

Chetw. hist. collect. cent. 4. p. 97.

7. *Cæsar* being in disguise with three Servants entred a Brigandine, intending to cross the Sea, but coming down the River to enter the Sea, it was so troubled and tempestuous that the Pilot not daring to pass further would have returned. Then *Cæsar* discovered his Face, and said, *Fear not, thou carriest* Cæsar *and his Fortune.*

Melch. Adam. in vit. Germ. medic. p. 35.

8. *Paracelsus* was exceedingly sharp and vehement against the Followers of *Galen*, and looked upon them in a manner as Persons of no value at all: So that some where he thus breaks out upon them, and at the same time most highly applauds himself. *Take you notice of this*, saith he, *that the very foolishest hair which grows upon the hinder part of my head* (for he was somewhat bald behind) *knows more than you and all your Writers, and the Buckles upon my Shoos are more learned than your Masters* Galen *and* Avicenna; *and this Beard of mine has more experience than all your Universities put together; and I am apprehensive of the very hour, wherein the Sows will drag you through the dirt.* He hissed at all the Ancients, not excepting *Hippocrates*, *Galen* and *Aristotle* himself; and he boasted that they being exploded (who by the consent of so many Ages had been the Princes of Philosophy and Physick) he was now come, who was a Philosopher according to the Light of Nature, and not the Dictates of men, and that in Physick he was the most absolute Monarch.

Fulgos. Ex. lib. 3. cap. 7. p. 401.

9. There were continual Contentions betwixt *Nicias* and *Cleon*, in the Administration of the Commonwealth at *Athens*: but *Nicias* had the reputation of the most skilful and experienced Commander. It fell out that the *Greeks* being overthrown by the *Athenians*, four hundred *Spartans* retired themselves into the Island *Stagyra*. The *Athenians* passionately desired to have these men in their hands, and therefore besieged them in the Island with their Forces; but whereas the extremity of the Weather, the Fortification of the Place, and the Valour of the Defendants kept them from being Masters of their wishes; all the fault was laid upon *Nicias* who had the Chief Command in the business. *Cleon* often contended with him about it, and at last grew so fervent therein, that he openly said, *That if the Supreme Command in that expedition should be committed to him alone, he would render them a very good account of it in a short time.* This Province was therefore decreed to *Cleon* alone, and such a marvellous confidence he had, that at his departure from *Athens* he gave out, that within the compass of twenty days, he would have those besieged *Lacedemonians* in his hands either dead or alive. Fortune favoured this boldness of his, and that which *Nicias* an experienced Leader thought very difficultly to be compassed at all, that *Cleon* brought to pass within the time he had designed; and having seised the Place, and slain some of the Defendants, he brought the rest Prisoners to *Athens*.

Fulgos. Ex. lib. 3. cap. 7. p. 402.

10. *Agesilaus* King of *Sparta* was then in his Youth, when to the terrour of all the *Grecians*, the Fame went that the *Persians* were resolved upon the Invasion of *Greece* with a Mighty Army. At this time *Agesilaus* made offer to his Citizens, that

with a ſmall Army, he would not only defend his Country but would alſo paſs over into *Aſia*, and there obtain of the *Perſians* a notable Victory, or at leaſt an honourable Peace. The *Spartans* conceiving good hope from this confidence of his, gave him the leading of ten thouſand Souldiers well armed; with theſe Forces *Ageſilaus* went into *Aſia*, overthrew the *Perſians* in Battle; whence being recalled by his Citizens, joyful and victorious he brought home his Army ſo intire, that he had loſt very few of them.

Fulgoſ. Ex. lib.3.cap.7. p.405.

11. *Antigonus* had newly taken upon him the Name and Dignity of King of *Macedon*, when it was told him that the People were openly diſcontented therewith, he conſcious to himſelf of his manifold virtues, in the ſight of the People, layd down his Crown and Scepter; then he recited the Heads of thoſe things which he had performed with great Valour and Glory; after which he openly admoniſhed them, that if they knew any man more worthy of the Kingdom than himſelf, that they ſhould at their pleaſure diſpoſe of Crown and Scepter to that Perſon. With this confidence of mind, he ſo moved the People, that all of them (of their own accord) adviſed him to reaſſume the Kingdom, and beſought him thereunto with moſt earneſt entreaties; which yet he conſtantly refuſed to do, till they had taken condign puniſhment of the Authors of the Sedition.

Fulgoſ. Ex. lib.3.cap.7. p.406.

12. *Cato* the Elder ſhewed no leſs confidence, when he moved for the Cenſorſhip againſt his Competitors; for being got up into a Place whence he might be conveniently heard, he ſpake openly in theſe Terms: *That the manners of the* Romans *ſtood in need of a ſharp and ſevere, and not a faint hearted Phyſician: That hereupon ſuch as were vitious, becauſe they knew him, did ſhun his Cenſorſhip, and gave their Votes to his Competitors, that they might have none to look into, and correct their Miſcarriages. If therefore the* Roman *people, had any regard for Virtue and deteſtation of Vice; if they deſired the manners of* Rome *ſhould be reſtored to their ancient frugality; they ſhould then make choice of him and* Valerius Flaccus *to be their Cenſors.* The People were moved with this Oration, and preferring him before others, voted him the Cenſorſhip; which he adminiſtred with that integrity, that the People erected him a Statute in the *Forum*, with this Inſcription; *That* Cato *the Cenſor had merited the Honour of that Statue; for that by his prudence he had reduced the looſe manners of the* Romans, *to their priſtine Frugality and Virtue.*

Fulgoſ. Exs lib.3.cap.7. p.418.

13. *Balthazar Coſſa* applied his mind to his Studies for ſome time with great diligence at *Bononia*; thence he put himſelf upon the way towards *Rome*, and being asked why he would go to *Rome? That* (ſaid he) *they may chooſe me Pope*; and this he ſaid in good earneſt, not long after he was made Cardinal by *Alexander* the Fifth, and ſucceeded him in the Popedom by the name of *John* the Twenty Fourth.

CHAP. XL.

Of the Great Reverence ſhewed to Learning and Learned Men.

Cauſſ. holy C. tom.1. l. 2.p.59.

Theſmopolis was a Stoick Philoſopher, and was kept in the Houſe of a Great *Roman* Lady; ſhe once called him aſide, and uſed much Diſcourſe with him concerning his Capacity, his Virtue and Worth; ſhe reſolved to beſtow a great Office upon him, and what ſhould it be, but to take charge of her Little Bitch, which was ready to Whelp. The inconſiderable rudeneſs of this Lady ſhews ſhe then took more care of her Bitch, than ſhe had formerly taken of her ſelf, and had Learned Men never met with more Worthy Patrons; the World (though never ſo well inlightned by the Sun) had been but a wide Dungeon of uncomfortable darkneſs; but the beſt of it is, they have found fairer reſpects from the greateſt of Princes, yea and the moſt barbarous Nations.

Martin. Martinii bel.Tartar. p.284.

1. *I dwelt*, ſaith *Martinus Martinius*, *in the City of* Venxus, *in a fair Houſe; the City and People being all in a tumult, by reaſon of the* Tartar's *approach: Aſſoon as I underſtood it, I fixed over the faireſt Gate of the Houſe, a Red Paper, very long and broad, with this Inſcription upon it. Here dwells the* European *Doctor of the Divine Law; likewiſe at the entrance of the greater Hall I ſet out my greateſt and faireſt bound Books, to theſe I added my Mathematical Inſtruments, Perſpective, and other Optick Glaſſes, and what elſe I thought might make the greateſt ſhew; and withal I placed the Picture of our Saviour upon an Altar erected for that purpoſe; by which fortunate Stratagem, I not only eſcaped the violence and plunder of the common Souldiers, but was invited and kindly entertained by the* Tartarian *Vice-Roy.*

Lipſ.mon. lib.1.cap.8. p.117. Plin.lib.7. cap.29. p. 171. Lonicer. Theat. p. 307. Sabell. Ex. lib.7.cap.5. p.389. Lipſ.monit. lib.2.p. 407.

2. *Alexander* the Great having found amongſt the Spoils of King *Darius*, his Perfumier, or Caſquet of ſweet Ointments, richly embeliſhed with Gold, coſtly Pearls, and Precious Stones; when his Friends about him ſhewed him many uſes that curious Cabinet might be put to: *It ſhall ſerve*, ſaid he, *for a Caſe for* Homer's *Works:* alſo in the forcing and Saccage of the City of *Thebes*, he gave expreſs commandment, that the Dwelling Houſe, and the whole Family of *Pindarus* the Poet ſhould be ſpared; he cauſed alſo the City where *Ariſtotle* his Maſter had been born to be rebuilt, and ſeeing a Meſſenger coming to him with a chearful countenance, as one that brought him good News: *What*, ſaid he, *canſt thou tell me that* Homer *is alive again?*

Plin. lib.7. cap.30. p. 171. Solin. cap. 7.p.197. Sabell. Ex. lib.7.cap.5. p.388.

3. *Dionyſius* the Tyrant though otherwiſe proud and cruel, being advertized of the coming of *Plato*, that great Philoſopher: ſent out a ſhip to meet him adorned with goodly ſtreamers: and himſelf mounted a chariot drawn with four white horſes, gave him the reception of a great King, at the Haven where he diſembarked and came on ſhore.

Plin. lib.7. cap.30. p. 171. Solin.cap. 7.p.197. Sabell. Ex. lib.7.cap.5. p.390.

4. *Pompey* the Great, after he had ended the War with *Mithridates*, went to viſit *Poſidonius* that Renowed Profeſſor of Learning, and when he came to his houſe, gave ſtraight Commandment to his Lictours that they ſhould not (after their uſual manner with all others) rap at the door. This Great Warrior to whom, both the Eaſt and Weſt parts of the World had ſubmitted:

veyl'd

veil'd as it were the *Roman fasces*, and the Ensigns of his Authority, before the door of this Philosopher.

Plin.l.7. c.30.p.172 5. The Kings of *Ægypt* and *Macedon* gave a singular testimony, how much they honoured *Menander* the Comical Poet, in that they sent Embassadors for him; and a Fleet to waft him for his more security: though he more esteemed of his private studies, then all the honours designed for him, by the bounty and favour of these great Princes.

Plin.l.7. c.30.p.172 6. In the first Publick Library that ever was erected in *Rome*, there was also set up the Statue of *M. Varro* that Learned man; and for his greater Honor, it was also done while he himself was yet living.

Zuing. Theat.vol.1 l.1.p.39. 7. *Pomponius* saith in his fourth book of the *Pandects*; By reason of the desire I have to learn, (which to this seventy and eight year of mine age, I have ever looked upon as the best account to desire to live,) I am mindful of this sentence, which is said to be one of *Julians*; Though I had one foot in the grave, yet should I have a desire to learn something.

Zuing.vol. 1.l.1.p.39. 8. *Claudius Cæsar* eraz'd the name of a *Greek* Prince, out of the Roll of the Judges, because he understood not the Latine Language, and sent him to travel.

Lipsmonit. l.1.c.8. p.115. 9. *Solon* the *Athenian*, travelled as far as *Ægypt*, *Cyprus*, nay survey'd all *Asia*, and this for no other reason, then the desire he had to encrease his knowledge: which was so great and constant, that it was his saying, By learning every day something, I am grown old. About the time of his death, when he lay languishing upon his bed, he raised up his head to hearken to some friends of his discoursing at his bed side, and when they asked him to what purpose, he did so? he gave that Noble answer, that I may die the more Learned.

Lipsmonit. l.1.c.8. p.121. 10. *Theodosius* the younger, continually turn'd over the Greek, and Latine Historians: and that with such eagerness, that whereas he spent the day in Civil and Military affairs; he set apart the night for the Lecture of them, and that neither himself might be disturbed in his reading; nor any of his servants constrain'd to watch with him: he caused a Candlestick to be made with that artifice, as to supply the light with oyl, of its own accord, as oft as there was any want.

Lipsmonit. l.2.c.18. p.411. 11. The Greek Emperor *Leo*, was exceeding bountiful to Learned Men, and when once an Eunuch of his told him, that such expences were fittest to be made upon his men of War. I would said he it might come to pass in my time, that the Salaries of the Soldiers might be spent upon the Professors of the Liberal Arts.

Lipsmonit. l.1.c.8.p. 123,124. 12. *Alphonsus* that great King of *Naples* was wont to say, he had rather suffer the loss of his Kingdoms (and he had seven) then the least part of his Learning: nor did he love it only in himself, but others, it is to this King that we are indebted, for *Laurentius Valla*, *Antonius Panormitanus*, *Bartholomæus Faccius*, *Georgius Trapezuntius*, *Joannes Aurispa*, *Jovianus Pontanus*, and a considerable number of Juniors to them: He set up Universities and erected or adorned Libraries up and down in his Kingdoms, and a choice book was to him the most acceptable present of all other: In his Ensigns he carried Pourtray'd an Open Book, importing that knowledge drawn from thence became Princes, when he heard the King of *Spain* should say, that Learning was below Princes he said angrily; it was the voice of an Ox and not a Man: As for himself, he read *Cæsar* and *Livy* with great diligence; he translated the Epistles of *Seneca* into Spanish with his own hand; so conversant in the Sacred Writings, that he said he had read over the Old and New Testament with their glosses fourteen times: all this he did being stricken in years; for he was fifty before he intermedled with studies, his improvement therein having been neglected in his younger time, and yet we may say of this Prince, how great a man was he both at home and abroad? a greater both in virtue and fortune, *Europe* hath not seen.

Lipsmonit. l.1.c.8. p.127. 13. The Emperor *Charles* the fifth, being at *Genoa*; was entertained with an Oration in Latin, and when he found that he could not fully comprehend the sense of it, with a sad countenance he made this ingenuous confession, that he now underwent the punishment, of his youthful negligence, and that his Master *Hadrianus* was but too true a Prophet, when he told him (as he often had) that one day he would surely repent it: *Paulus Jovius* who was then present, and an ear witness, hath related thus much of that great Prince.

Burt.Mel. par.3.§ 1. p.392. Heidf.in Sphin.c.15. p.534,535. 14. It is reported of *Magdalene* Queen of *France*, and wife to *Lewis* the Eleventh by birth a Scottish Woman, that walking forth in an Evening, with her Ladies, she espied *M. Alanus* one of the Kings Chaplains: an old hard favored man, lying fast asleep in an Arbor, she went to him, and kissed him sweetly. When the young Ladies laught at her for it; she reply'd that it was not his person, that she did bear that Reverence and respect unto, but the Divine beauty of his soul.

Chetw.hist. coll.Cent. 3.p.82. 15. The Great *Theodosius* used frequently to sit by his Children, *Arcadius* and *Honorius*, whilest *Arsenius* taught them: he commanded them to give their Master the same respects as they would unto himself, and surprizing them once sitting and *Arsenius* standing he took from them their Princely Robes, and restored them not till a long time after, nor without much entreaty.

Chetw.hist. collect.Cent. 3.p.83. 16. *Marcus Aurelius* shewed great piety and respect to his teachers and instructers: he made *Proculus* Proconsul, and took *Junius Rusticus* with him, in all his expeditions, advised with him in all his publick and private business, saluted him before *Præfecti prætorio*, designed him to be second time Consul, and after his death, obtained of the Senate publickly to erect his Statue.

Speed.hist. p.250. 17. *Claudius Tacitus* the Emperor a great favourer of Learned Men, commanded the works of *Tacitus* the Historian to be carefully preserved in every Library, throughout the Empire, and ten times every year to be transcribed at the publick cost; notwithstanding which many of his works are lost.

CHAP.

CHAP. XLI.

Of the exceeding intentnefs of ſome men upon their Meditations and Studies.

THe Greek Writers extol to the heavens the Gallantry of one *Cynægirus* an *Athenian*; who in the famous battel at *Salamine* againſt the Perſians, laid hold upon one of their Ships with his right hand, and that cut off, with his left, when that alſo was loſt he endeavoured to retain it with his teeth: No leſs is the conſtancy of theſe illuſtrious perſons to be wondred at, ſome of whom no conſideration whatſoever, unleſs the indiſpenſable laws of neceſſity or death it ſelf could be able to divorce from their dear ſtudies.

Clarks mirr. c.77.p.349. 1. *Thuanus* tells of a Countryman of his called *Franciſcus Vieta*, a very learned man, who was ſo bent upon his ſtudies, that ſometimes for three days together he would ſit cloſe at it, *ſine cibo & ſomno, niſi quem cubito innixus, nec ſe loco movens capiebat. Without meat or ſleep, more than what for mere neceſſity of nature, he took leaning on his Elbow, without moving out of his place.*

Clarks mirr. c.82.p.358. 2. Dr. *Reynolds* when the Heads of the Univerſity of *Oxford* came to viſit him in his laſt ſickneſs; which he had contracted merely by his exceeding pains in his ſtudies, (whereby he brought his withered body to be a very Sckeleton) they earneſtly perſwaded him that he would not (*perdere ſubſtantiam propter accidentia*) *looſe his life for learning*, he with a ſmile anſwered out of the Poet,

Nec propter vitam vivendi perdere cauſas,

Nor to ſave life loſe that for which I live.

Zuing. Theatr. vol.4.l. 3.p.682. 3. *Chærephon* the familiar Friend of *Socrates*, was ſirnamed *Nycteris*, for that he was grown pale with nocturnal Lucubrations, and was ſo exceedingly emaciated and made lean thereby.

Zuing. Theatr. vol.1.l. 1.p.23. Fulgoſ. l.8. c.7.p.1044. 4. *Thomas Aquinas* ſitting at Dinner with *Philip*, or (as *Campanus* ſaith) with *Lewis* King of *France*, was on the ſudden ſo tranſported in his mind, that he ſtruck the board with his hand and cryed out, *Adverſus Manichæos concluſum eſt*; *The Manichees are confuted.* At which when the King admired; *Thomas* bluſhing, beſought his pardon, ſaying: That an Argument was juſt then come into his mind, by which he could utterly overthrow the opinion of the Manichees.

Zuing. Theatr. vol.1.l. 1.p.23. 5. *Bernardus* Abbot of *Claravalla*, had made a dayes journey by the ſide of the Lake *Lauſanna*, and now at Sun-ſetting being come to his Inne, and hearing the Fryers that accompanied him, diſcourſing amongſt themſelves of the Lake, he asked where that Lake was? When he heard he wondred, profeſſing that he had not ſo much as ſeen it, being all the time of his Journey ſo intent upon his meditations.

Val. Max. l. 8.c.7.p. 226. Zuing. theatr. vol.1.l. 1.p.24. 6. *Archimedes* who by his Machines and various Engines, had much and long impeded the victory of *M. Marcellus* in the Siege of *Syracuſe*, when the City was taken, was deſcribing Mathematical figures upon the earth, ſo intent upon them both with his eye and mind, that when a Soldier who had broke into the houſe, came to him with his drawn Sword and asked him who he was? He (out of an earneſt deſire, to preſerve his figure entire which he had drawn in the Duſt) told not his name, but only deſired him not to break and interrupt his Circle: The Soldier conceiving himſelf ſcorn'd, ran him through, and ſo confounded the draught and lineaments of his Art with his own blood. He loſt his life by not minding to tell his name, for *Marcellus* had given ſpecial order for his ſafety.

Heinſii orat. orat.1.p.4. 7. I remember I have often heard it from *Joſeph Scaligers* own mouth, that he being then at *Paris*, when the horrible Butchery and Maſſacre was there, ſate ſo intent upon the ſtudy of the Hebrew tongue, that he did not ſo much as hear the claſhing of Arms, the cryes of Children; the lamentations of Women, nor the Clamours or Groans of Men.

Sabell. Ex.l. 2.c.6.p.86. 8. St. *Auguſtine* had retired himſelf into a ſolitary place, and was there ſate down with his mind wholly intent upon divine meditations, concerning the myſtery of the ſacred Trinity, when a poor woman (deſirous to conſult him upon a weighty matter) preſented her ſelf before him; but he took no notice of her; the woman ſpake to him, but neither yet did he obſerve her: upon which the woman departs, angry both with the Biſhop and her ſelf, ſuppoſing that it was her poverty that had occaſioned him to treat her with ſuch neglect. Afterwards, being at Church where he preached, ſhe was wrap'd up in Spirit; and in a kind of Trance ſhe thought ſhe heard St. *Auſtin* diſcourſing concerning the Trinity; and was informed by a private voice, that ſhe was not neglected, as ſhe thought, by the humble Biſhop, but not obſerved by him at all; who was otherwiſe buſied: upon which ſhe went again to him, and was reſolved by him according to her deſire.

Sabell. Ex.l. 2.t.7. p.91. 9. *Thomas Aquinas* was ſo very intent upon his meditations and in his readings, that he ſaw not ſuch as ſtood before him, he heard not the voices of ſuch as ſpake to him, ſo that the Corporeal Senſes ſeemed to have relinquiſhed their proper Offices to attend upon the Soul, or at the leaſt were not able to perform them, when the Soul was determined to be throughly employed.

Vid. his life and death, prefix'd to Gregorii Poſthuma. p.3. 10. Mr. *John Gregory* of Chriſts-Church, by the relation of that Friend and Chamber-fellow of his, who hath publiſhed a ſhort account of his life and death, did ſtudy ſixteen of every twenty four hours for divers years together, and that with ſo much appetite and delight, as that he needed not the cure of *Ariſtotle*'s drowſineſs to awake him.

Lloyds ſtate worthies. p. 223. 11, Sir *John Jeffrey* was born in *Suſſex*, and ſo profited in the ſtudy of our Municipal Laws, that he was preferred ſecondary Judge of the Common Pleas, and thence advanced by Queen *Elizabeth* in *Michalmas* Term the nineteenth of her Reign, to be Lord Chief Baron of the Exchequer, which place he diſcharged for the term of two years to his great commendation. This was he who was called the plodding Student, whoſe induſtry perfected nature, and was perfected by experience. It is ſaid of him, *Nullus illi per otium dies exit, partem noctium ſtudiis vindicat, non vacat ſomno ſed ſuccumbit, & oculos vigilia fatigatos, cadenteſque in opere detinet. He ſpent no day idly, but part of the nights he devoted to ſtudy, he had no leiſure to ſleep, but when ſurpriſed by it for want of it, his weary eyes when cloſing and falling by reaſon of his overwatching, he ſtill held to their work, and compelled to wait upon him.*

Laert. l.5.p. 117,118. 12. *Ariſtotle* the Philoſopher, is ſaid to be ſo addicted to his meditations, that he unwillingly gave

gave way to that neceſſary repoſe, which nature called upon him for, and therefore to repreſs the aſcent of vapours, and thereby to hinder his being overtaken with ſleep, he uſed ſometimes to apply a veſſel of hot oyl to his Stomach, and when he ſlept he would hold a brazen Ball in his hand over a Baſin, that ſo when the Ball ſhould fall down into it, he might again be awaked by the noiſe of it.

Plat. de vitis pontif. p. 320, 321

13. *Calliſtus* the third hath this as part of his character, ſet down by the Pen of *Platina*, that he was ſparing in his diet, of ſingular modeſty in his ſpeech, of eaſie acceſs, and that although he was arrived to fourſcore years of Age, yet even then he remitted nothing of his uſual induſtry and conſtancy in his ſtudies, but both read much himſelf, and had others who read to him when he had any time to ſpare, from the great weight of his affairs.

Melch. Adam in vit. Germ. Med. p. 96.

14. *Jacobus Milichius* a German Phyſician, was ſo enflamed with a paſſionate deſire of Learning, that he would not ſpare himſelf even then when ill in reſpect of his health, and when old age began to grow upon him, when ſome of his friends would reprehend this over-eagerneſs of his, and his too much attentiveneſs to his ſtudies, his reply was that of *Solon*. γηϱάσκω δ' ἀιὲν πολλὰ διδασκόμενος. *i. e. I grow old in learning many things.* He was ſo careful and ſparing after watd of his time, that no man could find him at his own houſe, but he was either reading or writing of ſomething, or elſe (which was very rare with him) he was playing at Tables, a ſport which he much delighted in after dinner. After Supper and in the Night he was at his Studies and Lucubrations; which was the reaſon that he ſlept but little, and was alſo the cauſe of that diſeaſe which took away his life, for the over conſtant and the unſeaſonable intention of his mind in his ſtudies, was doubtleſs the occaſion of that affliction which he had in his Brain and Stomach, ſo that he dyed of an Apoplexy, *Nov.* 10th. 1559.

Melch. Adam in vit. Germ. Med. p. 295.

15. *Jacobus Schegkius* though he was blind many years together, had frequent fits of an Apoplexy, was in extreme age, and found therein a deficiency of all his ſtrength, yet could not he indulge himſelf in idleneſs, but continued then intent upon his thoughts and meditations, had one to read for him, and put forth moſt learned Commentaries upon the Topicks of *Ariſtotle*.

CHAP. XLII.

Of ſuch Perſons as were of choice Learning, and ſingular skill in the Tongues.

M. Adam, Germ. Med. p. 304.

WHen *Baſilius Amerbachius* heard of the death of *Theodorus Zuingerus*, a German Phyſitian, he ſighed, and brake out in theſe words; *Piget me vivere poſt tantum virum, cujus magna fuit Doctrina; ſed exigua ſi cum Pietate conferatur. It grieves me to live after ſo great a Perſon, whoſe Learning was great; but if compared with his Piety, but ſmall.* The Piety of theſe Perſons underwritten for ought I know, was as great as their Learning: however, ſince the Learning of moſt of them hath ſurvived them, we have the leſs reaſon to be ſorry that we come after them.

1. Wonderful is that Character which *Vives* gives of *Budæus*, himſelf being a man of eminent parts. France, ſaith he, *never brought forth a ſharper Wit, a more piercing Judgment; one of more exact diligence, and greater Learning; nor in this Age,* Italy *it ſelf. There is nothing written in Greek or Latin, which he hath not read and examined. He was in both theſe Languages excellent; ſpeaking both as readily, perhaps more, than the French, his Mother tongue. He would read out of a Greek Book in Latin, and out of a Latin one in Greek. Thoſe things which we ſee ſo excellently written by him flowed from him extempore. He writes more eaſily both in Greek and Latin, than the moſt skilful in thoſe Languages underſtand. Nothing in thoſe Tongues is ſo abſtruſe, which he hath not ranſack'd, and brought, as another* Cerberus, *out of Darkneſs into Light. Infinite are the ſignifications of Words, Figures, and Properties of Speech, which unknown to former Ages, by the only help of* Budæus, *ſtudious men are now acquainted with: and theſe ſo great and admirable things he (without the direction of any Teacher) learned merely by his own induſtry. I ſpeak nothing of his knowledge in the Laws; which being in a manner ruin'd, ſeem by him to have been reſtored: Nothing of his Philoſophy; whereof he hath given ſuch an Inſtance in his Books* De Aſſe, *which no man could compoſe without an aſſiduous converſation in the Books of all the Philoſophers.* He adds, that *notwithſtanding all this, he was continually converſant in Domeſtick and State Affairs at home and abroad in Embaſſies:* and concludes all with that Diſtich which *Buchanan* made of him.

Hakew. Apol. l. 3. c. 6. §. 1. p. 226.

Vives in l. 2. de civit. Dei, c. 17. p.

Gallia *quod* Græcia *eſt, quod* Gracia *barbara non eſt.*
Utraque Budæo, *debet utrumque ſuo.*

That France *is turn'd to* Greece, *that* Greece *is not turn'd rude.*
Both owe them both to thee, their dear great learned Bude.

2. *Toſtatus*, Biſhop of *Abulum*, at the age of two and twenty years (ſaith *Poſſevine*) attained the knowledge of all Arts and Sciences. For beſides Philoſophy and Divinity, Canon and Civil Laws, Hiſtory and the Mathematicks, he was well skill'd both in the Greek and Latin Tongues. So that it was written of him by *Bellarmin*,

Hakew. Apol. l. 3. c. 6. §. 1. p. 227.

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The Wonder of the World; for he
Knows whatſoever known may be.

He was ſo true a Student, and ſo conſtant in ſitting to it, that with *Didymus* of *Alexandria*, he was thought to have had a body of Braſs: and ſo much he wrote and publiſhed, that a part of the Epitaph engraved upon his Tomb was,

Primæ natalis luci, folia omnia adaptans
Nondum ſic fuerit pagina trina ſatis.

The meanning is, that if we ſhould allow three leaves to every day of his life from his very Birth, there would be ſome to ſpare: yet withal, he wrote ſo exactly, that *Ximenes* his Scholar, attempting to contract his Commentaries upon St. *Matthew*, could not well bring it to leſs than a thouſand leaves in Folio; and that in a very ſmall Print. Others alſo have attempted the like in his other Works, but with the ſame ſucceſs.

3. *Julius Cæſar Scaliger* was thirty years old before he

Leighs Relig. and Learn.l.5.c. 12.p.317, 318. *Lipſ.ep.cent. 2.e p.44.* *Jano Douſæ filio.*

he fell to ſtudy, yet was a ſingular Philoſopher, and an excellent Greek and Latin Poet. *Voſſius* calls him, *The Miracle of Nature, the chief Cenſor of the Ancients, and the Darling of all thoſe that are concerned to attend upon the Muſes. Lipſius* highly admires him: *There are three,* ſaith he, *whom I uſe chiefly to wonder at, as perſons, who though amongſt men, ſeem yet to have tranſcended all humane Attainments*; Homar, Hippocrates *and* Ariſtotle: *but I ſhall add to them this fourth, that is,* Julius Scaliger; *that was born to be the Miracle and the Glory of our Age.* He verily thinks there was no ſuch acute and capacious Wit as his ſince the Age of *Julius Cæſar. Meibomius* calls him a man of ſtupendious Learning, and than whom the Sun hath ſcarce ſhined upon a more learned. *Thuanus* ſaith, *Antiquity had ſcarcely his Superior*; *'tis certain his own Age had not the like.*

Hakew. Apol. advertiſement. 3. p.6,7. *Heinſ. Oration. orat.1. in funere Joſ. Scalig. per totum.*

4. Amongſt the great Heroes and Miracles of Learning moſt renowned in this latter Age, *Joſeph Scaliger* hath merited a more than ordinary place. The learned *Cauſabon* hath given this Character of him: *There is nothing,* ſaith he, *that any man could deſire to learn, but that he was able to teach. He had read nothing (and yet what had he not read) but what he did readily remember. There was nothing in any Latin, Greek or Hebrew Author that was ſo obſcure or abſtruſe, but that being conſulted about it, he would forthwith reſolve. He was throughly verſed in the Hiſtories of all Nations, in all Ages, in the ſucceſſive Revolutions of all Empires; and in all the Affairs of the ancient Churches, he was able to recount all the Ancient and Modern Names, Differences and Proprieties of living Creatures, Plants, Metals, and all other Natural things. He was accurately skill'd in the ſcituation of Places, the bounds of Provinces, and their various Diviſions, according to the diverſity of Times. There was none of the Arts and Sciences ſo difficult, that he had left untouched. He knew ſo many Languages ſo exactly, that if he had made that one thing his buſineſs throughout the whole compaſs of his life, it might have been worthily reputed a miracle.* Hereunto may be annexed the Teſtimony of *Julius Cæſar Bulengerus*, a Doctor of the *Sorbon*, and Profeſſor at *Piſa*; who in the twelfth Book of the Hiſtory of his time, thus writes of the ſame *Scaliger*. There followed the Year 1609. an unfortunate Year, in reſpect of the death of *Joſeph Scaliger*, than whom this Age of ours hath not brought forth any of ſo great a Genius or ingenuity as to Learning; and poſſibly the fore-paſt Ages have not had his Equal in all kinds of Learning.

Hakew. Apol.l.3. c.6. § 1. p.228.

5. That which *Paſquier* hath obſerved out of *Monſhelet* is yet more memorable, touching a young man, who being not above twenty years old, came to *Paris* in the Year 1445. and ſhewed himſelf ſo admirably excellent in all Arts and Sciences, and Languages, that if a man of an ordinary good Wit and ſound Conſtitution ſhould live one hundred years, and during that time ſhould ſtudy inceſſantly without eating, drinking and ſleeping, or any recreation, he could hardly attain to that perfection. Inſomuch that ſome were of opinion that he was Antichriſt, begotten of the Devil, or at leaſt ſomewhat above Humane Condition. *Caſtellanus*, who lived at the ſame time, and ſaw this Miracle of Wit, made theſe Verſes on him; his are in French, but may be thus Engliſhed.

A young man have I ſeen
At twenty years ſo skill'd,
That ev'ry Art he had, and all
In all degrees excell'd.
Whatever yet was writ
He vaunted to pronounce,
Like a young Anti-Chriſt if he
Did read the ſame but once.

Fullers Ch. hiſt.l2.cent. 8.p. 98,99. Camb. Brit. p.743.

6 *Beda* was born in the Kingdom of *Northumberland* at *Girroy* now *Yarrow* in the Biſhoprick of *Durham*, brought up by St. *Cuthbert*, and was the profoundeſt Scholar of his Age, for Latin, Greek, Philoſophy, Hiſtory, Divinity, Mathematicks, Muſick, and what not: Homilies of his making were read in his life time in the Chriſtian Churches, a dignity afforded him alone, whence ſome ſay, his Title of Venerable *Beda* was given him; It being a middle betwixt plain *Beda* which they thought too little, and St: *Beda* which they thought too much while he was yet alive.

Leigh. on Relig. and Learn.l.3.c. 5.p.125. Selden de diis Syris. Syntag. 1.c. 2.p.104.

7. *Roger Bacon* was a famous Mathematician and moſt skilful in other Sciences, accurately vers'd in the Latin, Greek, and Hebrew, of whom *Selden* thus: Roger Bacon *of* Oxford *a Minorite, an excellent Mathematician, and a perſon of more learning than any of his age could afford.*

Leigh. on Relig. and Learn.l.3.c. 10.p.278.

8. *Richard Pacie* Dean of *Pauls*, and Secretary for the Latin Tongue to King *Henry* the Eighth, he was of great ripeneſs of wit, learning, and eloquence, and alſo expert in foreign languages. *Pitſæus* gives him this Character. A man endowed with moſt excellent gifts of mind, adorned with great variety of learning, he had a ſharp wit, a mature judgment, a conſtant and firm memory, a prompt and ready tongue, and ſuch a one as might deſervedly contend with the moſt learned men of his age, for skill in the Latin, Greek, and Hebrew languages.

Leigh.ofRelig. and Learn.l.4.c. 8.p.140. Polit. miſc. cent.1.c.1.p Hereboord. ep. ded. ad diſp.ex.philoſoph. ſel.

9. *Anicius Manlius Severinus Boethius*, flouriſhed *Anno Dom.* 520. He was very famous in his days being Conſul at *Rome*, and a man of rare gifts and abilities: Some ſay that in proſe he came not behind *Cicero* himſelf, and had none that exceeded him in Poetry. A great Philoſopher, Muſician, and Mathematician. *Polit.* ſaith of him thus: Than *Boethius*, in Logick who more acute, in Mathematicks more ſubtile, in Philoſophy more copious and rich, or in Divinity more ſublime? He was put to death by *Theodoricus* King of the Goths, and after he was ſlain Peripatetick Philoſophy decayed, and almoſt all Learning in *Italy*: Barbariſm wholly invaded it, and expelled good Arts and Philoſophy out of its Borders, ſaith *Hereboord* of *Verona*.

Zuing. Theatr.vol. 1.l. 1.p.34.

10. St. *Auguſtine* in his Epiſtle to *Cyril* Biſhop of *Jeruſalem*, writes concerning St. *Jerome*, that he underſtood the Hebrew, Greek, Chaldee, Perſian, Median, and Arabick tongues, and that he was skill'd in almoſt all the learning and languages of all Nations. The ſame St. *Auguſtine* ſaith of him, no man knows that which St. *Jerome* is ignorant of.

Plut.in Lucullo. p. Plin. nat.h. l.7.c. 24.p. 168. Sabell. ex.l. 10.c. 9.p. 582. Gell.l.17.c. 17.

11. *Mithridates* the great King of *Pontus*, had no leſs than twenty and two Countries under his Government, yet was he uſed to anſwer all theſe Ambaſſadors in the ſame language of his Country that he ſpake to him in, without the help of any Interpreter. A wonderful evidence of a very ſingular memory, that could ſo diſtinctly lay up ſuch a diverſity of ſtores, and ſo faithfully, as that he could call for them at his pleaſure.

Leigh Rel. and Learn.l. 4.c. 3.p. 215.

12. *Hugo Grotius* was born at *Delph* in the Low-Countries, *Anno* 1583. *Voſſius* ſaith of him that he was the moſt knowing, as well in Divine as Humane things. The greateſt of men, ſaith *Meibomius*, the Light and Columen of Learning, of whom nothing ſo magnifick can be either ſaid or

or writ, but that his vertue and erudition hath exceeded it.

Leigh's Rel. & Learn. lib. 5. cap. 11. p. 313.

13. *Claudius Salmasius* a Learned *French* Critick; of whom *Rivet* thus; that Incomparable Person the Great *Salmasius* hath wrote of the Primacy of the Pope, after which *Homer* if any shall write an *Iliad*, he will spend his pains to no purpose. *C. Salmasius*, saith *Vossius*, a man never enough to be praised, nor usually to be named without praise. The Miracle of our Age, and the *Promus Condus* of Antiquity, saith *Guil. Rivet*. The Great Ornament not only of his own Country, *France*; but also of these *Netherlands*, and indeed the Bulwark of the whole Commonwealth of Learning, saith *Vossius*.

Zuing. Theatr. vol. 1. lib. 1. p. 34.

14. *Hieronymus Aleander* did most perfectly speak and write the *Latine*, *Greek*, and *Hebrew*, with many other Exotick and Forreign Languages. He first taught *Greek* at *Paris*, soon after he was called to *Rome* by Pope *Leo* the Tenth, and sent Ambassador into *Germany*. By Pope *Clement* the Seventh made Bishop of *Brunduſium*, and by Pope *Paul* the Third he was made Cardinal.

Leigh's Rel. & Learn. lib. 4. cap. 11. p. 258.

15. *Andreas Masius* was a great Linguist, for besides the *Italian*, *French*, *Spanish*, and the rest of the Languages of *Europe*; he was also famous for no mean skill in the *Latin*, *Greek*, *Hebrew*, and *Syriack*. *Thuanus* gives him this Character; a man of a sincere, candid, and open disposition, endowed with rare and abstruse Learning, and who to the knowledge of the *Hebrew*, *Chaldee*, and the rest of the *Oriental Tongues* had added exceeding piety, and a diligent study of the Holy Scriptures, as appears by his Commentary. He wrote learnedly on *Joshua*, and assisted *Arias Montanus* in the Edition of the King of *Spain*'s Bible; and first of all illustrated the *Syriac Idiom* with Grammatical Precepts and a Lexicon.

Leigh's Rel. & Learn. lib. 3. cap. 12. p. 166.

16. *Carolus Clusius* had an exact skill in Seven Languages, *Latin*, *Greek*, *Italian*, *French*, *Spanish*, *Portugal*, and *Low Dutch*; a most acute both Writer and Censor of Histories, that are not commonly known: As also most Learned in *Cosmography*, saith *Melchior Adam* in his Lives of the *German* Physicians. *Lipsius* thus sported on him.

Omnia naturæ dum Clusi *arcana recludis*
Clusius *haud ultra sis, sed aperta mihi.*

Leigh's Rel. & Learn. lib. 3. cap. 9. p. 152.

17. *Gulielmus Canterus* born 1542. besides his own *Belgick Tongue*, was skill'd in *Latin*, *Greek*, *Hebrew*, the *German*, *French*, and *Italian*: so that one saith of him; *If any would desire the Specimen of a Studious Person, and one who had wholly devoted himself to the advancement of Learning, he may find it exactly expressed in the Person of this* Gulielmus Canterus.

Full. Ch. hist. lib. 11. cent. 17. p. 126.

18. *Lancelot Andrews*, born at *All-Hallows-Barking* in *London*, Scholar, Fellow, and Master of *Pembrook-hall* in *Cambridge*, then Dean of *Westminster*, Bishop of *Chichester*, *Ely*, and at last of *Winchester*. The World wanted Learning to hear how learned this man was; so skill'd in all, especially the Oriental Languages, that some conceive he might (if then living) almost have served as an Interpreter General at the confusion of Tongues. He dyed in the first year of the Reign of King *Charles* the First, and lies buried in the Chappel of Saint *Mary Overies*; having on his Monument a large elegant and true Epitaph.

Leigh's Rel. & Learn. lib. 6. cap. 6. p. 358.

19. *Gerhardus Johannes Vossius* Professor of Eloquence, Chronology, and the Greek Tongue at *Leyden*, and Prebend of *Canterbury* in *England*, an Excellent Grammarian, and General Scholar, one of the greatest Lights in *Holland*. He hath written learnedly of almost all the Arts. *Bochartus* saith thus of his Book, *De Historicis Græcis*, a work of wonderful Learning, by the reading of which, I ingeniously profess my self to have been not a little profited.

Leigh's Rel. & Learn. lib. 3. cap. 10. p. 156.

20. *Isaac Causabone*, a great Linguist, but a singular Grecian, and an excellent Philologer. *Salmasius* (no mean Scholar himself) calls him that Incomparable Person, the Immortal Honour of his Age, never to be named without praise, and never enough to be praysed. He had a rare knowledge in the Oriental Tongues, in the Greek scarce his Second, much less his equal, saith *Capellus*.

Leigh's Rel. & Learn. lib. 6. cap. 6. p. 359.

21. *James Usher* the Hundredth Archbishop (from St. *Patrick*) of *Armagh*. A divine, saith *Voetius*, of vast reading and erudition, and most skilful in Ecclesiastical Antiquity. The great Merits (saith *Vossius*) of that great and every way learned Person in the Church, and of the whole Republick of Learning will never suffer, but that there will be a grateful celebration of his memory for ever, by all the Lovers of Learning. *Fitz Simonds* the Jesuit, with whom he disputed though then very young, in one of his Books gives him this Title, *Acatholicorum Doctissimus*, *the most Learned of all the Protestants*.

Leigh's Rel. & Learn. lib. 5. cap. 13. p. 322.

22. *John Selden* a Learned Lawyer of the Inner Temple; he had great knowledge in Antiquity, and the Oriental Languages, which he got after he fell to the Study of the Law. He is honourably mentioned by many Outlandish men. He wrote in all his Books περὶ παντὸς τὴν ἐλευθερίαν, above all Liberty. To shew that he would examine things and not take them upon trust. Dr. *Duck*, saith thus of him, to the exact knowledge of the Laws of his Country, he also added that of the Mosaical, and the Laws of other Nations, as also all other Learning, not only *Latin*, *Greek*, and *Hebrew*, but also a singular understanding and knowledge of the Oriental Nations.

Fuller's Worthies. p. 136, 137. Vid. Account of his Life and Death, prefixed to Gregorii posthuma.

23. *John Gregory* born at *Amersham* in the County of *Buckingham*, 1607. He was bred in *Christ-church* in *Oxford*, where he so applied his Book; that he studied sixteen hours in the four and twenty, for many years together. He attained to singular skill in Civil, Historical, Ritual, and Oriental Learning, in the *Savon*, *French*, *Italian*, *Spanish*, and all Eastern Languages, through which he miraculously travelled without any Guide, except that of Mr. *Dod* the Decalogist for the Hebrew Tongue, whose Society and direction therein he enjoyed one Vacation near *Banbury*. As he was an excellent Linguist and general Scholar: so his modesty set a greater lustre upon his Learning. He was first Chaplain of *Christ-church*, and thence preferred Prebendary of *Chichester* and *Sarum*, and indeed no Church Preferment, compatible with his Age, was above his Deserts. After twenty years trouble with an Hereditary Gout, improved by immoderate study; it at last invaded his Stomach, and thereof he died *Anno* 1646. at the Age of thirty nine years. He died at *Kidlington*, and was buried at *Christ-church* in *Oxford*. This Epitaph was made by a Friend on his Memory.

Ne premas cineres hosce Viator
Nescis quot sub hoc jacent Lapillo
Græculus, Hebræus, Syrus,
Et qui te quovis vincet Idiomate:
At ne molestus sis,
Ausculta, & causam auribus tuis imbibe:
Templo exclusus

Et avitâ Relligione
Jam seneſcente, (ne dicam ſublatâ)
Mutavit chorum, altiorem ut capeſceret.
Vade nunc, ſi libet & imitare.

R. W.

Chetw.hiſt. collect.cent. p.86.

24. *Manutius* in his Preface to his Paradoxes tells us of one *Creighton* a Scotch-man, who at twenty years of Age (when he was killed by the Order of the Duke of *Mantua*) underſtood twelve Languages, had read over all the Fathers and Poets, diſputed *de omni ſcibili*, and anſwered *extempore* in Verſe, *Ingenium prodigioſum, ſed defuit Judicium: He had a prodigious Wit, but was defective in Judgment.*

CHAP. XLIII.

Of the firſt Authors of divers Famous Inventions.

THe *Chineſes* look upon themſelves as the wiſeſt People upon the Face of the Earth; they uſe therefore to ſay, that they ſee with both eyes, and all other Nations but with one only. They give out that the moſt famous inventions that are ſo lately made known to the *Europæan* world; have been no Strangers to them, for a number of Ages that are paſſed. I know not what Juſtice they may have in theſe pretenſions of theirs; but ſhall content my ſelf to give ſome account of the moſt uſeful amongſt them, by whom, and when they were conveyed down to us.

Hakw.Apol.lib.3. cap.10§.2. p.276,277.

1. The Invention of that Excellent Art of Printing, *Peter Ramus* ſeems to attribute to one *John Fauſt* a *Moguntine*, telling us that he had in his keeping, a Copy of *Tully*'s Offices Printed upon Parchment, with this Inſcription, added in the end thereof, *viz. The Excellent Work of* Marcus Tullius, *I* John Fauſt, *a Citizen of* Ments, *happily Imprinted, not with writing Ink, or Braſs Pen, but with an Excellent Art, by the help of* Peter Gerneſhem *my Servant; finiſhed it was in the Year* 1466. *the Fourth of* February. *Paſquier* ſaith, the like had come to his hands, and *Salmuth* ſays, that one of the ſame Impreſſion was to be ſeen in the Publick Library of *Auſburg*; another in *Emanuel* Colledge in *Cambridge*; and a fifth Dr. *Hakewell* ſaith he ſaw in the Publick Library of *Oxford*, though with ſome little difference in the Inſcription. Yet *Polydor Virgil* from the report of the *Moguntines* themſelves, affirms that *John Gutenberge*, a Knight, and dwelling in *Mentz* was the firſt Inventor thereof, *Anno* 1440. and with him agree divers Learned Perſons, believing he was the firſt Inventor of this Invaluable Art; but *Fauſt* the firſt who taking it from him made proof thereof in Printing a Book. *Junius* tells it was the Invention of *Lawrence Jans* a Citizen of *Harlem*, in the Low Countries, with whom joyned *Thomas Peters* a Kinſman of his, for the perfecting of it; and that the forementioned *John Fauſt* ſtole his Letters, and fled with them firſt to *Amſterdam*, thence to *Collen*, and aferwards to *Ments*. According to their Books they of *China* have uſed Printing this 1600 years; but 'tis not like unto ours in *Europe*, for their Letters are engraven in Tables of Wood. The Author gives his Manuſcript to the Graver, who makes his Tables of the ſame bigneſs with the Sheets that are given him, and paſting the Leaves upon the Table with the wrong ſide outwards, he engraves the Letters as he finds them, with much facility and exactneſs, their Wooden Tables are made of the beſt Pear-tree: So that any Work which they print (as they do in great numbers) remains always intire in the Print of the Table to be Reprinted, as oft as they pleaſe, without any new expence in ſetting for the Preſs, as there is in our Printing. It was brought into *England* by *William Caxto* of *London* Mercer, *Anno* 1471. who firſt practiſed it.

Ram.Schol. Mathem. lib.2.p.

Stow's Annals.p.404.

Gaulbeet. Tab.Chron. p.719.

Fulgoſ. Ex. lib.8. cap. 11.p.1082.

Belg. Commonwealth. p.57.

Heylen's Coſmog. p. 384.

Hiſt.Man. Arts.cap.5. p.65.

Back.Chron. p.284.

As touching that of Guns though *Lipſius* calls it the Invention of Spirits and not of men, and Sir *Walter Raleigh*, will have it found out by the *Indians*; and *Petrach* and *Valturius*, refer it to *Archimedes* for the overthrow of *Marcellus* his Ships at the Seige of *Syracuſe*. Yet the common opinion is that it was firſt found out by a Monk of *Germany*. *Forcatulus* in his fourth Book of the Empire and Philoſophy of *France* names him *Berthold Swartz* of *Cullen*; and *Salmuth*, calls him *Conſtantine*, *Anklitzen* of *Friburg*, but all agree that he was a German Monk, and that by chance a Spark of Fire falling into a pot of Nitre, which he had prepared for Phyſick or Alchymy, and cauſing it to fly up: he thereupon made a compoſition of Powder, with an Inſtrument of Braſs or Iron, and putting Fire to it found the concluſion to anſwer his deſire. The firſt publick uſe of Guns that we read of, was thought to be about the year 1380. as *Magius*, or 400 as *Ramus*, in a Battel betwixt the Genowayes, and the Venetians; at *Clodia Foſſa*, in which the Venetians having got (it ſeemes) the Invention from the Monk; ſo galled their enemyes that they ſaw themſelves wounded and ſlain, and yet knew not by what means nor how to prevent it, as witneſſeth *Platina* in the life of Pope *Urban* the ſixth.

Hakew.Apol.l.3.c. 10.9.3.p. 278.279. 280.

Raleighs Hiſt.world. l.1.c.7.4.p.

Heyl.Coſm. p.399.

Bak.Chron. p.222.

Lonicer.Theatr.p.361.

Stows. Annal.p.571. & p.584.

3. The Mariners compaſs is an admirable Invention, of which *Bodinus* thus, though there be nothing in the whole Courſe of Nature, that is more worthy of wonder then the Loadſtone yet were the ancients ignorant of the divine uſe of it. It points out the way to the skillful Mariner, when all other helps fail him, and that more certainly though it be without Reaſon, ſenſe or life, then without the help thereof all the Wiſards, and learned Clerks in the world, uſing the united ſtrength of their wits, and cunning can poſſibly do. Now touching the time and Author of this invention, there is ſome doubt. Dr. *Gilbert* our country man, who hath written in Latine a large and learned diſcourſe of this ſtone; ſeems to be of opinion that *Paulus Venetus*, brought the Invention of the uſe thereof from the Chineſes. *Oſorius* in his diſcourſe of the Acts of King *Emanuel*, refers it to *Gama*, and his Country men the Portugals, who as he pretends took it, from certain barbarous Pirates roaving upon the Sea, about the Cape of good Hope. *Goropius Becanus* thinks he hath good reaſon to intitle it upon his countrymen, the Germans, in as much as the thirty two points of the Wind upon the Compaſs, borrow the name from the *Dutch* in all Languages. But *Blondus* who is therein followed by *Pancirollus* (both Italians) will not have *Italy* loſe the prayſe thereof, telling us that about Anno 1300, is was found out at *Malphis* or *Melphis* a Citty in the Kingdome of *Naples*, in the province of *Campania*, now called *Terra di Lovorador*. But for the Author of it one names

Hakew.Apol.l.3.c.10 §.4.p.281. Stowes Annall.p.811. Verſtg.Reſtitut.of Intellig.c.2p.33. Heyl.Coſm. p.71.&p. 1015.

names him not, and the other assures us he is not known. Yet *Salmuth* out of *Cuzus* and *Gomara*, confidently christens him, with the name of *Flavius*, and so doth *Dubartas*, whose verses on this subject are thus translated.

We'r, not to Ceres *so much bound for bread*
Neither to Bacchus *for his Clusters red.*
As signior Flavio *to thy witty tryal,*
For first inventing of the Seamens Dyal,
Th' use of th' needle turning in the same
Divine Device! O Admirable Frame!
Whereby through th' Ocean, in the darkest night
Our hugest Carracks are conducted right:
Whereby w'are stor'd with trouchman, guide and lamp
To search all corners of the watry camp:
Whereby a Ship that stormy heav'ns have whirld
Near (in one night) unto the other world,
Knowes where she is, and in the card descries
What degrees thence the Æquinoctial lyes.

It may well be then, that *Flavius* the *Milevitan*, was the first inventor of the guiding of a Ship by the turning of the needle to the North; but some Germane afterwards added to the compass, the 32 points of the wind in his own language, whence other nations have since borrowed it.

Hakew. Apol. Advertisment. 3. p. 19.

4. The Instrument of perpetual Motion was invented by *Cornelius van Drebble* a German here in *England* and by him presented to King *James*.

Id. Ibid. Gassend: invitâ Peireskiil. 2. p. 55 Histor. Manual Arts c. 3. p. 29 Petr. Serv. dissert. deungu. Armario. p. 68.

5. Sayling Coaches were invented by *Simon Stevinius* in the Netherlands, of which wonderful kind of Coaches we are told that *Peireskius* made tryal in the yeare 1606. Purposing to see *Grotius* (sayth *Gassendus*) he diverted to *Scheveling* that he might satisfie himself, in the carriage and swiftness of a Coach, a few years before invented and made up, with that Artifice, that with expanded sayles it would fly upon the shore, as a ship upon the Sea. He had formerly understood that *Count Maunice*, a little after his victory at *Neuport*, had put himself thereinto, together with *Francis Mendoza* his prisoner, on purpose to make tryal thereof, and that within two hours they arrived at *Putten*, which is distant from *Scheveling* 14 leagues, that is 40 miles and more. He had therefore a mind to make experiment of it himself, and he would often tell us with what admiration he was seised, when he was carried with a quick wind, and yet perceived it not, the Coaches motion being as quick as it self. When he perceived that he flew over ditches and passed the interposed waters, scarce touching the superficies of them. How those that travelld before, seemed to come towards them; as things that were at the remotest distance were almost in a moment left behind, and other things of the like nature.

Hyl. Cosm. p. 630. Gault. tab. Chron. p. 533.

6. In the Reign of *Leo Isauricus*, *Caliph Zulciman*, besieged *Constantinople*, for the space of three years, where by Cold and Famine 300000 of the Saracens were consumed. At this seige was that fire invented which were for the violence of it call wild fire and the Latines because the Greekes were the Authors of it, call *Græcus Ignis*, by this invention the Ships of the Saracens were not a little molested. It was invented by *Callinicus*. *Anno* 678

Herod l. 1. p. 40. 41.

7. The Lydians were the first inventors of Dice Ball, Chesse, and the like games: necessity and hunger inforcing them thereunto. *Ingenii lucgitor venter*; Famine sharpens the brain as well as the stomach. In the time of *Atys* the Son of *Manes* the Lydians were vexed with it and then devised these games, every second day playing at them they beguiled their hungry stomachs. Thus for twenty two years they continued playing and eating by times: But then seeing that themselves were more fruitful in getting and bearing children, then the soil was at that time fruitful in bringing forth sustenance to maintain them, They sent a Colony into *Italy*, under the conduct of *Tyrrhenus* the Son of *Atys*: who planted in that Country first called *Tyrrhenia* and since *Tuscany*.

8. The Phenicians by reason of their Maritime situation, were great adventurers at Sea, trading in almost all parts of the then known world, they are said to have been the first Navigatours, and first builders of Ships: they first invented open vessells, the Ægyptians Ships with decks, and gallyes with two banks of Oars upon a side. Great Ships of burden were first made by the Cypriots, Cock-boats and Skiffs by the Illyrians or Liburnians, Brigantines by the Rhodians, Frigatts or light Barks by the Cyrenians, men of War by the Phamphilians. As for tackle the Bœotians invented the Oar; Dædalus of *Creet*, Masts and sayles: *Anacharsis* grappling hooks: the Tuscans anchors; The Rudder, helm, and art of steering, was the invention of *Typhis*, the chief Pilot in the famous *Argo*, who noting that a Kite, when she flew, guided her whole body by her tayl, effected that in the devices of Art, which he had observed in the works of Nature. *Hyl. Cosm. p. 1015.*

9. The Sicilians were heretofore famous for many notable inventions: *Pliny* ascribes to them the finding out of hourglasses; and *Plutarch* of military Engines, brought to great perfection by *Archimedes* that Countreyman, *Palamedes* the son of *Nauplius*, is said to have first instituted centinels in an army, and was the first inventor of the watchword: the battle ax, was first found out by *Penthesilea* Queen of the Amazons, who came to the seige of *Troy* in ayd of King *Priamus*, where she was slain by *Pyrrhus* the Son of *Achilles*. *Hyl. Cosm. p. 83.*

10. The dying of Purple, was first invented at *Tyre*, and that as *Julius Pollux* sayth, by a meer accident, a Dogg having seised upon the Fish calld *Conchilis* or *Purpura* had thereby stained his lips with that delightful colour: which gave the occasion of its seeking and it was afterwards the richest and most desirable colour to persons of greatest quality, for ages together. *Hyl. Cosm. p. 591.*

11 The Inhabitants of *Sidon* are said to be the first makers of Glass, the materials of the work being brought hither from the Sands of a River, running not far from *Ptolomais*, and only made fusible in this City. About *Anno. Dom.* 662. one *Benault* a forraign Bishop, (but of what place I find not,) brought the mystery of making glass, into *England*, to the great beautifying of our houses and Churches. *Ful. Ch. Hist. l. 3. Cent. 7. p. 84.*

12. For Verses, and writing in that way: *Aristotle*, ascribes the first making of pastoral Eclogues to the Sicilians. *Arion* an excellent Musician and eminent Poet, is said to be the first inventor of Tragœdies, and the Author of the verse called *Dithyrambick*. *Sappho* an Heroick woman, and calld the tenth Muse, was the Author of the verse called *Sapphick* and be it here remembred, that the first Bishop of *Sherborn* (when taken out of the Bishoprick of *Winchester* by King *Ina*) which was *Adelme*, kinsman to the King, was the first of our English Nation, who wrote in Latine, and the first that taught Englishmen, to make Latine verse, according to his promise, *Hyl. Cosm. p. 671.* *Camd. Brit. p. in wiltshire.* *Ful. ch. Hist. l. 2. cent. 8. p. 94. 95.*

Primus ego in patriam mecum modo vita superſit,
Aonio rediens deducam vertice Muſas.

If life me laſt that I doe ſee that native ſoil of mine
From Aon *tops, I'e firſt with me, bring downe the*
Muſes nine.

13. Unto the Flemings we are indebted for the making of Cloth, which we learnt of them, and alſo for Arras hangings, Dornix, the making of Worſted, Sayes, and Tapeſtries, they reſtored Muſick and found out divers muſical Inſtruments, To them belongeth alſo the invention of Clocks, Watches, Chariots, the laying on of Colours with oyl, and the working of Pictures in Glaſs. *Heyl. Coſm. p.361.*

14. *Brachygraphy* or the Art of Wtiting by ſhort Characters, is ſaid by *Dion* to be invented by *Mecænas*, the great favourite of *Auguſtus Cæſar ad celeritatem ſcribendi, for the ſpeedier diſpatch of writing.* *Iſidor* aſcribes it to *Aquila* the freedman of this *Mecænas*; and to *Tertius*, *Perſannius*, and *Philargius* who had added to this invention, yet had all they their chief light in it, from *Tullius Tito* a freedman of *Cicero*'s, who had undertaken and compaſſed it in the propoſitions, but went no further. At the laſt it was perfected by *Seneca*, who brought this Art into order and method, the whole Volume of his contractions conſiſting of five thouſand words. *Heyl. Coſm. l.4.p.921.*

15. The boyling and baking of Sugar as it is now uſed, is not above two hundred years old, and the refining of it more new than that, firſt found out by a Venetian in the days of our Fathers, who is ſaid to have got above 100000 Crowns by this invention; and to have left his Son a Knight, before which our Anceſtors (not having ſuch luxurious pallats) ſometimes made uſe of rough Sugar as it comes from the Canes, but moſt commonly contented themſelves with honey. *Heyl.Coſm.p. 1003.*

16. That Paper which was firſt in uſe, was the invention of the Ægyptians, for on the banks of the River *Nilus*, grew thoſe ſedgy weeds called *Papyri*, which have ſince given name to Paper. By means of this Invention, *Ptolemy Philadelphus* was enabled to make his excellent Library at *Alexandria*, but underſtanding that *Attalus* King of *Pergamus* (by the benefit of this Ægyptian Paper) ſtrove to exceed him in this kind of Munificence, he prohibited the carrying it out of *Ægypt*. Hereupon *Attalus* invented the uſe of Parchment, made of the Skins of Calves and Sheep, from the materials called *Membranæ* and *Pergamena* from the place where it was invented. The convenience hercof was the cauſe that in ſhort time the Ægyptian Paper was worn out of uſe, in place whereof ſucceeded our Paper made of Rags, the Authors of which excellent invention our Anceſtors have forgotten to commit to memory: My Lord *Bacon* reckons this amongſt the ſingularities of Art, ſo that of all Artificial matters there is ſcarce any thing like it: It derives its pedigree from the Dunghil. *Heyl. Coſm. p.925.* *Hiſt.of Manual Arts.c. 4.p.57.*

Uſque adeo magnarum ſordent primordia rerum.

17. Amongſt all the productions and inventions of Humane wit, there is none more admirable and uſeful than writing, by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and ſignifie his pleaſure at a thouſand miles diſtance, and this by the help of twenty four Letters and fewer in ſome places; by various joyning and combining of which letters, all words that are utterable and imaginable may be framed: For the ſeveral ways of joyning and combining theſe Letters, do amount (as *Clavius* the Jeſuite hath taken the pains to compute) to 585261673849766400o ways, ſo that all things that are in heaven or earth, that are or were or ſhall be, that can be uttered or imagined, may be expreſſed and ſignified by the help of this marvellous Alphabet, which may be deſcribed in the compaſs of a farthing. It ſeems this miracle hath loſt its maſter, being put down with the *inventa Adeſpota*, by *Thomas Read*, and thus ſung by him. *Hiſt.of Manual Arts.c. 4.p.46,47.*

Quiſquis erat, meruit ſenii tranſcendere metas,
Et fati neſcire modum, qui myſtica primus
Senſa animi docuit, magicis ſignare figuris. that is,

Who er'e he was that firſt did ſhew the way,
T' expreſs by ſuch like Magick marks our mind,
Deſerv'd Reprieve unto a longer day,
Then Fate to mortals moſtly has aſſign'd.

18. *Archimedes* the Syracuſan was the firſt Author of the Sphere, of which inſtrument he made one of that Art and Bigneſs, that a man ſtanding within, might eaſily perceive the motions of every Celeſtial Orb, and an admirable agreement betwixt Art and Nature, this rare invention is celebrated by the praiſes of many, but eſpecially by *Claudian* in an Epigram he hath on purpoſe compos'd upon it, of which this is part: *Heyl.Coſm.p. 84.* *Claud. ep.p. 369.*

Jupiter in parvo cum cerneret Æthera vitro,
Riſit & ad ſuperos talia dicta dedit:
Huccine mortalis progreſſa potentia curæ,
Jam meus en fragili luditur orbe labor, &c.

CHAP. XLIV.

Of the admirable Works of ſome curious Artiſts.

WHen Learning (as to the generality) was at a kind of lower ebb in the world, it was ordinary for ſuch as had a more than ordinary knowledge in the Mathematicks, to paſs amongſt the vulgar ſort; as men that were devoted to conjuration and necromancy. The illiterate rout could not believe that to be any lawful Art, which trod ſo near upon the heels of nature, and whoſe wonderful productions tranſcended the meaſure of their reaſon: Since then the times have been more favourable to learning, and thereby Art improved to that height, as ſome of the following examples will diſcover. *Pet.Ram. Schol.Math. l.2.* *Hakew. Ap. l.3.c.10.§ 1.p.233.*

1. *Petrus Ramus* tells us of a wooden Eagle and an iron Fly, made by *Regiomontanus* a famous Mathematician of *Norimberg*, whereof the firſt flew forth of the City aloft in the Air, met the Emperour *Maximilian* a good way off coming towards it, and having ſaluted him, teturned again waiting on him to the City gates. The Second, at a feaſt whereto he had invited his familiar friends, flew forth of his hand, aed taking a round returned thither again, to the great aſtoniſhment of the beholders, both which the excellent Pen of the noble *Du Bartas* rarely expreſſed. *Verſteg.reſt. of decayed intellig.c.2. p.53.* *Heyl. Coſm. p.399.* *Petr.ſerv. de ung.Arm. p.64.* *Keckerm.in Phyſic.l.c.4.p. 1368.* *DuBartas in 6th day of the firſt week p.*

Why

Why should I not that wooden Eagle mention,
Th' ingenued German's late admir'd invention,
Which mounting from his fist that framed her;
Flew far to meet an Almain *Emperour?*
And having met him; with her nimble Train
And weary Wings turning about again;
Followed him close unto the Castle Gate
Of Norimberg, *whom all their shews of State;*
Streets hang'd with Arras, Arches curious built:
Gray-headed Senate, and Youths Gallantise;
Grac'd not so much as only this device.

He goes on and thus describes the Fly.

Once as this Artist more with mirth than meat,
Feasted some Friends whom he esteemed great;
From under's hand an iron Fly flew out,
Which having flown a perfect round about,
With weary Wings return'd unto her Master:
And as judicious on his Arm he plac'd her.
O! Divine Wit, that in the narrow Womb
Of a small Fly, could find sufficient Room
For all those Springs, Wheels, Counterpoise and Chains,
Which stood in stead of Life, and Spur and Reins.

Hakew. Apol. l. 3. c. 10. § 1. p. 274. Versteg. c. 2. p. 52. Knowls.. Turk. hist. p. 713.

2. The Silver Sphere, (a most exquisite piece of Art, which was sent by the Emperour *Ferdinand* to *Solyman* the Great Turk) is mentioned by *Paulus Jovius* and *Sabellicus*. It was carried (as they write) by twelve men unframed, and reframed in the Grand Seignior's presence by the maker of it, who likewise delivered him a Book, containing the mystery of using it: of which *Du Bartas* thus.

Du Bartas ibid.

Nor may we smother or forget ungrately,
The Heav'n of Silver that was sent but lately,
From Ferdinando *as a famous work,*
Unto Bizantium *to the Greatest Turk;*
Wherein a Sprite still moving to and fro,
Made all the Engine orderly to go.
And though th' one Sphere did always slowly glide,
And contrary the other swiftly slide:
Yet still the Stars kept all their courses even,
With the true courses of the Stars in Heaven:
The Sun there shifting in the Zodiack,
His shining houses never did forsake
His pointing path; there in a month his Sister
Fulfill'd her course and changing oft her Lustre,
And form of Face, (now larger) lesser soon,
Follow'd the Changes of the other Moon.

Fayth. Ann. p. 128.

3. In the twentieth year of Queen *Elizabeth*, *Mark Scaliot* Blacksmith, made a Lock consisting of eleven pieces of Iron, Steel and Brass, all which together with a Pipe Key to it, weighed but one grain of gold, he made also a chain of gold consisting of forty three links, whereunto having fastned the Lock and Key before mentioned, he put the Chain about a Fleas neck, which drew them all with ease: Now all these together, Lock and Key, Chain and Flea being weighed, the weight of them was but one grain and a half.

Plin. l. 7. c. 21. p. 167. Ælian. var. hist. l. 1. c. 17. p. 13.

4. *Calicrates* used to make Pismires, and other such little creatures out of Ivory, with that wonderful Artifice, that other men could not discern the parts of them one from the other, without the help of Glasses.

Plin. l. 7. c. 21. p. 167. Ælian. var. hist. l. 1. c. 17. p. 13. Servius de ung. Armor. p. 56.

5. *Myrmecides* was also excellent in that kind of workmanship, he wrought out of Ivory a Chariot with four wheels and as many horses in so little Room, that a little Fly might cover them all with her wings: The same man made a Ship with all the tackling to it, no bigger than that a small Bee might hide it with her wings.

Plin. l. 7. c. 38. p. 175.

6. *Praxiteles* was a curious worker in Imagery, he made a Statue of *Venus* for the Gnidians so lively, that a certain young man became so amorous of it, that the excess of his love deprived him of his wits. This piece of Art was esteemed at that rate by King *Nicomedes*, that whereas the Gnidians owed him a vast sum of money, he offered to take that Statue in full satisfaction of his debt.

citesi. opus. Med. p. 63. 64.

7. *Cedrenus* makes mention of a Lamp which (together with an Image of Christ) was found at *Edessa* in the Reign of *Justinian* the Emperor: It was set over a certain gate there, and privily inclos'd (as appear'd by the date of it) soon after Christ was crucified; it was found burning, (as it had done for Five hundred years before) by the Souldiers of *Cosroes* King of *Persia*, by whom also the oyl was taken out of it and cast into the fire; which occasioned such a Plague, as brought death upon almost all the forces of *Cosroes*.

Hake. Apol. l. 2. c. 3. § 3. p. Cam. Brit. p. in Yorks. Lud. Viv. in l. de Civ. Dei. l. 21. c. 6. p.

8. At the demolition of our Monasteries here in *England*, there was found in the supposed Monument of *Constantius Chlorus* (father to the Great *Constantine*) a burning Lamp which was thought to have continued burning there, ever since his burial; which was about three hundred years after Christ. The Ancient *Romans* us'd in that manner to preserve lights in their Sepulchres, a long time, by the oylyness of Gold, resolv'd by Art into a liquid substance.

Fullworth. p. 284. in Dorsetshire.

9. *Arthur Gregory* of *Lyme* in the County of *Dorset*, had the admirable Art, of forcing the Seal of a Letter, yet so invisibly that it still appeared a Virgin to the exactest beholder. Secretary *Walsingham*, made great use of him, about the packquet, which pass'd from Foreign parts to *Mary* Queen of *Scotland*. He had a Pension paid for his good service out of the Exchequer, and dy'd at *Lyme* about the beginning of the Reign of King *James*.

Hist. Mac. Arts. c. 3. p. 33.

10. *Cornelius van Drebble* that rare Artist, made a kind of Organ, that would make an excellent Symphony of it self, being placed in the open air, and clear Sun, without the fingering of an Organist; which was (as is conceiv'd) by the means of air inclosed: and the strictnres of the beams, rarifying the same, for in a shady place it would yield no Musick, but only where the Sun-beams had the Liberty to play upon it, as we read of *Memnons* Statue.

Fortesseriæ Acta. p. 150

11. I remember saith *Clavius*, that while (as yet) I was but young, and Studied the Mathematicks: for the great honor we had of *Alexander Farnesius*, we invited that Prince, into our School, and amongst other gifts and shews, that were presented him by the Ingenious, a Mathematical one was impos'd upon me. Then was it that the force of a Concave, was happily serviceable to me: for by the virtue and power of it, I erected on high the name of *Alexander Farnesius*: impressed it in the air, all the letters of it, being radiant and shining. It was a monument indeed but only of our observation, and honor to, but very short of the greatness of the *Farnesian* family.

Olearius in his Travels. p. 339.

12. His Highness the Duke of *Holstein* hath ordered a Globe to be made in the City of *Gottorp*, it is a double Globe, made of Copper, ten foot and half in Diameter, so that within it ten persons may sit at a table, which with the seats about it, hangeth at one of its Poles. There a man may see (by means of an Horizontal Circle within the Globe)

Globe) how the Stars and Sun it self, out of its Centre, moveth of its self, through its Ecliptick Degrees, and riseth, and setteth regularly. The motion of this Globe exactly followeth that of the heavens, and deriveth that motion, from certain Wheels, driven by water, which is drawn out of a mountain hard by, and let in as it requireth more or less, according to the swiftness of the Spheres.

Gass. invit. Peiresk. l.5.p.185. Hist. Man. Arts.c.1. p.10,11.

13. There was at *Leige*, *Ann.* 1635. a Religious, and industrious man of the Society of *Jesus*, named *Linus*, by birth an English man, he had (saith *Kircher*) a Phial or Glass of Water, wherein a little Globe did float, with the twenty four letters of the Alphabet described upon it, on the inside of the Phial, was an Index or Stile, to which the Globe did turn and move it self, at the period of every hour, with that letter which denoted the hour of the day successively: as though this little globe kept pace and time with the heavenly motions. And *Kircher* himself, had a vessel of water in which (just even with the surface of the water) were the twenty four hours described. A piece of Cork was set upon the water, and there in were put some seeds of the *Heliotrope*, or Sun-flower, which like the flower it self did turn the Cork about, according to the course of the Sun, and with its motion, point out the hour of the day.

Forte. feriæ Ac. p.123.

14. I will shew you an experiment (saith *Galileo*) which my last leisure hours did produce, and so calling his servant he gave him his Cloak, and taking out a round box; he went directly to the window, upon which at that time the Sun shone: and opening the box towards the Sun, till such time as it had received the light of it, he desired that the room should be made as dark as might be, which done turning to *Clavius* then with him; did you not desire (said he) that something should be shew'd or made by us to day? Pardon the extravagancy of the word; Behold here the work of the first day: Let there be light, and opening the concave box, a light shot it self into the dark and ascended by degrees as a vapor that is kindled by the Sun, assoon as it disappeared, there was a great applause made him, by all the assistants that were then in presence.

Forte. feriæ Ac. p.143.

15. I will produce saith *Grenibergius*, an experiment concerning voice, which I infused into a Statue: It was not made of Brass or solid Marble, but of Plaister, that so the winding receptacles of the voice (as it were included in the bollow belly) might receive the percussions of sounds, and render them again the more happily. I therefore put words into this ductory of the voice, as the distances of breath would permit, and so again I infused others at the like intervals. I then closely stopped up the entrance of the voice, at last after divers windings, and various inflections and such impediments as promoted rhe design; what I had spoken, came to the head and face of the Statue, and for as much as the force of the words was sharp aud that there was a succession of Spirits; they did very expeditely move the Jaws and the tougue (which were made moveable for that purpose) even to the variety of Syllables.

Hist. of Man. Arts. c.2.p 22. Hibing obs. on hist. p. 157,158.

16. *Janellus Turrianus* a Great Master in the Mathematicks, did usually delight the Emperor *Charles* the fifth, with miracles of Study, sometimes he sent wooden Sparrows, into the Emperors dining room, which flew about there and returned: At other times he caused little armed men, to muster themselves upon the table; and artificially move according to the discipline of war; which was done so beyond Example, that the Superior of the Religious house of S. *Jerom*, nothing read in the mysteries of that Art, suspected it for plain Witchcraft.

Scal. de sub. in Card. Exer. 333. p.1061.

17. We were heretofore, some young Scholars of us, with *Albertus Durerus*, one of which (as 'twas usual with him) gave evidence of his strength, in divers tryals. *Durerus* stroking him on the head, come (said he) let us see if you can do a very small matter: and with all shewed him two little Tables of Brass, the one laid upon the other, take said he fast hold on the uppermost, and sever it from the other that is under it: when he had assay'd it, but in vain, and though he used more strength yet found it was all one; The young man told him, that he had deluded him, for the two tablets were rivetted together, and thereupon he desisted the further tryal. When *Durerus* himself bending them downwards, easily perform'd it, for both being exactly polished they sliped one from the other.

Petr. Saty. p.68,69. Plin. l.36, c.26. Sueton. in Tiberio. p. Xiph. in Tib. p. 56.

18. There was an Artificer in *Rome* who made vessels of Glass of so tenacious a temper, that they were as little liable to be broken as those that are made of Gold and Silver, when therefore he had made a Vial of this purer sort, and such as he thought a present worthy of *Cæsar* alone, he was admitted into the presence of the then Emperor *Tiberius*: the gift was praised, and the skilful hand of the Artist applauded, and the devotion of the giver accepted. The Artist that he might inhance the wonder of the Spectators, and promote himself yet further in the favor of the Emperor, desires and receives again the Vial out of *Cæsars* hand, and threw it with that force against the floor that the solidest metal would have received some damage or bruise thereby. *Cæsar* was not only amazed but affrighted, with the Act; but he taking up the Vial from the ground (which was not broken, but only shrivelled together as if the substance of the Glass had put on the temperature of Brass) drew out an Instrument from his bosom, aptly corrected the form of it, and reduced it to it's former figure; by striking upon it, as they use to do on a Brazen Vessel that is bruised. This done he imagined that he had conquered the world, as believing that he had merited an acquaintance with *Cæsar*, and raised the admiration of all the assistants: but it fell out otherwise, for the Emperor enquired if any other besides himself was privy to the like tempering of Glasses: when he had told him no, he commanded to strike off his head, saying, that should this Artifice come once to be known, Gold and Silver would be of as little value as the dirt of the Street. Long after this, *viz.* 1610. we read that amongst other rare presents, then sent from the *Sophy* of *Persia* to the King of *Spain*, were six Glasses of Malleable Glass so exquisitely tempered that they could not be broken.

Knowl. Turk. hist. p.1273

Hist. Man. Arts. ch.3. p. 33.

19. At *Dantzick* a City of *Prussia*, Mr. *Marrison* (an ingenious Traveller of this Nation) sent a Mill, which without help of hands did saw Boards, having an iron wheel, which did not only drive the Saw, but also did hook in and turn the Boards unto the Saw. Dr. *John Dee* mentions the like seen by him at *Prague*; but whether the Mill moved by Wind or Water, is set down by neither of them.

Sir Kenelm. Digby's bodies. ch. 23. p.207.

20. At the Mint of *Segovia* in *Spain*, there is an Engine that moves by Water, so artificially made, that one part of it distendeth an Ingot of Gold, into

into that breadth and thickness as is requisite to make Coin of. It delivereth the Plate that it hath wrought unto another that printeth the Figure of the Coin upon it, and from thence it is turned over to another that cutteth it according to the Print in due shape and weight. And lastly, the several Pieces fall into a reserve in another Room, where the Officer whose charge it is finds Treasure ready coyned.

Petr. Servie. dissert. de ung. armario. p. 66, 67.

21. *Oswaldus Norhingerus*, the most excellent Artisan of this or the former Ages, made 1600 Dishes or Platters of turned Ivory, all perfect and compleat in every part; yet so small and little, so thin and slender, that all of them ('tis wonderful to relate, more to make) were included at once in a Cup turned out of a Pepper Corn of the common bigness. *Johannes Carolus Shad* of *Mutelbrach* carried this wonderful work with him to *Rome*, shewed it to Pope *Paul* the Fifth, who saw and counted them all, by the help of a pair of Spectacles; they were so little as to be almost insensible to the eye; he then gave liberty to as many as would to see them, amongst whom were *Gaspar Scioppius*, and *Johannes Faber* of *Bamberge*, physician in *Rome*.

Servii dissert. de ung. Armar. p. 67, 68.

22. *Johannes Baptista Ferrarius* a Jesuit, not long since shewed openly Cannons of Wood with their Carriages, Wheels, and all other their Military Furniture (small and slender one you must think) for twenty five of these, together with thirty Cups turn'd out of Wood, and neatly made, were altogether contained and included in one single Pepper Corn, which yet was such as exceeded not the common bigness.

Hist. man. Arts. cap. 12. p. 148.

23. *George Whitehead* an English man, made a Ship with all her Tackling to move it self on a Table, with Rowers plying the Oars, a Woman playing on the Lute, and a little Whelp crying on the Deck, saith *Schottus* in his Itinerary.

24. The Grounds of Chymical Philosophy go thus, that Salt, Sulphur, and Mercury are the Principles into which all things do resolve, and that the radical and original moysture whereby the first Principle of Salt consisteth, cannot be consumed by calcination, but the forcible tinctures and impressions of things, as Colour, Tast, Smell, nay and the very forms themselves, are invisibly kept in store in this firm and vital Principle. To make this good by experiment, they take a Rose, July-flower, or any kind of Plant whatsoever; they take this Simple in the Spring time in its fullest and most congruous consistence, they beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves, and all, till it be reduced to a confused Mass. Then after inaceration, fermentation, separation, and other workings of Art, there is extracted a kind of Ashes, or Salt including these forms and tinctures under their power and Chaos. These Ashes are put up in Glasses, written upon with the several Names of the Herbs or Plants, and sealed Hermetically; that is the mouth of the Glass heated in the fire, and then the neck of it wrung about close, which they call the Seal of *Hermes* their Master. When you would see any of these Vegetables again, they apply a Candle or soft fire to the Glass, and you shall presently perceive the Herbs or Plants by little and little to rise up again out of their Salt or Ashes, in their several proper Forms, springing up as at first (but in a shorter time then) they did in the Field. But remove the Glass from the fire and immediatly they return to their own Chaos again. And though this went for a great secret in the time of *Quercetan*, yet *Gaffarell* saith, that now 'tis no such rare matter for *Mounsieur de Claves* one of the most excellent Chymists of these days uses to make shew of this at any time.

25. *Johannes a Porta* in his Catoptricks mentions Parabolical Section, and the wonderful power and effects of it, many admire the Invention, few (perhaps none) know how to frame an Instrument in that form, that shall speedily fire, and at almost an infinite distance. For that which *Proclus* and *Archimedes* did for the safety of their Country, were but slight things to this. *I have I confess* (saith *Clavius*) *attempted the making of one of them, not unprosperously, but with an incredible and dreadful success.*

Fortes. feriæ Academ. p. 150, 151.

26. There was one in Queen *Elizabeth*'s time that wrote the Ten Commandments, the Creed, the *Pater Noster*, the Queens name, and the Year of our Lord, within the compass of a penny, and gave a pair of Spectacles of such an Artificial making, that by the help thereof she did plainly and distinctly discern every Letter.

Dr. Heylen's life of King Charles. p. 1.

27. One *Francis Alumnus* was so notable in the Mystery of Writing, that he wrote the Apostle's Creed, and the fourteen first Verses of St. *John*'s Gospel, in the compass of a penny, and in full words: this he did in the presence of the Emperor *Charles* the Fifth, and Pope *Clement* the Seventh, as is related by *Genebrard* in his Chronology, and *Simon Mayolus* out of him, who had also in his own possession such a Miracle (as he calls it) or the very same I believe, for in his twenty fourth Colloquy these are his words: *Nos domi idem miraculum servamus*; *I have the same Miracle at home in my keeping.*

Hist. Man. Arts. cap. 2. p. 43.

28. There are certain *Æolii Sclopi*, or Wind Muskets which some have devised to shoot Bullets without Powder, or any thing else but Wind or Air compressed in the bore of it, or injected by a Spring, and these they say discharge with as much force as others with Powder.

Hist. Man. Arts. cap. 3. p. 34.

29. I saw at *Leigorn*, a Clock brought thither by a *German* to be sold, which had so many Rarities in it, as I should never have believed if my own eyes had not seen it, for besides an infinite number of strange motions, which appeared not at all to the eye, you had there a company of Shepherds, some of which played on the Bagpipe, with such Harmony and exquisite motion of the Fingers, as that one would have thought they had been alive, others danced by couples, keeping exact time and measure, whilst others capered and leaped up and down, with so much of nimbleness, that my spirits were wholly ravished with the sight.

Gassar. Curios. cap. 7. p. 236.

30. There was a Clock which was the great and excellent Work of *Copernicus*, in which there was not only to be heard, a number of different noyses, occasioned by its various motions, but also most exactly to be discovered the circuitions of all the celestial Orbs, the distinctions of days, months, years; there the Zodiack did explicate its Signs: so performing the circle of the year; there the playful Ram began the Spring, *Cancer* produces the Summer; *Libra* inriches it with Autumn, and the slothful *Scorpio* makes the Winter. Here also the Moon changes in the Nones, shines out more bright in the Ides, and shamefully conceals her conjunction with the Sun in the Calends. But those things which the Ingenious Artificer presented, and as it were produced into the Scene, upon the entrance of every hour, marvellously delighted the Spectators, every hour made shew of some Mystery in our Faith. The first Creation of Light, the powerful separation of the Elements, and all other intermediat Mysteries he had traced upon

Fortes. feriæ. Academ. p. 58, 59, 60.

upon this Engine, even to the great Eclipse, that was when our Saviour suffered on Mount *Calvary* to insist upon the particulars, was the Work of an Age, the Eye that is the devourer of such beautiful Objects, embraces more in an hour than the Tongue of the most eloquent is able to represent in a considerable space of time.

Morrison's Itinerary. part.1.cap. 3.p.31.

31. At *Strasburg* there is a Clock of all other the most famous, invented by *Conradus Dasipodius* in the year 1571. Before the Clock stands a Globe on the Ground shewing the motions of the Heavens, Stars, Planets, namely of the Heaven carried about by the first mover, in twenty four hours, of *Saturn* by his proper motion carried about in thirty years, of *Jupiter* in twelve, of *Mars* in two, of the Sun, *Mercury* and *Venus* in one year, of the Moon in a Moneth. In the Clock it self there be two Tables on the right and left hand, shewing the Eclipses of the Sun and Moon from the year 1573. to the year 1624. The third Table in the midst is divided into three Parts. In the first Part the Statues of *Apollo* and *Diana*, shew the course of the year and the day thereof, being carried about in one year; the second Part shews the year of our Lord, and of the World the Equinoctial days, the hours of each day, the minuts of each hour, Easter day, and all other Feasts, and the Dominical Letter. The third Part hath the Geographical discription of all *Germany*, and particularly of *Strasburg*, and the names of the Inventor, and of all the Workmen. In the middle frame of the Clock is an Astrolabe, shewing the Sign in which each Planet is every day, and there be the Statues of the seven Planets upon a round piece of Iron, lying flat; so that every day the Statue of that Planet that rules the day comes forth, the rest being hid within the Frames, till they come out by course at their day, as the Sun upon Sunday, and so for all the Week. And there is a Terrestial Globe, and the quarter and the half hour and the minutes are shewed there. There is also the Skull of a dead man, and two Statues of two Boys, whereof one turns the Hour-glass, when the Clock hath stricken, the other puts forth the Rod in his hand at each stroke of the Clock. Moreover there be the Statues of the Spring, Summer, Autumn and Winter, and many observations of the Moon. In the upper Part of the Clock are four old mens Statues, which strike the quarters of the hour, the Statue of Death coming out at each quarter to strike, but being driven back by the Statue of Christ, with a Spear in his hand for three quarters; but in fourth quarter, that of Christ goeth back, and that of Death striketh the hour, with a bone in his hand, and then the Chimes sound. On the top of the Clock is an Image of a Cock, which twice in the day croweth aloud and clappeth his Wings. Besides this Clock [illegible] with many rare Pictures, and being on the [illegible] of the Church, carrieth another Frame to the outside of the Wall, wherein the hours of the Sun, the courses of the Moon, the length of the day, and such other things are set out with great Art.

Morrison's Itinerary. p.602. Hist. Man. Arts cap.3. p.36,37.

32. In the Duke of *Florence* his Garden at *Pratoline* is the Statue of *Pan* sitting on a Stool with a wreathed pipe in his hand, and that of *Syrinx* beckning him to play on his Pipe. *Pan* putting away his Stool, and standing up plays on his Pipe, this done he looks on his Mistress, as if he expected thanks from her, takes the Stool again, and sits down with a sad countenance. There is also the Statue of a Landress, beating a Buck, and turning the Cloths up and down with her hand, and battledor wherewith she beats them in the water. There is the Statue of Fame lowdly sounding her Trumpet, an Artificial Toad creeping to and fro, a Dragon bowing down his head to drink water, and then vomiting it up again, with divers other Pieces of Art, that administer wonder and delight to the beholders.

Hist. Man. Arts. cap.3. p.37.

33. At *Tibur* or *Tivoli* near *Rome*, in the Gardens of *Hippolitus d' Este*, Cardinal of *Ferrara*, there are the Representations of sundry Birds, sitting on the tops of Trees, which by Hydraulick Art, and secret conveyances of water through the trunks and branches of the trees, are made to sing and clap their wings; but at the sudden appearance of an Owl out of a Bush of the same Artifice, they immediatly become all mute and silent, it was the work of *Claudius Gallus*, as *Possevine* informs us.

Hist. Man. Arts. cap.7. p.85.

34. At *Dantzick* in *Poland* there was set up a rare invention for weaving of four or five Webs at a time without any human help. It was an Engine that moved of it self, and would work night and day. This Invention was suppressed because it would have ruined the poor people of the Town, and the Artificer was secretly made away, as *Lancelotti* the *Italian* Abbot relates from the mouth of *M. Muller* a *Polonian* who had seen the device.

Hist. Man. Arts. cap.3. p.43.

35. That *Plicatilis domus* or portable Palace made of Wood, which King *Henry* the Eighth, carried with him into *France*, to that famous enterview that he had with *Francis* the First, was a work of great Art and Magnificence and much spoken of by Forreign Writers; especially *Paulus Jovius*, and amongst our own by my Lord of *Cherbury*, in his History of that Prince. The Model of this Famous Piece was preserved, and saith he, to be seen of late years in the Tower of *London*.

Hist. Man. Arts. cap.7. p.99.

36. In *Florida* and other places of the West Indies, the Inhabitants made garments of Feathers with marvellous Art and Curiosity, as also rare and exquisite pictures for in those Countries there are birds of rare and exquisite Plumage, of very gay and gaudy colours, such as put down all the pride of the Peacock, they mingle variety of colours in such an admirable medley, that they make a very glorious shew. *Fernando Cortez* the Spaniard, found abundance of these curious works in the Palace of *Montezuma* the Emperour of *Mexico*, which were such and so excellent, that none could make in Silk, Wax, or Needle-work, any thing comparable to them: Nay he adds, that they were so artificial and neat, that they cannot be described in writing, or presented to the imagination, except a man sees them. These admired pieces put down not only those of *Zeuxis* and *Apellus*, but those two of *Michael Angelo* and *Raphael Urbin*, the Plumes of these birds do seem to surpass all their colours; not only for Lustre and beauty, but also for duration and lasting.

Delvio. disq.magic. lib.1.cap.3. qu.4.p.40.

37. *Keneth* King of *Scotland* had slain *Cruthlintus* the Son, and *Malcolmus Duffus* the King and Kinsmen of *Fenella*. She to be revenged of the murtherer; caused a Statue to be framed with admirable Art, in one of the hands of it was an Apple of Gold set full of precious stones, which whosoever touched was immediately slain, with many darts which the Statue threw or shot at him: *Keneth* suspecting nothing was invited to this place, and being slain in this manner, *Fenella* escaped over into *Ireland*.

Zuing. Theatr. vol.2. lib.7.p. 625.

38. *Hadrianus Junius*, saw at *Mecklin* in *Brabant* a Cherrystone cut in the form of a Basket, wherein were fourteen pair of Dice distinct, each with their spots and number easily to be discerned with a good

Peach. Com. Gent. c. 9. p. 79. a good eye, and *Anno* 1524. the City of *Colonia Agrippina* was painted with much exactness, yet in so little that a fly might cover it.

Zonar. Ann. tom. 3. p. 126. 39. *Proclus* a famous Mathematician, in the Reign of *Anastasius Dicorus*, made burning glasses with that skill and admirable force, that therewith he burnt at a great distance the Ships of the Mysians and Thracians that had block'd up the City of *Constantinople*.

CHAP. XLV.

Of the Industry and pains of some men, and their hatred of Idleness.

THat of the Areopagites is the most honourable Court in the City of *Athens*, and there it was most diligently inquired into, after what manner each of the Athenians lived, what kind of income and revenue he had, and by what means it was that he sustain'd himself and his family: They were taught to follow some honest course of life, as knowing they were to give a publick account thereof: and if any man was convicted of idleness or a reprovable way of living, he had a note of infamy upon him, or else was ejected the City as an unprofitable member thereof: No doubt but by this procedure of theirs, they put slothfulness out of all countenance, and filled their City with examples of every kind of industry, without fear of incurring the danger of a publick accusation, as

Caus. H. C. in the treat. of passions. § 6. p. 15. Plin. nat. h. l. 18. c. 6. p. 556. 1. *Pliny* tells of one *Cresin* who manured a piece of ground, which yielded him fruit in abundance, while his neighbours Lands were extremely poor and barren, for which cause he was accused to have inchanted them, otherwise, said his accuser, his inheritance could not raise such a revenue, while others stand in so wretched a condition: But he pleading his cause, did nothing else but bring forth a lusty Daughter of his, well fed and well bred who took pains in his Garden; also he shewed his strong Carts and stout Oxen which ploughed his Land, his various implements of Husbandry, and the whole equipage of his tillage in very good order: He then cryed out aloud before the Judges, *Behold the Art, Magick, and Charms of* Cresin? The Judges did acquit him and doubted not but that his Lands fertility was the effect of his Industry and good Husbandry.

Ælian. var. hist. l. 1. c. 33. p. 29. 2. There was one *Mises* who presented the great King *Artaxerxes*, as he rode through *Persia*, with a Pomegranate of a wonderful bigness, which the King admiring demanded out of what Paradise he had gotten it, who answered that he gathered it from his own Garden: The King was exceedingly pleased with it, and gracing him with Royal gifts, swore by the Sun, that the same man with like diligence and care, might as well of a little City make a great one.

Lips. ep. cent. 4. ep. 31. p. 886. 3. The Emperour *Theodosius* the younger devoted the day to the Senate, to military, judicial, and other affairs, but a considerable part of the night to his studies and Books, having his Lamp so made that it would pour in oyl of it self to renew the light, that so he might neither lose time nor occasion an unseasonable disturbance to his Servants.

4. *Cleanthes* was a young man, and being extremely desirous to be a hearer of *Chrysippus* the Philosopher, but wanting the necessary provisions for humane life, he drew water and carried it from place to place in the night to maintain himself with the price of his labour, and then all day he was attending upon the doctrines of *Chrysippus*, where he so profited, and withal so retained that industry he had while young, that he read constantly to his Auditors, to the ninety and ninth year of his Age, others say *Zeno* was his Master, and that wanting wherewith to buy paper, he wrote memorials from him upon the bones of Cattel and the broken pieces of Pots: Thus fighting in the night against poverty, and in the day against ignorance, he became at last an excellent person. *Val. Max. l. 8. c. 7. p. 227. Zuing. Theatr. vol. 3. l. 2. p. 670. Laert. vit. Phil.*

5. St. *Jerome* saith that he himself had read six thousand books that were written by *Origen*, who daily wearied seven Notaries and as many boys in writing after him. *Sabell. ex. l. 1. c. 7. p. 45.*

5. *Demosthenes* that afterwards most famous Orator of all *Greece*, in his youth was not able to pronounce the first letter of that Art which he so affected, but he took such pains in the correction of that defect in his pronunciation, that afterwards no man could do it with a greater plainness, his voice was naturally so slender and squeaking, that it was unpleasant to the Auditory, this also he so amended by continual exercise, that he brought it to a just maturity and gratefulness; the natural weakness of his lungs he rectified by labour, striving to speak many verses in one breath, and pronouncing them as he ran up some steep place, he used to declaim upon the shores where the waters with greatest noise beat upon the Rocks, that he might acquaint his Ears with the noise of a tumultuating people, and to speak much and long with little stones in his mouth, that he might speak the more freely when it was empty. Thus he combated with nature it self and went away Victor; overcoming the malignity of it by the pertinacious strength of his mind, so that his Mother brought forth one, and his own industry another *Demosthenes*. *Val. Max. l. 8. c. 7. p. 225*

7. *Johannes Fernandas* of *Flanders*, though born blind and prest with poverty, yet by his sole industry attained to rare skill in Poetry, Logick, Philosophy, and such a sufficiency in the Art of Musick, that he was able to compose a song of four parts *memoriter*, which others can difficultly do by setting all down in writing. *Fulgos. ex. l. 8. c. 7. p. 1041.*

8. *Elfred* a King of the West Saxons here in *England* designed the day and night equally divided into three parts, to three especial uses, and observed them by the burning of a Taper set in his Chappel, eight hours he spent in meditation, reading, and prayers, eight hours in provision for himself, his repose and health; and the other eight about the affairs of his Kingdom. *Bak. Chron. p. 332. Clerks mirr. c. 74. p. 322.*

9. Almost incredible was the painfulness of *Baronius*, the compiler of the voluminous Annals of the Church, who for thirty years together, preached three or four times a week, to the people. *Full. h. state. l. 2. c. 9. p. 76.*

10. A Gentleman in *Surry* that had Land worth two hundred pounds *per Annum*, which he kept in his own hands, but running out every year, he was necessitated to sell half to pay his debts, and let the rest to a Farmer for one and twenty years. Before that term was expired, the Farmer one day bringing his Rent, asked him if he would sell his Land? *Why* (said he) *will you buy it? If it please you*, saith the Farmer. *How*, said he, *that's strange, tell me how this comes to pass, that I could not live upon twice as much being my own, and you upon one half thereof;* *Chetw. hist collect. cent. 3. p. 79. Trenchfield's counsel to his Son. p. 133.*

thereof, though you have payed rent for it or able to buy it. Oh, ſaith the Farmer, *but two words made the difference, you ſaid go, and I ſaid come. What's the meaning of that,* ſaid the Gentleman. *You lay in bed,* replyed the Farmer, *or took your pleaſure, and ſent others about your buſineſs, and I roſe betimes, and ſaw my buſineſs done my ſelf.*

Pareï, medul.tom.2. p.380.

11. *Marcus Antoninus* the Emperour, as he was a perſon of great induſtry himſelf, ſo did he alſo bear ſo great a hatred unto idleneſs, that he withdrew the ſalaries of ſuch men, as he found to be ſlothful and lazy in their imployments; ſaying that there was nothing more cruel, then that the common wealth, ſhould be gnawn and fed upon, by ſuch as procured no advantage thereunto by their labours.

Melch. Adam. in vit. Germ. medic. p. 287.

12. *Joanes Viſcherus*, Rector of the Univerſity of *Tubing*; when in the ſixty third year of his age, ſo dangerous a year to humane life; though weak in body, and thereby at liberty in reſpect of the ſtatutes of the Univerſity, from his office of teaching, yet as alwayes before, ſo then, in the laſt act of his life he ſo followed his buſineſs, that ſo long as he had any ſtrength or ability, ſo long as his voice and ſpirits permitted: he was conſtant in his meditations, comments, and teaching. And when by reaſon of the inclemence of the air, he could not perform his part in the publick auditory of Phyſitians, he ſtrenuouſly continued to profeſs in private at his own houſe. When his wife oftentimes adviſed and beſought him that he would not do it, but have ſome regard to his own health, as a man that could ſcarce ſpeak or ſtand on his feet, and utterly unfit to ſpeak by an hour-glaſs, ſo moleſted by a Cough as he was: he replied: *That which a man doth with a willing mind, is no way troubleſome to him: ſuffer me to ſpeak and walk ſo long as the ſtrength of my body will permit, for ſo ſoon as I ſhall betake my ſelf to my bed, I ſhall not be pulled from thence till ſuch time, as four bearers come to carry me into the Church-yard.*

Melch. Adam. in Vit. Germ. medic. p. 155. Thuan. l. 36.

13. *Conradus Geſnerus* was a man of infinite ſtudy, diligence and induſtry, in ſearching after the knowledge of all the parts of Nature; but particularly he bent himſelf to obſerve thoſe things that were delivered concerning metalls, plants, and living creatures; and the noble Hiſtorian *Thuanus* ſaith of him moſt truely; That to his laſt breath he was inflamed with an incredible deſire, and endeavour afrer the advancement of learning; ſo that when he was ſeized with the plague, and that his ſtrength began to deſert him, he roſe out of his bed, not to diſpoſe the affairs of his houſe, and family, but to ſet in order the papers in his ſtudy, that what he could not ſet forth in his lifetime, might after his death be made publick to the benefit of the common wealth.

Plut. moral. p. 394.

14. *Æleas* a King of *Scythia*, uſed to ſay that he thought himſelf no better then his horſekeeper when he was Idle.

Plut. moral. p. 394.

15 *Dionyſius* the Elder being asked if he was at leiſure and no buſineſs at preſent? The Gods forbid ſaid he that ever it ſhould be ſo with me; for a bow (as they ſay) if it be over-bent, will break; but the mind if it be over-ſlack.

CHAP. XLVI.

Of the Dexterity of ſome Men in the Inſtruction of ſeveral Creatures.

MAn is ſeldome ſo unfortunate a teacher, as when he hath himſelf for his Scholar; but ſhould he employ at home, that ingenuity and induſtry which he ſometimes makes uſe of abroad; what a wonderful proficient would he be in all kind of Virtue? For there is ſcarce any thing that may ſeem ſo difficult; but his care and conſtancy hath overcome, as the following examples will be ſufficient to account for.

Aiſt. of Manual Arts. c. 11. p. 167. 168. Marhal. Ep. l. 15. Ep. 96

1. The Count of *Stolberge* in *Germany*, had a Deer which he beſtowed on the Emperour *Maximilian* the ſecond, that would receive a Rider on his back, and a Bridle in his mouth and would run a race with the fleeteſt Horſe that came in the field, and outſtrip them too. *Martial* alſo mentions a Deer uſed to the bridle.

Hic erat ille tuo domitus Cypariſſe capiſtro,
An magis ille tuus Sylvia cervus erat.

2. At *Prague* the King of *Bohemia's* palace, Mr. *Morriſon* ſaw two tame Leopards, that would either of them at a call, leap behind the huntſman when he went abroad a hunting, and ſit like a dog, on the hinder parts of the horſe, and would ſoon diſpatch a deer.

Moriſ. Itinerary. p. Hiſt. Man. Arts. c. 11. p. 169

3. *Seneca* ſpeakes of a tame Dragon, that took meat from the hands of *Tiberius*; and elſe where *Repentes inter pocula, ſinuſq; innoxio lapſu dracones*; *tame Dragons that crept up and down amongſt their Cups, and in their Boſomes, and did them no hurt.*

Senec. de ira. l. 2.

4. *Scaliger* ſaw a Crow in the French Kings Court, that was taught to fly at *Partridges*, or any other fowl from the Falconers fiſt.

Scalig. Exercit. 232. p. 728 Sandys Travels. Senec. Epiſt. Ep. 85. p. 192. Hiſt. Man. Arts. cap. 11. p. 172.

5. Elephants have bin taught, not only to dance upon the Earth, but in the air alſo; dancing upon the rope. The manner of teaching them to dance is thus they bring ſome yong Elephant upon a floor of earth, that hath bin heated underneath, and they play upon a Cittern or Tabour, while the poor beaſt lifts up his ſtumps very often from the hot flower, more by reaſon of the heat, then any deſire to dance. And this they practiſe ſo often until the beaſt hath got ſuch a habit of it, that whenever he hears any muſick, he falls a dancing. *Buſbequius* ſaw a dancing Elephant in *Conſtantinople*, and the ſame Elephant playing at ball, toſſing it to another man with his trunk and receiving it back again.

Hiſt. Man. Arts. c. 11. p. 173.

6. *Michael Neander* ſaw in *Germany* a Bear brought from *Poland* that would play on the Tabour, and dance ſome meaſures, yea dance within the compaſs of a large round Cup, which he would afterwards hold up in his paw, to the ſpectatours to receive money or ſome other boon for his pains.

Hiſt. Man. Arts. c. 11. p. 174.

7. A Baboon was ſeen to play uppon the Gnitar, and a Monkey in the King of Spains court was very skillful at cheſſeplay, ſaith *Belthazar Caſtilion, de aulico.*

Hiſt. Man. Arts. c. 11. p. 194.

8. Cardinal *Aſcanio* had a Parrot, that was taught to repeat the Apoſtles Creed *verbatim* in

t Latin

Latin; and in the Court of *Spain* there was one that could sing the Gamut perfectly. If at any time he was out, he would say, *Non va Bueno*, that is not well; but when he was right he would say *Bueno va*, now it is well. As *John Barnes* an English Fryer relates in his book *de Æquivocatione*.

Lipſ. Epiſt. Cent. 1. Ep. 50. p. 102. Suet. l. 7. c. 6. p. 273. Ælian. de. Animal. l. 2. c. 11. p. 84.

9. The Elephant is a creature of a very docible and capable nature to learn almost any thing, they have bin taught by their keepers to adore the King, saith *Aristotle*, to dance, to throw stones at a mark, to cast up arms into the air, and receive them again in their fall, to walk upon ropes, which *Galba* was the first that exhibited at *Rome*, saith *Suetonius*. And these things they learn with that care, that they have been often found practising, in the night, what had been taught them in the day. They write too, saith *Pliny*, speaking of one who wrote in the Greek tongue. *Ipse ego hæc scripsi, & Spolia Celtica dicavi.* I my self saw, saith *Ælian*, one of them writing Roman Letters, upon a tablet with his trunk, and the letters he made were not ragged but straight and even, and his eyes were fixt upon the tablet as one that was serious and intent upon his work. In the playes that Germanicus *Cæsar* shewed at *Rome* in the reign of *Tiberius*; there were twelve Elephants, six males, and six females, these were cloathed in histrionical habits as men and women. At the command of their keeper, they danced in the cirque, and performed all the Gestures of a Mimick. At last they were brought where they were to feast, a table was covered with all kind of dainties, and Gobletts of Gold with other little cups of wine plac'd and beds covered with purple carpets, after the manner of the Roman eating, for them to lye upon. Upon these they lay down, and at the signal given, they reached out their Trunks to the table and with great modesty fell to eating, no ravening or desire of the best or bigger part; but they eat and drank as a sort of civil men would doe.

Heidfeld in Sphinge. c. 6. p. 141.

10. In the time of the war betwixt *Augustus Cæsar* and *M. Antonius*; when there were uncommon chances, and no mean rewards of the victory; all the world stood at gaze, which way Fortune would incline it self. There was then a poor man at *Rome* who purposing to provide for himself against all events, had this contrivance; he bred up two Crows with his utmost diligence, and brought it to pass, that in their pratling language, one would salute *Cæsar*, and the other *Antonius*. This man when *Augustus* returned conquerour, met him upon the way with his crow upon his fist, which ever and anon came out with his *Salve* Cesar *victor*; *Imperator*: *Hail* Cæsar *the conquerour and Emperour*. *Augustus* delighted herewith, purchased the bird of him at the price of twenty thousand Deniers of *Rome*.

Camerar. oper. subsci. civ. Cent. 1. c. 25. p. 131.

11. *Pierius* tells of an Elephant call'd *Hanno* which *Emanuel* King of *Portugal* presented to Pope *Leo* the tenth. The King desirous to send him to *Rome*, and the Ship wherein he was to be carried being ready to depart, the could not get *Hanno* for some dayes, to suffer himself to be led to the Sea side, much less to go a shipboard; so greatly he seemed to misdoubt that voiage. The King displeased at the delay promised a great reward to any man, that could win *Hanno* to ship himself, none offered to do it. At last the King was secretly informed, that all this was done by the cunning of *Hanno*'s keeper, who being in love with a maid had no desire to leave *Portugal*, and therefore had councelled his scholar *Hanno* not to suffer himself to be transported, telling him he should be carryed into wild and terrible deserts, in the Enemyes country, where he should be mocked and outraged of all, ill fed, badly lodg'd, and destitute of all necessary provisions, besides the way was long, dangerous and all by Sea; so that it was better for him to be kild upon the land, then to undergoe a condition most miserable. The King informed of this wile, commands the keeper to be brought before him, and the whole being confessed he enjoins him to take care, that the Elephant might be embarked within three dayes, if not he should be hang'd for an example to all that presume to dally with their Princes commands. The keeper apprehending the rope twisted, and his neck half in the noose; reads his scholar a new lecture, tells him that some enemyes had gone about to deceive him, for envy they bare, to his felicity and to move rebellion against the King, that the matter was nothing so as he had said; for they should not go unto any desarts, but to the Lady City of all the world seated in the most pleasant place, where was abundance of all delicate provisions, that there was a Prince whom all the world worshipped, where *Hanno* should have all the best sport, and pleasure he could desire. And therefore that he should be merry, and make himself ready to go cheerfully on board with his master, and should assure himself of a good and pleasant voyage. *Hanno* changing his mind upon these new instructions, when the signal was given, went willingly towards the ship, shewing himself all the way, very obedient and tractable.

Pezel. melliſic. Hiſt. tom. 2. p. 328.

12. *Pezelius* gives the relation of a wonderful dog, and thinks that possibly some wicked spirit was within him; a Tinker, saith he, brought him to *Constantinople*, and a great confluence of people there was to behold the feats he would do. Many of them laid their rings upon a heap confusedly together before this dog, and yet at the command of his Master, he would restore to every particular man his own without any mistake. Also when his master asked him in the presence of many, which of the company was a Captain, which a poor man, which a wife, which a widdow, which a whore, and the like, he would discover all this without errour, by taking the garment of the party enquired after in his mouth.

Plut. moral. l. de Comp. terreſtr. p. 967.

13 I my self saw a dog at *Rome*, whose Master a Player had taught him many pretty tricks; amongst others he gave us this experiment, he soaked a piece of bread in a certain drug, which was indeed a somniferous and sleepy, but he would have it thought also to be a deadly potion. The dog having swallowed it down (as he was taught) began to quake, tremble, yea and staggered as if he had bin astonied, in the end he stretched out himself, and lay as stiff as one stark dead, suffring himself to be puld and drawn any way, like a block. But afterwards when he understood by that which was said and done, that his time was come, and that he had catched the hint for his recovery: he began at first to strive by little and little, as if awaked from a dead sleep, lifting up his head he began to look to and fro, at which all the beholders wondred not a little. Afterwards he arose upon his feet, and went directly to him, unto whom he was to go, jocund and mery. This pageant was performed by him so artificially, I cannot tell whether to say, or naturally, that all those who were present, and the Emperour himself (for *Vespasian* the father was there in person, within the Theatre of *Marcellus*) took exceeding great pleasure and delight therein.

CHAP. XLVII.

Of the Taciturnity and Secresy of some Men intrusted with Privacies.

IT was a rare commendation that *Spintharus* gave of *Epaminondas* the Theban, that he had rarely had conversation with any person that knew more, and spake less. It is equal prudence to know when to speak, as well as how; and least we should be over prodigal or unseasonable in our speech, Nature hath taken care that the tongue should be confined within a double inclosure, of the lips and teeth. Many a man hath dearly bought the intemperance of the little Member: which was one reason why *Numa* prescribed the veneration of *Tacita* to the Romans, as a tenth Muse, not inferior to any of the Nine; as by which great Enterprizes are conducted with safety, which would otherwise prove frustrate or hazardous.

Treasury of ancient and modern times, l. 1. c. 17. p. 39.

1. In the time of Pope *Eugenius*, the Seignory of *Venice* had a Captain named *Cremignola*, by whose Treason their Army had received the Overthrow. It was debated in the Senate what to do with him; and concluded that (being dangerous to recall him) the best way was, at present to dissemble the matter, and at his return to repay him with death. This determination of theirs was deferred and slept for eight Months, but shut up in each breast with such secresy, that his ears (in all that time) could reach no supposition thereof. This was questionless a matter of no mean marvel, considering the number of the Senators, amongst whom were divers much endeared to *Cremignola*, some in Propinquity in blood, others in Friendship, many of them poor, and so liable to be corrupted with rewards, whereof the Captain had no lack of ability to offer and bestow; all which notwithstanding, this honourable Seal of Secrecy was set with such assurance upon every soul, that eight Months being expired, *Cremignola* was kindly recalled to *Venice*, entertained with embraces and befitting Ceremonies; but on the morrow after surprized, and before the Senate condemned to lose his head; which Sentence was accordingly executed.

Val. Max. l. 2. c. 2. p. 36.

2. The secret Counsels of the Senate of *Rome* were divulged by no Senator for many Ages together, only *C. Fabius Maximus*; and he also through imprudence, meeting with *Crassus* as he went into the Country, told him of the third Punick War secretly decreed in the Senate, for he knew he was made Questor three Years before, but knew not that he was not yet chose into the Order of the Senators by the Censors, which was the only way of admittance. But though this was an honest error of *Fabius*, yet was he severely reprehended by the Consuls for it; for they would not that Privacy (which is the best and safest Bond in the Administration of Affairs) should be broke. Therefore, when *Eumenes* King of *Asia*, a friend of our City, had declared to the Senate, that *Perses* King of *Macedon* was preparing to War upon the people of *Rome*, it could never be known what he had said in the Senate house, or what answer the Fathers had made to him, till such time as it was known that King *Perses* was a Prisoner. So that you would have thought, that which was spoke in the ears of all had been heard by none.

Ælian. var. hist. l. 7. c. 18. p. 209.

3. It is reported of the Egyptians, that they undergo tortures with a wonderful patience; and that an Egyptian will sooner die in torments, than discover the Secret he hath been entrusted with.

A Gell. noct. Attic. l. 1. c. 23. p. 40. Sabellic. Exempl. l. 1 c. 3. p. 17. Bruson. facetiar. l. 4. c. 1. p. 257.

4. It was heretofore a custom that the Senators of *Rome* carried their Sons with them; and thither did *Papyrius Prætextatus* follow his Father: some great Affair was consulted of, and deferred to the next day, charge being given, that none should disclose the subject of their debate before it was decreed. The Mother of the young *Papyrius*, at his Return, enquired of him what the Fathers had done that day in the Senate; who told her that it was a Secret, and that he might not discover it. The woman was the more desirous to know for this answer he had made her, and therefore proceeds in her enquiry with more earnestness and violence. The boy finding himself urged, invented this witty lye: *It was*, saith he, *debated in the Senate, which would be most advantageous to the Commonwealth; that one man should have two Wives, or that one woman should have two Husbands.* The woman in a terrible fright leaves the house, and acquaints divers other Ladies with what she had heard: the next day came a troop of women to the door, crying and beseeching that rather one woman might marry two men, than that one man should marry two women. The Senators entring the Court, enquire what meant this intemperance of the women, and what their request intended. Here young *Papyrius* stepped into the midst of the Court, and told them what his Mother had desired to know, and what answer he had given. They commended his wit and secrecy, and then made an Order that no Senators Sons should enter their Court, save only that one *Papyrius*.

Plut. de garrulitat. p. 506.

5. *Eumenes* was informed that *Craterus* was coming against him with an Army; he kept this private to himself; and did not acquaint the most intimate of his friends therewith, but gave out that it was *Neoptolemus* that came to fight him; for he well knew that his own Soldiers, who reverenced *Craterus* for his Glory, and were lovers of his Vertue, had *Neoptolemus* in contempt. When therefore the Battel came to be fought, *Eumenes* was victorious, and *Craterus* unknown, was killed amongst the rest: so that this Battel was gained by his Taciturnity, and his friends rather admired than reprehended him for it.

Plut. de Garrulit. p. 194.

6. The Ambassadors of the King of *Persia* were at *Athens* invited to a Feast, whereat also were present divers Philosophers; who, to improve the conversation, discoursed of many things both for and against. Amongst the which was *Zeno*, who being observed to sit silent all the while, the Ambassadors pleasantly demanded what they should say of him to the King their Master: *Nothing*, said he, *further than this, that you saw at* Athens *an old man, who knew how to hold his tongue.*

Plut. de garrulit. p. 506.

7. *Metellus* the Roman General was once asked by a young Centurion, what design he had now in hand? who told him, that if he thought his own Shirt was privy to any part of his Counsel, he would immediately pluck it off and burn it.

Plin. l. 34. c. 8. p. 500. Fulgos. Ex. l. 3. c. 3. p. 353.

8. *Leæna* was an Athenian Strumpet that could play well upon the Harp, and sing sweetly unto it, she was familiarly acquainted with *Harmodius* and *Aristogiton*, and privy to their plot and project touching the murder of *Pisistratus* the Tyrant, yet would she never reveal this purpose and intention of theirs to the Tyrant or his Favourites, though she was put to most exquisite and dolorous torments about it. The Athenians therefore, desirous

rous to honour this woman for her resolute and constant secrecy, and yet loath to be thought to make so much of such a Harlot as she was, devised to represent the Memorial of her and her act by a Beast of her name, and that was a Lyoness; the Statue of which they gave order to *Iphicrates* to make, and that he should leave out the tongue in the head of this Lyoness; for some say that, fearing lest her torment should cause her to betray her friends, she bit it off, and spit it in the face of the Tyrant and Tormentors.

Parch. Pilgr. tom. 1. l. 6. c. 14. p. 807.

9. When the King of *Ala* goes to War, he assembleth his chief men into a Grove near the Palace; where they dig a Ditch in a round Circle, and there every man declareth his opinion: after this Consultation the Ditch is closed, and under pain of Treason and death all which hath been spoken must be concealed, as if it was so buried as they had before represented in their Emblem.

Mariana hist. de Esp. p. 147.

10. A Country man having killed *Lucius Piso* Governor of *Spain*, was exposed to tortures, thereby to extort from him a Confession of his Confederates: he endured the first day's torments with invincible courage; but fearing himself for the second, as he was going to the Rack he slipped out of the hand of his Leader, and dashed his head with that violence against a Stone Wall that he died immediately, lest he should, through extremity of pain, be enforced to disclose that which he had sworn to conceal.

Val. Max. l. 3. c. 3. p. 77. Lon. Theatr. p. 586.

11. *Zeno Eleates* was a person extremely well versed in the nature of things, and one that knew how to excite the minds of young men to vigour and constancy; he gained reputation to his Precepts by the example of his own Vertue. For whereas he might have lived in all security in his own Country, he left it, and came to *Agrigentum*, that then was in miserable Slavery: he hoped by his ingenuity and manner of deportment to have converted a Tyrant, and such a one as *Phalaris* from his Cruelties. But finding that wholsome counsel would do nothing with him, he inflamed the Noble Youth of that City with a desire of Liberty, and freeing their Country. When this was made known to the Tyrant, he called the people together in the *Forum*; and exposing the Philosopher unto cruel torments before their faces; he frequently demanded of him who they were that were his Confederates? *Zeno* named not one of them; but all such as were of most credit with the Tyrant, these he rendred suspected to him; and reproching the Citizens with their fear and cowardise, he excited them to so suddain and vehement impulse of mind, that they stoned the Tyrant *Phalaris* in the place.

Val. Max. l. 3. c. 3. p. 78. Lon. Theatr. p. 587.

12. *Theodorus*, a wise and excellent person, wearied the hands of all the Tormentors that *Hieronymus* the Tyrant exposed him to; the severity of his Scourges, the Racks he was stretched upon, the Burning Irons he was tortured with, could never be able to extort from him a confession of the names of them that were with him in the Conspiracy, or to betray the Secret he was intrusted with; but instead of this, in the extremity of his sufferings he impeached the principal Favourite of the Tyrant, and that person he most relyed upon in the Government; and thereby deprived him of one that was most faithful to him.

CHAP. XLVIII.

Of such who in their raised Fortunes have been mindful of their low Beginnings.

AT the Coronation of the Emperors of *Constantinople* it was customary to present them with several sorts of Marbles and of different colours by the hand of a Mason; who was then to bespeak the new Emperor to this purpose;

Chuse, mighty Sir, under which of these Stones
Your pleasure is, that we should lay your bones.

They brought him Patterns for his Grave-stone, that the prospect of death might contain his thoughts within the due bounds of modesty and moderation in the midst of his new Honours. And it was, doubtless, to keep them humble, that the following persons were so mindful of their obscure beginnings.

Drex. oper. l. 3. c. 8. §. 4. p. 425. Causin. Holy Court, tom. 1 l. 3. §. 31. p. 95.

1. Pope *Benedict* the Eleventh was born of mean Parentage, nor was he unmindful of his primitive poverty when advanced to this high degree of honour. While he was in the Monastery, his Mother was a Laundress to the Monks; and being now made Pope, he sent for her to come to him; she came; and the great Ladies supposing it unfit to present her to his Holiness in her homely Attire, had furnished her in such manner, that she now appeared almost another woman. Being thus brought into the presence of her Son; the Pope dissembled his knowledge of her: *And what mean you*, said he? *bring me my Mother*; *as for this Lady, I know her not s my Mother is a Laundress, and it is with her that I desire to speak.* They therefore withdrew her from the Presence, stripp'd her of all her costly Ornaments; and having dressed her up in her old rags, they again returned with her: then the Pope embraced her; *In this habit*, said he, *did I leave my Mother, in this I know her, and in this I receive her.*

Alvar. Sem. hist. China, par. 1. c. 23. p. 120.

The Emperors of *China* elect their Wives out of their own Subjects; and provided they are otherwise accomplished, as in Beauty, and inclinations to Vertue, they regard not her Estate or Condition; in so much that for the most part they are the Daughters of Artizans. One of these was the Daughter of a Mason; and when she was Queen, kept ever by her an iron Trowel: when the Prince her Son upon any occasion behaved himself more haughtily than became him, she sent to shew him that instrument with which his Grand-father used to lay Stones for his Living; by which means she reduced him to better temper.

Camer. op. subcisiv. cent. 2. p. 230.

3. *Agathocles*, who from the Son of a Potter, came to be King of all *Sicily*, would yet never wear Diadem, nor have any Guard about him. He also caused his name to be engraven in Greek letters upon Vessels of Earth: these Vessels he disposed amongst the richest of his Pots of Silver and Gold, that he might be thereby imminded from whence he descended.

Camer. op. subcisiv. cent. 2. c. 54 p. 232.

4. *Willegis* Arch-Bishop of *Mentz*, from a base condition, ascended to the highest Dignities; yet would he leave behind him a perpetual mark of his humility, and a remembrance of his mean Quality to

to his Succeſſors. Being of a poor Houſe, and Son to a Carter, he cauſed theſe words following to be written in great letters in his lodging Chamber; Willegis, Willegis, *recole unde veneris:* Willegis, Willegis, *remember whence thou cameſt.* He cauſed alſo the Wheels and other Inſtruments of a Cart, to be there hung up in remembrance of his Pedigree.

Cumer. op. ſubciſiv. cent.2. c.54 p. 232.

Leſc the Second of that name, of a baſe Deſcent, was for his Vertues choſen King of *Polonia*, *Anno* 780. But he ruled as a Prince deſcended from ancient Kings: and all his life time upon ſolemn days, when he was to appear in his Royal Robes, he cauſed a Garment of courſe Cloth which he had worn before to be caſt over them, thereby to keep in remembrance his former life.

Cumer. op. ſubciſiv. cent.2. c.54 p. 133.

6. When *Libuſſa* Princeſs of *Bohemia* had firſt ennobled, and then married *Primiſlaus*, the third of that name; who before was a plain Husbandman. In remembrance of his firſt condition, he brought with him (at ſuch time as he was to receive the Royalties) a pair of wooden Shooes; and being asked the cauſe, he anſwered, that he brought them to that end, that they might be ſet up for a Monument in the Caſtle of *Viſegrade*, and ſhewed to his Succeſſors, that all might know that the firſt Prince of *Bohemia* of that Race was called from the Cart to that high Dignity; and that he himſelf, who from a Clown, was brought to wear a Crown, might remember he had nothing whereof to be proud. Theſe Shooes are ſtill kept in *Bohemia* as a precious Relick; and the Prieſts of *Viſegrade* carry them about in Proceſſion upon every Coronation day. This Prince having encreaſed his Kingdom, built the City of *Prague*, and walled it about; did long reign happily, and left a numerous Poſterity.

Clarks Mir. c.64.p.280

7. *Iphicrates*, that noble General of the Athenians, in the midſt of his Triumphs cryed out, Ἐξ ὅιων εἰς ὅια· *from what to what; from how great miſery and baſeneſs, to how great bleſſedneſs and glory are we exalted?*

Clarks marrow of Eccl. hiſt. part. 2. l.2.p.46.

8. *Thomas Cromwel* was born at *Putney* in *Suſſex*, his Father was a Black-ſmith; and though he could do little to his Education by reaſon of his Poverty, yet ſuch was the pregnancy of the Son, that through various Fortunes and Accidents he was firſt knighted by King *Henry* the Eighth, then made Maſter of his Jewel houſe, then one of the Privy Council, then Maſter of the Rolls, then Knight of the Garter, and laſtly, Earl of *Eſſex*, Great Chamberlain of *England*, and the King's Vicegerent to repreſent his own Perſon. Now, whereas men advanced from mean and baſe degree to high Dignity uſually grow proud, forgetting what they were and whence they came, and caſting off their old friends who were formerly beneficial to them; it was far otherwiſe with this noble Earl, as appears by ſundry examples. Riding in his Coach with Arch-Biſhop *Cranmer* through *Cheapſide*, he ſpyed a poor woman of *Hounſlow*, to whom he was indebted for ſeveral old Reckonings to the value of forty ſhillings; he cauſed her to be called unto him, asked her whether he was not ſome way indebted to her: ſhe ſaid, yea; but ſhe never durſt call upon him for it, though now ſhe ſtood in great need of it. He therefore preſently ſent her to his houſe with one of his Men; and when he came from the Court he did not only diſcharge his Debt, but gave her an yearly Penſion of four pounds, and a Livery every Year ſo long as ſhe lived after. He alſo took ſpecial notice of *Freſcobald* the Florentine, who had releived him in his youthful neceſſities. And another time being with other Lords at the Monaſtery of *Sheen*, as he ſat at Dinner, he ſpyed afar off a certain poor man who uſed to ſweep the Cells and Cloyſters of the Monks, and to ring the Bells; whom when the Lord *Cromwel* had well noted, he called him to him, and before all the Table took him by the hand; and turning to the Lords; *My Lords*, ſaid he, *ſee you this poor man; this man's Father was a great friend to me in my neceſſity, and hath given me many a Meals meat.* Then ſaid he to the poor man, *Come unto me, and I will ſo provide for thee, that thou ſhalt not want while I live.*

Clark's Marrow of Eccleſ. hiſt. part. 2. p. 471.

9. Mr. *Ignatius Jordan* was born at *Lime Regis*, in the County of *Dorſet*; and when he was young he was ſent by his friends to the City of *Exeter*, to be brought up in the Profeſſion of a Merchant. In this City having paſſed through the ſeveral inferior Offices, he at laſt aſcended to the higheſt place of honour, to be Major there, and was Juſtice of Peace for twenty four Years together; yet his beginning was but very ſmall, and this upon occaſion he was ready to acknowledge. When ſome threatned him with Law-Suits, and not to give over till they had not left him worth a Groat: to theſe he chearfully replyed, that he ſhould be then but two pence poorer than when he came firſt to *Exeter*; *For*, ſaid he, *I brought but ſix pence with me hither.* He would often ſay that he wondred what rich men meant, that they gave ſo little to the Poor, and raked ſo much together for their Children; *do ye not ſee*, ſaid he, *what becomes of it?* And would reckon up divers examples of ſuch as heaped up much for their Children, and they in a ſhort time conſumed it all: on the other ſide, he ſpake of ſuch as had ſmall beginnings, and afterwards became rich, or of a competent Eſtate; giving a particular inſtance in himſelf; *I came*, ſaid he, *but with a groat or ſix pence in my purſe to this City; had I had a ſhilling in my purſe, I had never been Major of* Exeter.

CHAP. XLIX.

Of ſuch as have deſpiſed Riches, and of the laudable Poverty of ſome Illuſtrious Perſons.

Burton's Melanch. part.2. §.3. p. 305.

Sebaſtianus Foſcarinus, ſome time Duke of *Venice*, cauſed to be engraven on his Tomb in St. *Mark*'s Church this which follows. *Accipite cives Veneti, quod eſt optimum in rebus humanis. Res humanas contemnere. Hear, O ye Venetians, and I will tell you which is the beſt thing in the World; it is to contemn and deſpiſe the World.* This is *durus ſermo, a hard ſaying*; and few there are amongſt all the Living that can digeſt the Sermon of this dead Prince. Only ſome choicer Spirits there are to be found here and there, who ſeem to have been preſent at ſuch a Lecture as this; and to have brought it along with them, firmly engraven upon their hearts. Such was

Touan. hiſt. tom.1.l.16. p. 310. Leighs Rel. and Learn. c.3. p.214.

1. *Johannes Gropperus* of *Cologne*, a German, who was offered a Cardinalſhip by Pope *Paul* the Fourth; but that Dignity, and the vaſt Riches annexed thereunto, which other Mortals for the moſt part, have the moſt fervent ambition and deſire to attain unto; he, with a modeſty and greatneſs

neſs of mind, rare to be met with in this or any other Age, refuſed, when freely proffered him.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 359.

2. Thirty *Mahumetan* Kings, the chief of whom was *Smaragdus*, aſſailed the Kingdom of *Caſtile*, with a purpoſe to drive the *Chriſtians* out of *Spain*, which they held already as good as conquered. Whereupon *Sancho* King of *Navarre* levied an Army conſiſting of a ſmall number of men, but couragious and moſt reſolute Souldiers; with theſe he never left till he had broken, defeated, put to rout, and utterly diſperſed the Army of the *Barbarians*; which done all the *Chriſtian* Captains and Souldiers came running to him in crowds to kiſs his hands and knees, and to do him all poſſible Honours; crying with loud voyces, *God ſave the Invincible Captain, and the moſt valorous Warriour.* Afterwards when they came to ſhare the Booty, which was great (the Riches of thirty Kings being then aſſembled in one heap) there was no man but confeſſed, that how great a part ſoever *Sancho* ſhould reſerve of it to himſelf, would yet be leſs than his deſerts. There was found a huge quantity of Silver and Gold, ſome ready coined, much caſt into Ingots; a number of Pearls and Stones of rich value, great ſtore of Hangings and Rich Veſtures, a large quantity of curious Houſholdſtuff, ſuch as the *Moors* uſe, who are exceſſive and Pompous in War. Almoſt innumerable Arms of all ſorts, forg'd, wrought, and curiouſly enriched; Horſes of ſervice great ſtore, incredible numbers of Saddles, Bridles, *&c.* and Priſoners by hundreds, out of which might be drawn great ranſoms. All the *Caſtilians*, and they of *Navarre*, beſonght *Sancho* to take to himſelf of this rich Booty what he ſhould pleaſe, who by his chearful countenance ſhewing the pleaſure he took in this liberal offer of his Army: *As for me* (ſaith he) *I deſire nothing but this Iron Chain which I have hewen aſunder in your ſight, and that Precious Stone which I have beaten down with my hands*, pointing at *Smaragdus* (which ſignifies an Emerald) *lying dead on the ground, and weltering in his blood.* In Memory of this Victory, the Arms of *Navarre* were afterwards Chains born croſswiſe, and diſpoſed into a Square, and thoſe Chains ſet with Emeralds.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

3. After the winning of a Famous Battle, *Themiſtocles* came to view the Bodies of the Dead, and ſpying many a rich Booty lying here and there very thick; he paſſed by, ſaying to a Favourite of his; *Gather, and take to thee, for thou art not* Themiſtocles.

Camerar. oper. ſubciſiv. cent. 1. cap. 78. p. 358.

4. *Ammianus Marcellinus* magnifies *Julian* the Emperor, who ſhared a great Prey amongſt the Souldiers, according to every man's Valour and Demerits; but as his cuſtom was (for his own part to be content with a little) he reſerved nothing for himſelf, but a Dumb Child which was preſented to him, who knew many things and made them underſtood by convenient countenances and geſtures.

Cæl. Rhod. lib. 13. cap. 66. p. 608.

5. *Numerianus* was a Teacher of Boys in *Rome*, when upon the ſuddain, moved with I know not what kind of Impulſes, he left both his Boys and his Books; he paſſed over haſtily into *Gaul*, there pretending that he was a Senator, and commiſſioned by *Severus* the Emperor, he began to raiſe an Army, with which he vexed *Albinus* the Enemy of *Severus*. He had routed divers of his Troops of Horſe, and with a youthful ardour had gallantly acquitted himſelf in divers Enterpriſes. *Severus* being informed hereof, and ſuppoſing him to be one of the Senatorian Order, he wrote a Letter to him, wherein having given him due praiſes for the ſervice he had done, he deſired him to encreaſe his Forces. This he ſpeedily performed, and having done things worthy of admiration, he ſent to *Severus* one thouſand ſeven hundred and fifty Myriads of Drachmes. This done without fear he preſented himſelf to the Emperour, and openly declared who he was; yet he neither requeſted (upon the ſcore of his Victories) that he might really be made one of the Senate; nor did he petition for any Honour, or increaſe of Wealth, but only received from *Severus* ſome ſmall thing to maintain him alive, and ſo retired into the Country, where he ſpent the reſt of his life in privacy and poverty.

Lert. vit. Philoſoph. lib. 6. p. 158. Burtons melanch. part. 2. §. 3. p. 297.

6. *Crates Thebanus* was adored for a God, a Noble-man by Birth, many Servants he had, an Honourable Attendance, much Wealth, many Mannors, rich Apparel, and great ſtore of Money; but when he apprehended that all this, yea all the Wealth of the World was but brittle, uncertain, and no whit availing to live well; he caſt off his burden, renounced his Eſtate, and threw his Treaſure into the Sea.

Juſtin. hiſt. lib. 6. p. 62. Ælian. var. hiſt. lib. 5. cap. 5. p. 172. Cæl. Rhod. lib. 19. cap. 31. p. 920.

7. *Epaminondas* that great General of the *Thebans*, after his Glorious Exploits and Famous Victories, lived in ſuch meanneſs and extream poverty, that he had but one upper Garment, and that a poor one to; ſo that if at any time he had occaſion to ſend it to the Fuller, or to mending, he was conſtrained for want of another to ſtay at home. till it was returned. At his death they found nothing in his Houſe but a little Iron Spit, nor wherewithal to commit him to the Ground; ſo that he was buried at the Publick Charge; yet had this great man the offer of a conſiderable ſum in Gold ſent him by the *Perſian* King, whereof he would not accept; and in mind, ſaith *Ælian*, he ſhewed himſelf more genrous in the refuſal, than the other did in the gift of it.

Plut. in vita Ariſtid. p. 337.

7. *Ariſtides*, who by his Valour, Prudence and Juſtice, had made the *Athenians* rich and honourable, at his death was ſo poor, that nothing in his Houſe being found to do it withal, he was buried at the charge of the Commonwealth.

Feltham's Reſolves. cent. 2. cap. 35. p. 230.

9. *Frederick* Duke of *Saxony*, his virtues were ſo great, that unanimouſly the Electors choſe him for Emperor, while he as earneſtly did refuſe; nor did they like tickly *Italians*, pet at this and put another in his room; but for the reverence they bore him, when he would not accept it himſelf, they would yet have one that he ſhould recommend, which was *Charles* the Fifth, who out of his gratitude for the putting of him into that Place, ſent him a Preſent of 30000 Florens. But he that could not be tempted by the Imperial Crown, ſtood proof againſt the blaze of Gold; and when the Ambaſſadors could faſten none upon him, he deſired but his permiſſion to leave 10000 amongſt his Servants. To which he anſwered, *They might take it if they would; but he that took but a Piece from* Charles, *ſhould be ſure not to ſtay a Day with* Frederick. A mind truly Heroick, evidently Superlative; by deſpiſing what was greateſt, not temptable, with either Ambition or Avarice, far greater than an Emperor by refuſing to be one.

Imper. hiſt. p. 208.

10. *Audentius* upon the death of *Baſſianus Caracalla*, was proffered the *Roman* Empire, which yet he utterly refuſed, and could not by any perſwaſions be wrought upon to accept of it.

Plut. in Phocion. p. p. 749.

11. *Alexander* the great having overcome *Darius*; of the *Perſian* Spoils he ſent *Phocion* the *Athenian* an hundred Talents of Silver; but when the Meſſengers brought him this Gift, He asked them

them, why Alexander *gave him so great a Gift, rather than to any other of the* Athenians? *Because*, said they, *he only esteemeth thee to be a good and honest man: Then*, said *Phocion*, *let him give me leave to remain that which I seem, and am, so long as I live.* The Messengers would not so leave, but followed him home to his House; where they saw his great frugality and thriftiness; for they found his Wife her self Baking, and he himself drew water to wash his feet. But when they were more earnest with him than before, to accept of their Master's present, and were offended with him, saying, *That it was a shame for the Friend of* Alexander *to live so miserably and beggarly:* Then *Phocion* seeing a poor old man pass by, asked them, *Whether they thought him worse than that man?* No, the Gods forbid, replied they; yet, answered he; *He lives with less than I do, and yet is contented and hath enough.* To be short, he said, *If I should take this Sum of Money, and not employ it, it is as much as if I had it not*; again, *if I should employ it, I should occasion all the City to speak evil of the King, and me both.* And so he sent back this Great Present, shewing thereby, that he was richer that needed not such Sums, than he that gave them.

Clark's mirror. cap. 15. p. 59.

Sabell. Ex. lib. 2. cap. 1. f. 59.

12. *Paulus Æmylius* was sent by the Senate of *Rome* into *Spain*, where they were all up in Arms; in which Journey he twice overcame the barbarous people in main battel, and slew about 30000 of them; he took in also two hundred and fifty Cities, and so leaving the Country quiet, he returned to *Rome*, not enriched by all these Victories the worth of one groat; yea he so little regarded the World, that although he was Consul twice, and twice triumphed, yet when he died all the Estate he left was little enough to satisfie his Wives Joynture.

Val. Max. lib. 4. cap. 4. f. 130.
Clark's mirr. cap. 113. p. 556.

13. *Vergerits* the Pope's Legate was sent by his Master to *Luther* (when he first began to preach against the Corruptions of the Church of *Rome*) to proffer him a Cardinal's Cap, if he would relinquish his Opinions; to whom he answered, *contemptus est à me* Romanus *& favor & furor, I do equally dispise the favour and fury of* Rome. Another time there was Proposals made of a great Sum of Money to be sent unto him; but one of the Cardinals who was then present, cried out, *Hem* Germana *illa bestia non curat aurum*; *That beast of* Germany *does not care for money.* *Luther* also tells us, that when some of the Cardinals were by the Pope sent to him, to tempt him with promises of great Wealth and Honour. Turning my self, saith he to God; *Valde protestatus sum me nolle sic satiari ab eo*; *I earnestly protested, that God should not put me off with such mean matter.*

Clark's mirr. cap. 113. p. 556.

14. *Deiotarus* King of *Galatia* being a very old man sent for *Cato Uticensis* to come to him, intending to recommend to him the care of his Sons; and when he was arrived the King sent him divers rich Presents of all sorts, entreating him that he would accept of them: This so much offended *Cato*, that he stayd very little with him, and the next day returned: But he had not gone one days Journey, when he found greater gifts that tarried for him, with Letters from the King, in which he earnestly requested him to accept of them; or if not, that yet at least he would suffer them to be divided amongst his Friends, who did every way deserve them, and the rather, because *Cato* had not enough of his own wherewithal to content them. But *Cato* would by no means either accept of this Royal Bounty himself, or suffer his Friends to meddle with any of it, saying, *That his Friends should always have part with him, of that which was his own justly.*

Plut. in Catone, p. 765, 766.
Clark's mirr. cap. 113. p. 557.

15. The *Romans* sent their Ambassadors to *Corinth*, to separate those Cities which had been under the Government of *Philip*, from the Councils of the *Achaians*; but the Ambassadors were beaten by the *Achaians*, and not only so; but defiled with Ordures. The *Romans* could not concoct this affront; and therefore sent *Q. Metellus* who overthrew them at *Thermopylæ*, and their General *Critolaus* poysoned himself, in his stead they set up *Dracus* their General, whom *L. Mummius* the Consul overcame, thereupon all *Achaia* was yielded up to to the Consul, who demolished *Corinth* by order of the Senate, because it was there where their Ambassadors had been affronted. *Thebes* and *Chalcis* were also utterly subverted, because they had assisted the *Corinthians*. At this time it was that the Consul *L. Mummius* shewed himself a rare example of Abstinence; for of all the Brazen Images, Marble Statues and Pillars, the Painted Pieces of Ablest Artists, the Infinite Riches and Ornaments that were found in this most Opulent City, he touched not one, nor caused any the least thing of all the Spoils to be transferred unto his own House.

Strigel. in Justin. comment. p. 300.

16. *Atilius Regulus* the Glory of the first *Punick* War, and the greatest loss we had in it, when by his frequent Victories he had broken and wasted the wealth of insolent *Carthage* in *Affrica*, and understood that by reason of his discreet and fortunate mannaging his Affairs, his command was continued to him another year; he wrote unto the Consuls, that his Bayly which he had to oversee his Field of seven Acres was dead; and that a hired Servant had thereupon taken occasion to depart, and to steal all his Instruments of Husbandry; whereupon he desired they would send him a Successor, lest his Field being untilled his Family should be in want of Food: Upon this report by the Consuls to the Senate, they order his Field to be tilled, his Wife and Family provided for, and his Instruments of Husbandry redeemed at the Publick Charge.

Val. Max. lib. 4. p. 110.

17. In the second *Punick* War *Cn. Scipio* wrote out of *Spain* to the Senate, desiring that a Successor might be sent him, in as much as he had a Virgin Daughter who was now of mature Age, and that without him a Portion could not be provided for her. The Senate, lest the Commonwealth should be deprived of a good Captain, took upon them the Office of the Father; they consulted with the Wife and Kindred of *Scipio*, married his Daughter, and gave her a Portion out of the Publick Treasury.

Val. Max. lib. 4. p. 111.

CHAP. L.

CHAP. L.

Of such Persons as have preferred Death before the loss of their Liberty, and what some have endured in the preservation of it.

Cl. mirr. cap. 78. p. 352.

THe Ancient *Romans* had so high an esteem of Liberty, that they thought it worthy of Veneration; for they made it one of their Goddesses, erected and dedicated Temples in honour of it. The contrary to it, they had in such detestation that they punished their greatest Offenders with Interdiction, Relegation, Deportation, and such like. Generally all sorts of men are so tenacious of their Liberty, that they will refuse no kind of hardship, but sacrifice their chiefest Ornaments Jewels, and expose even life it self (as precious as it is) to the uttermost hazards to preserve it.

Pezel. mellific. hist. tom. 2. p. 219.

1. When *Maximinus* fought against the City *Aquileia*, the Matrons and Women thereof cut off the hair from their heads to supply the want of Bow-strings, and to shoot Arrows against the Invaders of their Liberties. The like also was once done at *Rome* heretofore; so that in honour of the Ladies, the Senate did consecrate a Temple to *Venus* the Bald.

Joseph. de bello Judaico, lib. 7. cap. 28. p. 761.

2. The Castle of *Massada*, being built by *Herod* the Great, was a most impregnable Fort, and furnished with Provision for many years, having Wine and Oyl and Dates that had continued good and sweet for one hundred years; it had also in it nine thousand and sixty Men, besides Women and Children: These being besieged and so distressed by the *Romans*, that they had no hope of escape from servitude and bondage at the least; they therefore by an unanimous consent, chose out ten men who should kill all the rest, who having dispatched them, they cast lots whose turn it should be to dispatch his surviving Fellows. The man on whom the Lot fell, having killed them, fired the Palace, and kill'd himself; only two Women and five Children that hid themselves in a Vault, escaped, and gave the *Romans* an account of what had happened.

Purch. Pilgr. vol. 2. p. 878. Clark's mirr. cap. 78. p. 852.

3. The Isle of *Gaza* near unto *Malta*, being taken by the *Turks*, a certain *Sicilian* that had lived long there, and had married a Wife, by whom he had two fair Daughters, (being then in state to be married) seeing this last calamity of the loss of Liberty approaching, rather than he would see his Wife and Daughters to be brought into shameful servitude; having called them to him, he first slew with his Sword his two Daughters, and then their Mother; this done with an Harquebuse, and a Cross-bow bent (as clean bereft of his senses) he made towards his Enemies, of whom he slew two at the first encounter, and afterwards fighting a while with his Sword (being environed with a multitude of *Turks*) brought himself to the end of his most unhappy life.

Diodor. Sicul. Biblioth. lib. 17. p. 590, 591.

4. *Perdiccas* had besieged the City of *Isaurum* in *Pisidia*; two days he had assaulted it, wherein it was defended with great courage, though with the loss of many gallant men, that were ready to die rather than to depart with their Liberty. Upon the third day many being slain, and for want of men the Walls being but slenderly mann'd; the *Isaurians* perceiving they could no longer maintain the place, and resolving not to undergo a punishment that was joyned with reproach, they took this remarkable course, having shut up their Parents, Wives and Children in their Houses, they set fire to them, into these Flames they cast all their Riches, and whatsoever they thought might be of any use to the Enemy. *Perdiccas* wondring at what was done, again assaulted it with all his Forces in several parts; but then the *Isaurians* repairing to their Walls, threw down the *Macedonians* on all sides. *Perdiccas* astonished at this, demanded the reason, why they who had delivered up their Houses, and all that was dear to them to the Flames, should yet so obstinately defend their Walls? At last when *Perdiccas* and the *Macedonians* were retreated from the Assault, the *Isaurians* threw themselves into the fire, and so perished together with their Houses and Relations.

Diador. Sicul. Biblioth. lib. 20. p. 666.

5. *Ptolemæus* ruling over the *Cyprian* Cities, and hearing that *Nicocles* the *Paphian* King did closely hold correspondence with *Antigonus*; he sent *Argæus* and *Callicrates* his Friends with command that they should put *Nicocles* to death, as fearing the defection of other Cities, besides that of *Paphos*. These came to *Cyprus*, and having received some Troops of *Menelaus* the General there, they beset the Palace of *Nicocles*, and having declared the Kings commands, they demanded *Nicocles* to death. He at first would have excused the matter, but when he saw that would not serve his turn he slew himself. *Axiothea* the wife of *Nicocles* being informed of the death of her Husband, did then slay her Daughters that were Virgins, that they might not fall into the enemies hands: She also perswaded the Wives of *Nicocles* his Brethren, with her to murther themselves, though *Ptolemy* had granted them impunity: Their Husbands seeing this, set fire upon the Palace and slew themselves, by this means the Royal Family of the Paphians, was utterly distinguished.

Clark's mirr. c. 78. p. 351.

6. The *Tacchi* (a people in *Asia*) rather then they would be captivated to the Greeks, threw themselves down headlong from the Rocks, the very women throwing down their own children first, and then casting themselves upon them.

Polyb. l. 16. p. 338, 339.

7. *Philip* King of *Macedon* had beseiged the City of *Abydus*, and straitly beset it both by Sea and Land, when the inhabitants defended it against him with great courage, till at last the Enemy had undermin'd and overthrown the outward wall, and were now by their mines approaching that other wall which the Inhabitants had made up within instead of the former. Then the besieged apprehensive of their danger, sent Embassadors to *Philip*, offering him the surrender of their City upon condition, that the Rhodians and Soldiers of *Attalus* should be freely dismissed, and that every freeman should have liberty to depart whither he pleased. *Philip* returned them this answer, that either they should resolve to surrender at discretion, or else fight it gallantly. They of *Abidus* made desperate by these means, consulted together, and resolved upon this course, to give liberty to all slaves that they might assist them with greater cheerfulness, to shut up all their wives in the Temple of *Diana*, their Children and Nurses in the publick Schools, to lay all their silver and gold upon a heap in the Market place, and to put their most precious furniture into two Galleys. This done they chose out fifty persons of strength and Authority, whom in presence of all the Citizens they caused to swear, that as soon as they should perceive

the enemy to be Master of the inward Wall, they should kill all their Wives and Children, burn the Galleys, and cast the Silver and Gold into the Sea. They all swore to defend their liberty to the last breath, and indeed when the Walls were fallen, all the Soldiers and Inhabitants maintained the ruines of them with that obstinacy, that few remained alive or unwounded: And when the City was taken, *Philip* was amazed to see the rest kill their Wives and Children, cast themselves headlong from houses and into pits, and running upon any kind of death, so that few of that City could be perswaded to out-live the loss of their liberty, unless such as were bound, and by force preserved from doing violence upon themselves.

Oros. hist. l. 5. c. 7. p. 192 Clarks mir. c. 78. p. 351.

8. At *Numantia* in *Spain* four thousand Soldiers withstood forty thousand Romans for fourteen years together, in which time having often valiantly repulsed them and forced them unto two dishonourable compositions, at last when they could hold out no longer, they gathered all their Armour, money, and goods together, and laid them on an heap, which being fired they voluntarily cast themselves also into the flames, leaving unto *Scipio* nothing but the bare name of *Numantia* to adorn his triumph with.

Clarks mir. c. 78. p. 351.

9. The City of *Saguntum* had been besieged by *Annibal* for the space of nine months, in which the famine was so great that the inhabitants were enforced to eat mans flesh: At last when they could hold out no longer, (rather than they would fall into the hands of their enemies) they made a fire in which themselves and their City was consumed to Ashes.

Justin l. 13. p. 159.

10. *Perdiccas* made war upon *Ariarathes* King of *Cappadocia*, although he had no way provoked him, yet although he overcame the King in Battle, he carried thence nothing but hazards and wounds instead of rewards, for the flying Army being received into the City; each man slew his Wife and Children, set fire on their houses and furniture of them, and having laid upon one heap all their riches at once, and consumed them to ashes; they then threw themselves headlong from Towers, and high places into the flames, so that the victorious enemy enjoyed nothing of theirs, besides the sight of those flames, which devoured the spoils they hoped to have divided amongst them.

Strigel. comment. in Justin. p. 28.

11. When *Brutus* had besieged the City of the *Xanthii* in *Licia*, they themselves set fire on their own City, some of them leaped into the flames and there perished, others fell upon their own swords, A woman was seen hanging from the roof of her house with an infant newly strangled about her neck, and in her right hand a burning torch, that she might that way have burnt down the house over her.

CHAP. LI.

Of such as in highest Fortunes have been mindful of Humane frailty.

Vaugh. flor. Solut. p. 162.

THe *Lamæ* (who are the Priests of the *Tibitenses*) when they prepare to celebrate prayers they summon the people together, with the hollow whispering sounds of certain pipes, made of the bones of dead men: They have also Rosaries or Beads made of them which they carry always about them, and they drink continually out of a Skull. Being asked the reason of this Ceremony by *Anthony Andrada* (who first found them out) one that was the chiefest among them told him that they did it, *ad fatorum memoriam*, they did therefore pipe with the bones of the dead, that those sad whispers might warn the people of the swift and invisible approach of death, whose musick they term'd it: The Beads they wore did put them in mind of the frail estate of their bodies, their drinking in a skull did mortifie their affections, repress pleasures, and imbitter their taste lest they should relish too much the delights of life. Certainly these great and excellent persons hereafter mentioned, did therefore carry along with them the commemoration of death, as finding it a powerful Antidote against those excesses and deviations, whereunto the nature of man (especially in prosperity) has so notable a proneness.

Lipsi. monit. l. 2. c. 14. p. 339. Paræti. hist. prof medulla tom. 2. p. 116.

1. *Maximilianus* the first, Emperour of *Germany*, for three years (some say two) caused his Coffin made of Oak to be carried along with him in a Wagon before he felt any sickness, and when he drew near to his death, he gave order in his last will, that they should wrap up his dead body in course linen, without any embowelling at all, and that they should stop his mouth, nostrils, ears, and all open passages of his body with unslaked lime, this was the only embalming and conditure he required, and that for this purpose, that his body might (by this eating and consuming thing) be the sooner resolved into its earth.

Jovii Elog. p. 30. Sandys. relat. l. 2. p. 107. Polyd. Virg. Ang. hist. l. 14. p. 251. Platin. de vitis pontif. p. 211. Camerar. oper. subcisiv. cent. 1. c. 12. p. 75. 76.

2. *Saladine* that great Conquerour of the East, after he had taken *Jerusalem*, perceiving he drew near unto death, by his last Will forbad all funeral pomp, and commanded that only an old and black Cassock fastned at the end of a Lance, should be born before his body, and that a Priest going before the people, should aloud sing these verses, as they are remembred by *Boccace*.

Vixi divitiis, regno, tumidusque trophæis,
Sed pannum heu nigrum nil nisi morte tuli.

Great Saladine *the Conqu'rour of the East,*
Of all the State and Glory he possess'd,
O frail and transitory good! no more
Hath born away, than that poor Shirt he wore.

Lipsi. monit. l. 2. c. 14. p. 338.

3. The Emperour *Severus* after many wars, growing old and about to dye, called for an Urn in which (after the ancient manner) the ashes of their burnt bodies were to be bestowed, and after he had long looked upon it, and held it in his hands, he uttered these words; *Thou* (said he) *shalt contain that man, whom all the world was too narrow to confine.*

Mors

Mors sola fatetur.——
Quantula sint hominum Corpuscula.

'Tis only death that tells
How small he is that swells.

Lipsi. monit. l. 2. c. 14. p. 338. 4. *Philip* King of *Macedon* had a fall, and after he was risen, perceiving the impression of his body upon the sand; *Good Gods*, said he, *what a small parcel of earth will contain us, who aspire to the possession of the whole world.*

Luth. Colloq. mensal. p. 471. 5. *Luther* after he had successfully opposed the Pope, and was gazed and admired at by all the world as the invincible Champion of the true Christian faith, not long before his death sent a fair Glass to Dr. *Justus Jonas* his friend, and therewith these following verses.

Dat vitrum vitro Jonæ, *vitrum ipse* Lutherus,
Se similem ut fragili noscat uterq; vitro.

Luther *a Glass, to* Jonah *Glass, a Glass doth send,*
That both may know our selves to be but Glass, my Friend.

Plut. moral. l. de Apoth. Reg. p. 414. 6. *Antigonus* lay sick a long time of a lingring disease, and afterwards when he was recovered and well again; *We have gotten no harm*, said he, *by this long sickness, for it hath taught me not to be so proud, by putting me in mind that I am but a mortal man.* And when *Hermodorus* the Poet in certain Poems which he wrote, had stiled him the Son of the Sun, he to check that unadvised speech of his *He who useth to empty my Close-Stool*, (said he) *knoweth as well as I that it is nothing so.*

Pet. Gregor, de Repub. l. 6. c. 3. p. 183. Plut in Solon. p. 93. 94. 7. *Crœsus* that rich King of *Lydia*, shewed unto *Solon* his vast riches, and asked of him who it was that he could esteem of as an happier man than he? *Solon* told him that riches were not to be confided in, and that the state of a man in this life, was so transitory and liable to alteration and change, that no certain judgment could be made of the felicity of any man, till such time as he came to dye. *Crœsus* thought himself contemned and despised by *Solon*, while he spake to him in this manner, and being in his great prosperity at that time, thought there was little in his speech that concerned him. But afterwards being overthrown by King *Cyrus* in a pitcht battle, his City of *Sardis* taken, and himself made prisoner; when he was bound and laid upon a pile of wood to be publickly burnt to death in the sight of *Cyrus* and the Persians, then it was that he began to see more deep into that conference he heretofore had with *Solon*: And therefore being now sensible of the truch of what he had heard, he cryed out three times, *O Solon, Solon, Solon. Cyrus* admired hereat, and demanded the reason hereof, and what that *Solon* was? *Crœsus* told him who he was, and what he had said to him about the frailty of man, and the change of condition he is subject to in this life? *Cyrus* at the hearing of this, like a wise Prince began to think, that the height of his own fortune could as little excuse him from partaking in this fragility, as that of *Crœsus* had done, and therefore in a just sense and apprehension of those sudden turns, which the destinies do usually allot to mankind, he pardoned *Crœsus*, set him at liberty, and gave him an honourable place about him.

Polyb. hist. l. 8. p. 527. petr. Gregor. de Repub. l. 8. *Antiochus* at the first stood mute and as one amazed, and afterwards he burst out into tears, when he saw *Achæus* the Son of *Andromachus* who had married *Laodice* the Daughter of *Mithridates*, and who also was the Lord of all that Country about the Mountain *Taurus*, brought before him bound, and lying prostrate upon the earth: That which gave the occasion to these tears of his, was the consideration of the great suddenness of these blows which Fortune gives, and how impossible it is to guard our selves from them; or prevent them. *6. c. 3. p. 183.*

Peter. Gregor, de Repub. l. 6. c. 3. p. 183. 9. *Sesostris* was a Potent King of *Ægypt*, and had subdued under him divers nations, which done he caused to be made for him a Chariot of gold, and richly set with several sorts of precious Stones, Four Kings by his appointment were yoked together herein, that they instead of Beasts might draw this Conquerour as oft as he desired to appear in his glory. The Chariot was thus drawn upon a great Festival, when *Sesostris* observed that one of the Kings, had his eyes continually fixed upon the wheel of the Chariot that was next him. He then demanded the reason thereof, the King told him that he did wonder and was amazed at the unstable motion of the wheel that rowled up and down, so that one while this and next that part was uppermost, and the highest of all immediately became the lowest: King *Sesostris* did so consider of this saying, and thereby conceived such apprehensions of the frailty and uncertainty of humane affairs, that he would no more be drawn in that proud manner.

Steph in voc. p. 2092. Camer. oper. subcisiv. cent. 1. c. 12. p. 79. 80. 10. *Xerxes* Son of *Darius* and Nephew to *Cyrus*, after five years preparation came against the Grecians (to revenge his Fathers disgraceful repulse, by *Miltiades*) with such an Army that his men and Cattel dried up whole Rivers, he made a Bridge over the Hellespont, where looking back on such a multitude, considering mans mortality he wept, knowing, as he said, that no one of all those should be alive after an hundred years.

CHAP. LII.

Of such as were of unusual Fortune and Felicity.

MEn in a Dream find themselves much delighted with the variety of those images of things which are presented to their waking fancies, that felicity and happiness which most men count so, and please their thoughts with, is more of imaginary than real, more of shadow than substance, and hath so little of solidity and stableness in it, that it may be fitly looked upon as a dream. All about us is so liable to the blows of fortune, and it bestows those blows with that blindness and prodigality, and oftentimes sullies the last hours of it, very minious with that blackness, that we count those happy men that have felt least of her frowns In which respect,

Godw. Rom. antiq. l. 2. § 2. p. 52, 53. Sabell. ex. l. 7. c. 8. p. 409, 410. Plin. nat. h. l. 7. c. 43 p. 177. 1. *Lucius Metellus* may well pass for one of these fortunate persons, for he was one of the *Quindecimviri*, that is, one of the *fifteen men*, appointed for the keeping of the Sibylline Oracles, and to see that sacrifice and all Ceremonial Rites were duely performed, he was General of the Horse, twice Consul, chief Pontiff, the first that shewed Elephants in his Triumph, and a person in whom all those Ten Ornaments met, which may befal a most happy Citizen in a most flourishing City, for he

was a stout warrior, good Orator, fortunate Leader, performed great matters being personally present, had ascended to the greatest honours, was very wise, a complete Senator, had attained great riches by honest means, left many Children, and was most eminent in the most celebrious City.

Val. Max. l.7. c.1. p. 187. Sabell. Ex. l.7. c.8. p. 409,410. Plin.nat. hist. l.7.c. 44. p. 178.

2. *Quintus Metellus* by incessant degrees of indulgent Fortune from the day of his birth to that of his death, at last arrived to the top of a most happy life. He was born in a City that was the Princess of the World, and was born of noble Parents; he had rare gifts of the mind, and a sufficiency of bodily strength to undergo labour and travel; he had a Wife conspicuous at once for her chastity and fruitfulness; he had born the Office of a Consul, been General of an Army, and had gloriously triumphed; he had three Sons of Consular degree, one whereof had been Censor, and also triumphant; and the fourth was a Pretor: he had three Daughters bestowed in Marriage, whose Children he had with him. How many Births and Cradles? how many of his Descendants at man's estate? how many Nuptials? what Honours, Governments, and what abundant Congratulations did he behold in his Family? And all this felicity at no time interrupted with any Funeral, any sighs, or the least cause of sadness. Look up to Heaven it self, and you shall scarce find the like state in that place, seeing our greatest men have assigned mourning and grief to the Gods themselves. The last act of his life was agreeable to all the rest; for having lived to a great age, he expired by a gentle and easie way of death, amongst the kisses and embraces of his dearest Relations; and when dead, was born upon the shoulders of his Sons, and Sons in Law, through the City; and by them laid upon his Funeral fire.

Just. hist. l. 12.

3. The very same day that *Philip* King of *Macedon* had the City of *Potidæa* surrendred up to him-self, there came a Messenger that brought him word of a great Victory that *Parmenio* his General had obtained over the Illyrians: Another brought him news that his Horse had won the Prize and Victory at the Olympick Games: And then came a third to acquaint him, that *Olympias* his Queen was delivered of a young Prince, which afterwards proved the unconquerable *Alexander*.

Full. Holy War.

4. It is a rare happiness of the Family of St. *Lawrence*, Barons of *Hoath* in *Ireland*, that the Heirs thereof for four hundred Years together have always been of age before the death of their Fathers. *Clarks Mirr. cap.* 104. *pag.* 493.

Herodot. l.2 p. 178.

5. *Polycrates* of *Samos* was a petty Kieg, but a Minion of Fortune; had such a Series of Prosperity in all his Affairs, that he was advised by *Amasis* King of *Egypt* and his Alley, to apply some remedy to his over-great Fortune; and that he might have some occasion of trouble, exhorted him to cast away what he most esteemed in such manner as he should be sure never more to hear of. He therefore threw into the Sea that precious Emerald of his which he used as his Signet, but not long after it was found in the belly of a Fish that was dressed for his Table.

Camer. op. subcisiv. cent.2.c.57 p. 242.

Full. Worthies,p.370

6. And to shew us that there is a kind of recurrency of remarkable Accidents; one *Anderson*, a Townsman and Merchant, talking with a friend on *Newcastle*-Bridge, and fingering his Ring, before he was aware let it fall into the River, and was much troubled with the loss thereof, until the same was found in a Fish caught in the River, and restored unto him.

7. It is said of the Emperor *Antoninus Pius*, that his Affairs had so good success, that he never repented him of any thing he did, that he was never denyed any thing he asked, and that he never commanded any thing wherein he was not obeyed. And being asked by a Senator (who marvelled at these things) the reason of them. *Because*, said he, *I make all my doings conformable to Reason, I demand not any thing which is not rightful, I command not any thing which redoundeth not more to the benefit of the Commonwealth than to mine own profit.*

M.Hurаults Polit.Max. l.2. c. 1. p. p. 159,161.

8. That was a marvellous happy Accident that fell out to a Rower in a Tyrian Vessel: he was cleansing of the Deck, when a Wave took him on the one side, and struck him into the Sea, and soon after a contrary Wave hoisted him up into the Ship again; so the lamentations of his misfortune were mixed with congratulations for his safety.

Val.Max.l. 1.c.8.p.131.

9. *L. Sylla* might well be sirnamed The Happy; for whereas he had attained the Dictatorship with many hazards, and therein had put to death two thousand six hundred Knights of *Rome*, had slain ten Consuls, proscribed and exiled so many, and forbid so many others the Rights of Burial; yet, when he had voluntarily resigned the Dictatorship, and devested himself of so great a Power, all *Rome* beheld him securely walking in the Market-place, and no man attempted to revenge upon him so great miseries as he had occasioned to that City.

Fulgos.ex.l. 4.c.1.p.437.

10. *Arnulphus* Duke of *Lorrain*, when he had dropp'd his Ring into the *Mosella*, had it restored to him again from the belly of a Fish.

Zuing. Theatr.vol.3. l. 1.p.605.

11. *Matthias* King of *Hungary* caused his Money and other things to be stamped with the Figure of a Crow, carrying a Ring, with an Emerald in her bill; whereof I find this to be the reason: having upon some occasion laid his Ring, with an Emerald in it, besides him, a Crow came and snatched it away; the King followed the Crow, shot her with a Pistol Bullet, and thereby became again the Master of his Ring.

Zuing. Theatr.vol.3. l. 1.p.605.

12. *Timotheus* a General of the Athenians, had Fortune so favourable and propitious to him, that in every War he had an easie and assured Victory: So that his Rivals in Glory at that time, envying his great prosperity, painted Fortune casting Cities and Towns into his lap as he lay sleeping besides it. *Timotheus* once beholding this Emblem, said: *If I take Cities while I sleep, what think you shall I do when I am awake?*

Joh.Textor. officin.l.2.c. 23.p.97.

13. *Xanthus* writes of *Alcimus* King of the Lydians, that he was a Prince of a singular both Piety and Clemency; that thereupon he not only had an uncommon prosperity in the matters relating to his Person; but withal, that throughout the whole course of his Reign the Lydians lived in a most happy Tranquillity, and so secure a Peace, that every man lived void of fear, and without apprehensions of any designs against them; in the midst of a great abundance of Riches, in which they had long flourished.

Cœl.Rhod.l. 19.c.29.p. 919.

Alexander passed the *Hellespont*, came to *Troy*, where he sacrificed to *Pallas*, and made a Libation to the Heroes. He also poured Oyl upon the Tomb of *Achilles*; and according to the accustomed manner, he with his friends ran round about it naked, and placed a Crown upon it; pronouncing of *Achilles* that he was a most happy and fortunate person, for that while he lived he had so good a friend as *Patroclus*; and when dead, that he had so famous a publisher of his Actions as *Homer*.

Plut.p.672. in Alexand.

15. *Matilda* or *Maud* the Empress had the same happiness for which *Pherenice* is admired; she was

Chet. h. coll cent.2.p.32

Daughter

Daughter of a King, *viz.* *Henry* the First; Mother of a King, *viz.* *Henry* the Second of *England*; and Wife of a King, to wit, *Henry* the Fourth, Emperor of *Germany*. On her was made this Epitaph.

Ortu magna, viro major, sed maxima prole
Hic jacet Henrici *filia, nupta, parens.*

Just. h. l. 12. p. 151. 16. *Alexander* the Great was a happy and a fortunate person in divers respects: he had *Philip* for his Father, the noblest Warrior of his time; and he had for his Master (in his Youth) the Prince of Philosophers, *Aristotle*. Besides which, *Justin* observes of him, that he never gave Battel to any Enemy, whom he did not overcome; never laid Siege to any City, which at last he did not take; nor never came unto any Nation, whom he did not subdue, and bring under his subjection.

Fulg. ex. l. 6. c. 11. p. 832. *Appius* a Roman was proscribed by the Triumvirate: this being known unto him, he divided his Wealth amongst his Servants; and with them got into a Ship, intending to sail into *Sicily*. In his passage there arose a mighty Tempest; whereupon his Servants let him down from the Ship, into a little Boat, telling him that he should therein be safest from the Tempest; in the mean time away they sailed with the Ship, and all his Riches therein. The event was, that the Servants and Ship was cast away wherein they thought themselves secure, and *Appius* by force of the Winds was driven with his little Boat unto his desired *Sicily*, where he abode in safety.

CHAP. LIII.

Of the Gallantry wherewith some Persons have received Death, or the Message of it.

AS they who remember they are but sojourners, in their hired lodgings, depart thence without any affliction or trouble of mind; so as many as consider that Nature hath lent them this tabernacle of the body but for a little time are well contented to remove as soon as they receive a summons.

1. *Theodorus* being threatned with death by *Lysimachus*, *Speak on this manner*, said he, *to thy purpled Minions, for to* Theodorus *it is all one, whether he putrefye, under ground, or on a Cross above it.*

Raleighs h. world. l. 5. c. 3. § 18. p. 484. 2. *Sophonisba*, was the Queen of *Syphax* the Numidian, and he being made prisoner to the Romans, she came and yeilded her self to *Massanissa*, and vehemently besought him, that she might not be delivered into the hands of the Romans. Her youth and excellent beauty, so commended her suit, that he forth with granted it, and to make good his promise, marryed her himself that very day, having bin contracted with her before her marriage with *Syphax*. But *Scipio* the Roman General gave him to understand that the Romans had title to her head, and that she was a mischievous enemy of theirs, and therefore advised him, not to commit a great offence upon little reason. *Massanissa* blushed and wept; and finally, having promised to be governed by *Scipio*, he departed to his Tent; where, after he had spent some time in agony, he called to him a Servant; and tempering a Potion for *Sophonisba*, sent it her with this message, that gladly he would have had her to live with him as his Wife, but since they who had power to hinder him of his desire would not yield thereto, he sent her a Cup that should preserve her from falling alive into the hands of the Romans; willing her to remember her Birth and Estate, and accordingly to take order for her self. At the Receipt of this Message and Present she only said, that if her Husband had no better Present for his new Wife, she must accept of this. Adding, that she might have dyed more honourably, if she had not wedded so lately before her Funerals; and herewithal she boldly drank off the Poyson.

Diod. Sicul. 17. p. 575. 3. *Calanus* the Indian, of great fame and name for Philosophy, and held in great reverence by *Alexander* the Great; when he had lived seventy three years in perfect health and was now seized upon by a Disease; accounting that he had arrived at that term of felicity, which both Nature and Fortune had allotted him, determined to depart out of life: and to that purpose desired of *Alexander* a Funeral pile to be erected, and that as soon as he had ascended to the top of it, he would appoint his Guard to put fire to it. The King not able to divert him from his purpose, commanded the Pile to be erected: an innumerable multitude of people flocked together to behold so unusual a Spectacle. *Calanus*, as he had said, with a marvelous alacrity ascended the top of the Pile, and there laid him down, wherein he was consumed to ashes.

Heyw. hier. l. 4. p. 233. 4. When the Tyrant sent his Messenger of death to *Canius* to tell him that he must die that day, *Canius* was then playing at Chess, and therefore desired the Messenger not to interrupt his play till the Game was out; which he played in the same manner, and with as much concern as he did before the Messenger came. The Game done, he submitted to the Sentence that was passed upon him.

Bak. chron. p. 408. 5. Queen *Anne*, the Wife of *Henry* the Eighth, when she was lead to be beheaded in the Tower, she called one of the King's Privy Chamber to her, and said unto him; *Commend me to the King, and tell him, he is constant in his course of advancing me; for from a private Gentlewoman he made me a Marquiss, from a Marquiss a Queen; and now that he hath left no higher degree of worldly honour for me, he hath made me a Martyr.*

Bak. chron. p. 458. 6. Dr. *Feckham* was sent to the Lady *Jane Gray*, that she must prepare her self to die the next day; which Message was so little displeasing to her, that she seemed rather to rejoyce at it. The Doctor being earnest with her to leave her new Religion, and to embrace the old, she answered, that she had now no time to think of any thing, but of preparing her self to God by Prayer. *Feckman* thinking she had spoken this, to the end she might have some longer time of life, obtained of the Queen three days longer, and then came and told so much to the Lady *Jane*. Whereat she smiling, said, *You are much deceived if you think I had any desire of longer life; for I assure you, since the time you went from me my life hath been so odious to me, that I long for nothing so much as death; and since it is the Queen's pleasure, I am most willing to undergo it.*

Heyw. hier. l. 4. p. 241. 7. *Rubrius Flavius* being condemned to death by *Nero*, and brought to the Block; when the

Executioner spake to him, that he would boldly stretch forth his neck; *Yes*, (said he) *and I wish thou wouldst as boldly strike off my head.*

Bart. melan. part. 2. § 3. p. 318. Kornman. de mir. mort. l. 8. c. 3. p. 2.

8. *Ludovicus Cortesius*, a rich Lawyer of *Padua*, commanded by his last Will, and a great Mulct (if otherwise) upon his Heir, that no Funeral should be kept for him, no man should lament; but as at a Wedding, Musick and Minstrels to be provided: and instead of black Mourners, he took order that twelve Virgins clad in Green should carry him to the Church. His Will and Testament was accordingly performed, and he buried in the Church of St. *Sophia*.

Burt. melan. part. 3. § 3. p. 320.

9. Cardinal *Brundusinus* caused this Epitaph in *Rome* to be inscribed upon his Tomb, both to shew his willingness to die, and to tax those that were loath to depart.

Excessi è vitæ ærumnis facilisque, lubénsque.
Ne pejora ipsâ morte dehinc videam.

With ease and freedom I resign'd this breath,
Lest I should longer see what's worse than death.

10. *The words of dying* Plotinus, saith *Calius*, *are worthy to be writ in Letters of Gold: or if there be any other thing that is more precious than it, in as much as they prescribe each of us what to do in the like case.* He lay, as I said, a dying when *Eustochius* went to *Puteoli* to visit him. *Hitherto*, said *Plotinus*, *I expected thee; and even now I am labouring to return that which is divine in us, unto that Divinity that informs and enlivens the whole Universe.* And having said these words, he gave up the Ghost.

Cæl. Rhod. l. 21. c. 11. p. 977.

The End of the Third Book of the Wonders of the Little World.

THE

THE FOURTH BOOK.

CHAP. I.

Of Atheiſts; and ſuch as have made no account of Religion: with their Sacrilegious actions, and the puniſhments thereof.

THat was a worthy Law which was made by *Numa Pompilius* amongſt the *Romans*, *viz.* That men ſhould not ſerve the gods *in tranſitu*, as they paſſed by; nor when they were in haſte; or were about any other buſineſs: but that they ſhould worſhip and pray to them when they had time and leiſure, and had ſet all other buſineſs apart. He thought that the gods could never be attended upon with reverence and devotion enough: whereas many of thoſe that follow, were ſo much of the contrary mind, that they would abſtain from no kind of affronts and abuſes, both in word and deed, towards them whom they eſteemed as their Deities; moſt of theſe have been made as exemplary in their puniſhments, as they had been preſumptuous in their impieties.

Lord Remy his Civil conſiderations, c. 99. p. 152.

1. A young *Florentine*, *Anno* 1527. eſteemed a man very brave and valiant in arms, was to fight with another young man, who (becauſe he was melancholy and ſpake little) was called *Forchebene*: they went together with a great company to the place appointed which was without the Port of St. *Gal*, whither being come, a friend to the former went to him and ſaid, God give you the Victory: the proud young man adding blaſphemy to his temerity, anſwered, How ſhall he chuſe but give it me? They came to uſe their weapons, and after many blows given and taken, both by the one and the other; *Forchebene*, being become as the Miniſter and Inſtrument of God, gave him a thruſt in the mouth, with ſuch force, that having faſtned his tongue to the poll of his neck (where the ſword went through above the length of a ſpan) he made him fall down dead; the ſword remaining in his mouth, to the end that the tongue which had ſo grievouſly offended might even in this world endure puniſhment for ſo horrible a ſin.

Herodot. l. 3. p. 187. Fulgoſ. Ex. l. 1. c. 2. p. 52.

2. When *Cambyſes*, King of *Perſia*, had conquered *Egypt*, ſeeing the Ox that is conſecrated to *Apis*, he ſmote him into the Hip, ſo that he died. The more wicked in this, that what he did to that Idol Beaſt, he did, as he ſuppoſed, to the true God in contempt of all Religion. But not long after the counterfeit *Smerdis* rebelling againſt him, and having ſeiſed the greateſt part of *Perſia*; as *Cambyſes* was mounting his Horſe, with a purpoſe to march againſt him, his ſword fell out of the ſcabbard, the ſame ſword with which he had before ſlain the Ox; by this he received a wound in his Hip in the ſame place, wherein he had given one to the Ox, and of this wound in a ſhort time he died.

3. *Urracha*, the Queen of *Arragon*, made War with her ſon *Alphonſus*; and when ſhe wanted money, ſhe determined to riſle the Shrine of St. *Iſidore* at *Leons* in *Spain*: ſuch as went with her feared to touch thoſe Treaſures; ſhe therefore with her own hands ſeiſed upon many things: but as ſhe was going forth of the Temple, ſhe fell down dead. So dangerous it is to adventure upon that which our ſelves are perſwaded is Sacriledge, though it ſhould not be ſo in it ſelf. *Fulgoſ. Ex. l. 1. c. 2. p. 57.*

4. *Dionyſius* the Tyrant of *Syracuſe*, having rifled the Temple of *Proſerpina* in *Locris*, and ſailing thence with a proſperous wind, See (ſaid he ſmiling) to his friends, what a good Voyage the gods grant to them that are ſacrilegious. From *Jupiter Olympius* he pull'd off a garment of Gold of great weight, which King *Hiero* of *Syracuſe* had dedicated out of the ſpoiles of the *Carthaginians*; and inſtead thereof cauſed a woollen one to be put upon him, ſaying, That a garment of Gold was too heavy in Summer, and too cold in Winter, but a woollen one was convenient for both ſeaſons. He cauſed the golden Beard of *Eſculapius* at *Epidaurus* to be taken off, ſaying, It was not fit that he ſhould have a Beard, when his father *Apollo* was beardleſs. He took out of the Temples alſo the tables of Gold and Silver; and thereon being wrote (according to the cuſtom of *Greece*) That theſe were the Goods of the gods, he ſaid, he would make uſe of their goodneſs. Alſo the golden Goblets and Crowns which the Statues held out in their hands, he took from thence, ſaying, He did but receive what was given, and that it was great folly to refuſe what was proffered from their hands to whom we pray that we may receive. *Val. Max. l. 1. c. 1. p. 7, 8. Dinoth. memorab. l. 8. p. 576.*

5. *Heliogabalus* would needs be married to one of the Veſtal Virgins: he cauſed the perpetual fire which was ever preſerved burning in honour of *Veſta*, to be put out; and as one that intended to wage war with the gods, he violated indifferently all the Rites and Ceremonies of Religion in *Rome*; by which impiety he ſo provoked gods and men againſt him, that he was aſſaulted and ſlain by his own Souldiers. *Lamprid. Herodian. Dinot. mem. l. 8. p. 577. Fulg. Ex. l. 1. c. 2. p. 47.*

6. *Alphonſus*, the tenth King of *Spain*, would uſually blame Providence, and ſay, That had he been preſent with Almighty God in the Creation of the World, many things ſhould have been better ordered and diſpoſed than they were: But let it be obſerved that he was thruſt out of his Kingdom, made a private man, died in infamy and the hatred of all men. *Lipſ. monit. l. 1. c. 4. p. 43.*

Fulg. Ex. l. 1. c. 2. p. 52, 54. Id. l. 1. c. 6. p. 170, 171.

7. *Julianus* at the first feigned himself to be a Christian, and (as some say) was entred into Orders for Deacon: from a worshipper of Christ, he afterwards turn'd a great Persecutor and mocker of the Christians, and Christianity it self: in contempt of which he permitted the Jews to re-edifie that Temple of theirs, which had been ruined under *Titus*, and the care of that affair was committed to *Antiochenus Philippus*; but the divine power shew'd forth it self to the terrour of men: for so soon as they had laid the Stones in the Foundation of it, the earth began to make a horrid noise, and exceedingly trembled; it cast out the begun Wall; sent forth a flame that slew the Workmen, and consumed all the Tools and Instruments that were there, as well Iron as other. This was it that occasioned the work to be laid aside; the next night there were divers Crosses found upon the garments of many men, and those in such manner set on, that they could not be washed, or any other way got out thence. At last this *Julianus* waging War with the *Persians* (by an unknown hand) he received a deadly wound betwixt his Ribs: when filling his own hands with his own blood, and throwing it up towards Heaven, he brake out into these words, Satisfie thy malice, O *Galilean* (so he called Christ) for I acknowledge I am overcome by thee.

Clarks Mir. c. 88. p. 386.

8. Pope *Leo* the tenth admiring the huge mass of money, which, by his Indulgences, he had rak'd together, said (most Atheistically) to Cardinal *Bembus*, *Vide quantum hæc fabula de Christo nobis profuit*, See what a deal of wealth we have gotten by this Fable of Christ: And when he lay upon his death-bed, the same Cardinal rehearsing a Text of Scripture to comfort him, his reply was, *Apage has nugas de Christo*, Away with these baubles concerning Christ.

Fulg. Ex. l. 1. c. 2. p. 46.

9. *Nero* the Emperour spoiled Temples and Altars, without any difference; and thereby shew'd that Religion was not only despised, but also hated by him: nor did he spare that *Syrian* Goddess which he worshipped, but sprinkled the face of her with urine; by these, and the like means, he became hated both of God and men, so that the people of *Rome* revolted from him, whereby he was compell'd to a fearful and miserable flight; and fearing they would inflict on him torments worse than death, he laid violent hands upon himself.

Fulg. Ex. l. 1. c. 2. p. 46.

10. *Antoninus Commodus* had not only abused himself divers other waies, but even in the midst of the solemnities of Religion he could not abstain from impiety. When he sacrificed to *Isis* with the Image of that Goddess (which himself carried) he laid upon the heads of the Priests, and enforced them so to pelt one another with Pine Nuts (which according to the Rites of their Religion they carryed in their hands) that sometimes some of them died upon it: With these and other wicked acts of his, he was grown into that hatred, that he lost his life as he lay in his bed; slain by such as were about him, to the great rejoycing of the people of *Rome*; his body after it had some time lain unburied was cast into *Tyber*.

Clarks Mir. c. 88. p. 891.

11. A Cardinal with great Pomp, making his entrance into the City of *Paris*, when the people were more than ordinarily earnest with him for his fatherly Benediction, *Quandoquidem* (said he) *hic populus vult decipi, decipiatur in nomine Diaboli*, Since these people will be fool'd, let them be fool'd in the Devils name.

Bakers Chron. p. 107. Stow's Annal. p. 175.

12. *John*, King of *England*, having been a little before reconciled to the Pope, and then receiving an overthrow in *France*, in great anger cryed out, That nothing had prosper'd with him since the time he was reconciled to God and the Pope. Being also on a time a Hunting, at the opening of a fat Buck, See, said he, how the Deer hath prospered, and how fat he is, and yet I dare swear he never heard Mass. He is reported in some distress, to have sent *Thomas Hardington*, and *Raph Fitz-Nichols*, Knights, in Embassage to *Miramumalim*, King of *Africk* and *Morocco*, with offer of his Kingdom to him upon condition he would come and aid him; and that if he prevail'd, he would himself become a Mahometan, and renounce his Christian Faith. The end of him was, that he was poysoned by a Monk of *Swinstead* Abbey in *Lincolnshire*.

Caus. hol. Court, Tom. 2. §. 2. p. 168.

13. *Theophylact*, son of the Emperour, by the absolute power of the Emperour was seised of the Patriarchate of *Constantinople*; he then became a Merchant of Horses, which he so violently affected, that besides the prodigious race of two thousand which he ordinarily bred, he many times left the Altar, where he sacrificed to the living God, to hasten to see some Mare of his that had Foaled in the Stable.

Fulg. Ex. l. 1. c. 2. p. 55.

14. *Leo* the fourth, Emperour of *Constantinople*, thrust on by his covetous desire, in shew of jest (as another *Dionysius*) took off the Crown from the head of St. *Sophia*, which had been made by former Princes in honour of her, not without vast expences; he afterwards wore it upon his own head. But his impiety passed not without its punishment: for instead of Gemms, Carbuncles and envenomed Pustules brake out on every part of his head, so that he was constrain'd thereby to lay aside his Crown, and also to depart the World.

Fulg. Ex. l. 1. c. 2. p. 55.

15. *Paulus Græcus* had revolted from *Bamba*, King of the *Goths*; usurped the title of the King of *Spain*; and besides divers other evil actions of his, he had taken out of a Temple, in the City of *Gerunda* a Crown, which the devout King *Bamba* had consecrated to St. *Fœlix*: not long after he was duly rewarded for it: For he was taken by *Bamba*, against whom he had rebelled; he was brought from *Nemausis*, a City in *France*, to *Toledo* in *Spain*, Crown'd with a Diadem of Pitch; his eyes put out; riding upon a Camel, with his face turned towards the tail; and followed all along with the reproaches and derision of all that beheld him.

Fulg. Ex. l. 1. c. 2. p. 51, 52.

16. *M. Crassus* the *Roman* General going upon a Military expedition into *Parthia*, as he passed through *Judæa*, his covetousness put him upon the thoughts of Sacriledge, so that he rifled the Temple of *Jerusalem* of the Treasures that were laid up in it: but divine vengeance had him in chase for it; for not long after, he was overcome in Battel by the *Parthians*, where he lost both his fame and life, and son, together with his ill gotten Goods; and being found by his enemies when dead, had molten Gold poured into his mouth to upbraid his covetousness.

Knowles Turk. hist. p. 423. Burt. Mel. par. 3. §. 4. p. 615.

17. *Mahomet* the second being repulsed by the Inhabitants of *Scodra*, in a furious assault he had made upon that City, wished that he had never heard of the name of *Scodra*, and in his choler and frantick rage, most horribly blasphem'd against God, most wickedly saying, That it was enough for God to take care of heavenly things, and not to cross him in his worldly actions. He kept

kept no promiſe further than for his advantage; and took all occaſions to ſatisfie his luſt.

Fulg. Ex. l. 1. c. 2. p. 52. 18. *Philomelus*, *Onomarchus*, and *Phaillus*, had ſpoil'd the Temple of *Delphos*, and had their puniſhment divinely allotted to them. For whereas the ordained puniſhment of ſacrilegious perſons is this, That they ſhall die by being thrown head-long from ſome high place; or by being choak'd in the water, or burnt to aſhes in the fire: Not long after this plunder of theirs, one of them was burnt alive, another drowned, and the third was thrown head-long from an high and ſteep place: ſo that by theſe kinds of deaths, they ſuffered according to that Law, which amongſt the *Grecians* was made againſt ſuch as are found guilty of Sacriledge.

Diodor. Sicul. bibli. l. 20. p. 698. 19. *Agathocles* without any provocation came upon the *Liparenſes* with a Fleet, and exacted of them fifty Talents of Silver. The *Liparenſes* deſired a further time for the payment of ſome part of the money, ſaying they could not at preſent furniſh ſo great a ſumm, unleſs they ſhould make bold with ſuch gifts as had been devoted to the gods, and which they had never uſed to abuſe. *Agathocles* forc'd them to pay all down forthwith, though part of the money was inſcribed with the names of *Æolus* and *Vulcan*: ſo having received it, he ſet ſail from them; but a mighty wind and ſtorm aroſe, whereby the ten Ships that carryed the money were all daſht in pieces. Whereupon it was ſaid, that *Æolus* (who is ſaid thereabouts to be the god of the Winds) had taken immediate revenge upon him, and that *Vulcan* remitted his to his death; for *Agathocles* was afterwards burnt alive in his own Country.

Sabellic. Ex. l. 4. c. 3. p. 188. 20. *Cambyſes* ſent fifty thouſand Souldiers to pull down the Temple of *Jupiter Ammon*; but all that number, having taken their repaſt betwixt *Oaſis* and the *Ammonians*, before they came to the place, periſhed under the vaſt heaps of ſand, that the wind blew upon them, ſo that not ſo much as one of them eſcaped; and the news of their calamity was only made known by the neighbouring Nations.

Burt. Mel. par. 3. §. 4. p. 614. 21. When thoſe bloody wars in *France* for matters of Religion (ſaith *Richard Dinoth*) were ſo violently purſued between the Hugonots and Papiſts, there were divers found that laughed them all to ſcorn, as being a ſort of ſuperſtitious fools, to loſe their lives and fortunes upon ſuch ſlender accounts: accounting Faith, Religion, immortality of the Soul meer fopperies and illuſions: And as *Mercennus* thinks there are fifty thouſand Atheiſts in *Paris* at this day.

Burt. Mel. par. 3. §. 4. p. 615. 22. *Bulco Opilienſis*, ſometimes Duke of *Sileſia*, was a perfect Atheiſt; he lived (ſaith *Æneas Sylvius*) at *Uratiſlavia*, and was ſo mad to ſatisfie his luſt, that he believed neither Heaven nor Hell, or that the Soul was immortal; but married Wives, and ſent them away as he thought good; did murder, and miſchief; and whatſoever he himſelf took pleaſure to do.

Burt. Mel. par. 3. §. 4. p. 619. 23. *Frederick* the Emperour (ſaith *Matthew Paris*) is reported to have ſaid, that there were three principal Impoſtors, *Moſes*, *Chriſt*, and *Mahomet*, who that they might rule the world had ſeduced all thoſe that liv'd in their times. And *Henry* the *Lantgrave* of *Heſſe* heard him ſpeak it, That if the Princes of the Empire would adhere to his inſtitutions, he would ordain and ſet forth another and better way both for Faith and Manners.

CHAP. II.

Of ſuch as were exceeding hopeful in Youth; but afterwards improv'd to the worſe.

THere is nothing (ſaith *Montaigne*) at this day more lovely to behold than the *French* Children: but for the moſt part they deceive the hope that was fore-apprehended of them; for when they once become men, there is no excellency at all in them. Thus as many a bright and fair morning has been followed with dark and black Clouds before Sunſet; ſo not a few have out-liv'd their own vertues; and utterly fruſtrated the good hopes that were conceived of them.

Lipſ. Monit. l. 2. c. 6. p. 227. Petr. Greg. de repub. l. 8. c. 1. p. 318. 1. *Dionyſius* the younger, the Tyrant of *Sicily*, upon the death of his father, ſhew'd himſelf exceeding merciful and of a Princely liberality, he ſet at liberty three thouſand perſons that were under reſtraint for debt, making ſatisfaction to the Creditors himſelf. He remitted his ordinary Tributes for the ſpace of three years; and did ſeveral other things, whereby he gain'd the favour and univerſal applauſe of the people. But having once eſtabliſhed himſelf in the Government, he re-aſſumed that diſpoſition, which, as it appears, he had only laid aſide for a time. He cauſed his Uncles to be put to death, whom he was aw'd by, or ſtood in fear of; he ſlew his own Brethren, that he might have no Rival in the Soveraignty; and ſoon after, he raged againſt all ſorts with a promiſcuous cruelty, in ſuch manner that he deſerved to be called not ſo much the Tyrant, as Tyranny it ſelf.

Polyb. hiſt. l. 4. p. 339. Lipſ. Monit. l. 2. c. 6. p. 227. 2. *Philip*, the laſt King of the *Macedonians* but one, and who made war upon the *Romans*, was (as *Polybius* ſaith of him, who ſaw and knew him) a Prince adorned with moſt of the gifts and perfections both of body and mind; he had a comely viſage, a ſtraight and proper body, a ready eloquence, a ſtrong memory, comprehenſive wit, a facetious ingenuity in his ſpeeches and replyes, accompanyed with a Royal gravity and majeſty; he was well ſeen in matters of Peace and War; he had a great ſpirit and a liberal mind; and in a word, he was a King of that promiſing and fair hope, as ſcarcely had *Macedon*, or *Greece* it ſelf, ſeen any other his like. But behold in a moment all this noble building was overturn'd, whether by the fault of Fortune, that was adverſe to him in his diſpute with the *Romans*, brake his ſpirit and courage, and wheel'd him back from his determined courſe unto Glory; or whether it was by the fault of Informers, or his own, who gave too eaſie and inconſiderate an ear to them; however it came to paſs, he laid aſide the better ſort of men, poyſoned ſome, and ſlew others, not ſparing his own blood at length, for he put to death his own ſon *Demetrius*. To conclude, that *Philip* concerning whom there were ſuch goodly hopes, and in the beginning of whoſe Reign, there had been ſuch happy and auſpicious diſcoveries, declin'd unto all kind of evil, prov'd a bad Prince, hated, and unfortunate.

Lipſ. monit. l. 2. c. 6. p. 228.

3. *Herod*, King of *Judea*, in the ſix firſt years of his Reign, was as gallant, mild, and magnificent a Prince as any other whatſoever; but during the reſt of his Rule, which was one and thirty years, he was fierce and cruel, both to others and to his own friends and family, to that degree, that at one time he cauſed ſeventy Senators of the Royal blood to be put to death; he ſlew his Wife, and three of his own ſons; and at the laſt, when he ſaw that he himſelf was at the point to die, he ſent for all the Nobles from every part of *Judea*, upon the pretence of ſome weighty occaſion: and when they were come, he moſt earneſtly deſired of his friends, that being encloſed in the Cirque by the Souldiers they ſhould every man be ſlain, not for any crime they were guilty of, but as he ſaid, That when he was dead, there might be a real, juſt, and univerſal grief at his funeral, when there ſhould be no Family exempt from this calamity.

Lipſ. monit. l. 2. c. 6. p. 229.

4. *Tiberius* the *Roman* Emperour ſhew'd himſelf a good Prince, all the while that *Germanicus* and *Druſus* were alive; he ſeemed to have a mixture of vertue and vice while his mother was in being, but afterwards he brake out into all kind of infamous and execrable actions, proceeding in his Villanies to ſuch a height, that at ſome times, through the torment of his own conſcience, he not only repented of what he had done, but profeſſed he was weary of his life.

Pezel. Mellific. tom. 2. p. 155. Cæl. Antiq. lect. l. 11. c. 12. p. 496. Lipſ. monit. l. 2. c. 6. p. 229. Petr. Greg. de Repub. l. 8. c. 1. §. 3. p. 317.

5. *Nero*, Emperour of *Rome*, at his firſt coming to the Throne, was a mirrour of Princes, as he was afterwards of Monſters: The Emperour *Trajan* gave this Elogium of him, That the beſt of Princes came far ſhort of the firſt five years of *Nero*; but he ſoon out-liv'd his own innocency, and a far leſs commendation: for he poyſon'd his brother; forc'd his Maſter *Seneca* to bleed to death; ripp'd up the belly of his Mother; ſet the City of *Rome* on fire, while he himſelf, on the top of a Tower, ſang and play'd the burning of *Troy*: and indeed abſtain'd from no kind of exceſſes in vice and wickedneſs, till having made the world too long a-weary of him, he was forced to become his own Executioner.

Joſephs Antiq. l. 18. c. 9. p. 479, 480. Petr. Greg. de Repub. l. 8. c. 1. §. 2. p. 317.

6. *C. Caligula*, though very young, governed the Empire the firſt and ſecond year of his Reign with moſt noble directions, behaving himſelf moſt graciouſly towards all men, whereby he obtained the love and good liking of the *Romans*, and the favour of his other Subjects: but in proceſs of time, the greatneſs of his Eſtate made him ſo forgetful of himſelf, as to decline to all manner of vice, to ſurpaſs the limits of humane condition, and to challenge to himſelf the title of Divinity, whereby he governed all things in contempt of God.

Imperial. hiſt. p. 471. Pezel. Mellific. tom. 2. p. 342.

7. *Heraclius*, the Eaſtern Emperour, in his old age, did much degenerate from the vertues of his youth: for in his firſt years his Government was laudable, happy and fortunate; afterwards he fell to the practiſe of forbidden acts, dealing with Soothſayers and Magicians; he fell alſo into the Hereſie of the *Monothelites*; and made an inceſtuous Marriage with *Martina*, the daughter of his brother; after which his fortune chang'd, the oriental Empire began to decline, and he loſt all *Aſia*.

Pezel. Mell. hiſt. tom. 2. p. 207.

8. *Baſſianus Carracalla* was ſo courteous and pleaſant, and obſequious (in his Childhood) to his Parents, his friends, and indeed unto all the people, that every man was the admirer of his piety, meekneſs, and good nature: but advancing further into years, he was ſo changed in his manners and behaviour, and was of ſo cruel and bloody a diſpoſition, that many could ſcarcely believe it was the ſame perſon whom they had known in his Childhood.

Chetwinds hiſt. collect. cent. 1. p. 9.

9. *Boſchier*, in his penitential Sermons relates of a Fryer that alwaies din'd on a Net, till he had obtain'd the Popedom, then he bad them take the Net away, ſeeing the Fiſh was taken. Another in his younger time, and mean eſtate, liv'd only upon bread and water, ſaying, that *Aqua & panis vita carnis*; but being afterwards advanc'd, chang'd his diet, and then ſaid, *Aqua & panis vita canis*. A third there was, that being low, Preached exceedingly againſt the Pride, vices and ſins of men in place and power; but being afterwards raiſed to preferment, he changed his note: and to one that admired at it, he reply'd by prophaning that Scripture, *When I was a Child, I ſpake as a Child.*

Plut. Mor. p. 394.

10. *Lucullus* was as ſufficient a Warriour in all kind of Service as almoſt any of the *Roman* Captains, and ſo long as he was in action, he maintain'd his wit and underſtanding entire: But after he had once given up himſelf to an idle life, and ſat mew'd up (as it were) like an houſe-bird at home, and meddled no more in the affairs of the Common-Wealth, he became very dull, blockiſh and ſtupid, much like to Sea Spunges after a long Calm, when the ſalt water doth not daſh upon them and drench them: ſo that afterwards this *Lucullus* committed his old age to be dieted, cured and ordered by *Calliſthenes* one of his enfranchiſed bond-men, by whom it was thought he was medicined by amatorious drinks, and bewitch'd with other Charms and Sorceries, until ſuch time as his Brother *Marcus* removed this Servitor from about him, and took upon him the government and diſpoſition of his perſon, during the remainder of his life, which was not long.

Petr. Greg. de Repub. l. 8. c. 1. §. 5. p. 318.

11. *Maxentius*, the ſon of *Maximianus*, having ſeiſed upon *Rome*, and driven out from thence *Severus*, the ſon of *Galerius Auguſtus*, ſhew'd himſelf equal and merciful to all men, inſomuch as that he recommended the Chriſtians unto the care of the Governours of his Provinces; but no ſooner had he ſtrengthened himſelf with wealth, and quieted *Italy* and *Africk*, but he turned Tyrant; a cruel Perſecutor of the Chriſtians; and left no ſort of impiety or intemperance, or villany unpractiſed by him.

CHAP. III.

Of the rigorous ſeverity of ſome Parents to their Children; and how unnatural others have ſhewed themſelves towards them.

EVery thing is carryed on by a natural inſtinct to the preſervation of it ſelf in its own being: and by the ſame Law of Nature, even the moſt bruitiſh amongſt the bruits themſelves, may be obſerv'd to retain a ſpecial kind of indulgence and tenderneſs towards their off-

off-spring. The Monsters of the Sea draw out the breast, and give suck to their young ones. The extraordinary severities of some Parents to their Children, may assure us, that there are greater Monsters upon the Land, than are to be found in the bottom of the deep; and if some of these may extenuate their inhumanities by I know not what vertuous pretences, yet the barbarities of the rest must be wholly imputable to their savage nature, and the bloodiness of their disposition.

Caus. hol. Cour. tom. 1. l. 3. p. 112. Ælian. var. hist. l. 1. c. 34. p. 30. Lonicer. Theatr. p. 291.

1. There was a Peasant, a *Mardonian* by Nation, named *Rachoses*, who being the Father of seven sons, perceived the youngest of them play'd the little Libertine, and unbridled Colt: he endeavoured to cure him with fair words and reasons, but finding him to reject all manner of good counsel, he bound his hands behind him, carried him before a Magistrate, accus'd him, and requires he might be proceeded against as a delinquent against nature. The Judges who would not discontent this incensed father, nor hazard the life of this young man, sent them both to the King, which at that time was *Artaxerxes*. The father went thither, resolved to seek his sons death, where pleading before the King with much fervour, and forcible reasons, *Artaxerxes* stood amaz'd at his courage. But how can you, my friend, (said he) endure to see your son die before your face? He being a Gardiner by Trade, As willingly (said he) as I would pull away leaves from a rank Lettuce, and not hurt the root: The King threatened the son with death if his carriage were not better; and perceiving the old mans zeal to Justice, of a Gardiner made him a Judge.

Caus. hol. Cour. tom. 1. l. 3. p. 112. Val. Max. l. 5. c. 8. p. 153.

2. *Titus Manlius Torquatus* had a son in great employments in the Empire, flourishing in honor, age and reputation, who being accus'd by the Embassadours of *Macedonia* to have ill carried himself in their Province, when he had it in charge, this father, with the Senates permission, would himself be Judge in the sons cause, heard the accusers two whole daies together, confronted Witnesses, gave his son full scope to defend himself, and to produce all that he could for his justification. In the end on the third day he pronounced Sentence, thus, It having sufficiently been proved to me, that my son *D. Silanus* hath ill acquitted his charge, and taken money from the allies of the *Roman* people, contrary to the command of Laws and honesty, I declare him from this time forward, unworthy both of the Common-Wealth, and my house. The unfortunate son was so overwhelm'd with melancholy, upon this Judgement given by his father, that the next night he kill'd himself: and the father esteeming him degenerate, would not so much as honour his funerals with his presence.

Sabellic. Exempl. l. 3. c. 3. p. 132.

3. *Artaxerxes*, King of *Persia*, had fifty sons by his several Concubines, one called *Darius* he had made King in his own life-time, contrary to the custom of the Nation, who having sollicited his father to give him *Aspasia*, his beautiful Concubine, and refused by him, stirred up all the rest of his brothers to join with him in a conspiracy against the old King. It was not carried so privately but that the design came to *Artaxerxes* his ear, who was so incensed thereat, that casting off all humanity as well as paternal affection, not contented with Prisons or Exile, he caus'd them all at once to be put to death; by his own hand bringing desolation into his house, but lately replenished by so numerous an off-spring.

Plut. in Paral. p. 910. Fulg. l. 2. c. 2. p. 243. Lonicer. Theatr. p. 290. Dinoth. l. 3. p. 154.

4. *Epaminondas*, the *Theban*, being General against the *Lacedemonians*, it fell out that he was called to *Thebes*, upon the election of Magistrates, at his departure he commits the care and government of the Army to his son *Stesimbrotus*, with a severe charge, that he should not fight till his return. The *Lacedemonians*, that they might allure him to a Battel, reproach him with dishonour and cowardize; he impatient of these contumelies, contrary to the commands of his father, descends to the Battel, wherein he obtained a signal Victory. The Father returning to the Camp, adorns the head of his son with a Crown of Triumph, and afterwards commanded the Executioner to take it off from his shoulders, as a violatour of Military Discipline.

Val. Max. l. Orosii hist. l. 3. c. 9. p. 82. Liv. Decad. 1. l. 8.

5. *A. Manlius Torquatus* in the *Gallick* War, commanded his own son, by a severe sentence, to be put to death for ingaging with the enemy contrary to his orders, though the *Romans* came off with the Victory.

De Serres Gener. hist. of France, p. 49. Imper. hist. p. 529.

6. *Constantius* the second, called *Copronymus*, a great enemy to Images, commanded them all to be thrown down, contrary to the liking of his mother *Irene*; who not only maintain'd them with violence, but also caused them to be confirm'd by a Council held at *Nice*, a City in *Bithynia*, seeing that at *Constantinople* the people were resolute to withstand them. Hence grew an execrable Tragedy in the Imperial Court; *Irene* seeing her son resolved against her defence of Images, was so very much transported, that having caused him to be seized upon in his Chamber, she ordered his eyes to be put out, so that he dying with grief, she also usurped the Empire.

Val. Max. l. 5. c. 8. p. 154.

7. *M. Scaurus*, the light and glory of his Country (when at the River *Athesis*, the *Roman* Horse were put to flight by the *Cimbrians*, and leaving the Pro-consul *Catulus*, fled in great terrour to the City) sent his son word (who was a partner in that dishonourable flight) that he had rather have met the bones of him, slain in Battel, than to behold him with the marks of a degenerate cowardise upon him: The son upon the receipt of this message, fell upon his Sword and dy'd.

Val. Max. l. 5. c. 8. p. 154.

8. *A. Fulvius*, a person of the Senatorian Order, had a son, conspicuous amongst those of his age, for wit, learning and beauty; but when he understood, that prevailed upon with evil counsel, he was gone with a purpose to join himself with the Army of *Catiline*, he sent after him, in the midst of his Journey fetch'd him back, and caused him to be put to death, having first angrily told him, That he had not begotten him for *Catiline* against his Country, but for his Country against *Catiline*. He might have restrained him of his liberty, till the fury of that Civil War was over-past; but that would have made him the instance of a cautious, whereas this is the example of a severe one.

Plut. paral. in Poplicolâ p. 99. Sabellic. Exempl. l. 1. c. 5. p. 351.

9. *Titus* and *Valerius*, the two sons of *L. Brutus* (after the expulsion of *Tarquinius*) had conspir'd with others to restore him, though by the death of the Consuls: the Conspiracy being detected by *Vindicius* a servant, they, with the rest, were brought before the Tribunal of the Consuls, whereof *Brutus* their father was one; and when they were accused, and their own Letters produc'd against them, *Brutus* calling both his

his sons by their names: Well, said he, what answer make you to these crimes you are accused of? when he had thrice asked them, and they remained silent, turning his face to the Lictours, The rest is now, said he, to be performed by you; they straight catch hold of the young men, pull off their Gowns, and binding their hands behind their backs, scourged them with Rods. When others turned away their eyes, as not able to endure that spectacle, *Brutus* alone never turned away his head, nor did any pity change the wonted austerity and severity of his countenance: but looking frowningly upon his sons, in the midst of their punishments, he so remain'd till he had seen the Axe sever their heads from their shoulders, as they lay stretched out upon the ground; then leaving the rest to the doom of his Colleague, he rose up and departed.

Pitzh. of Rel. & pol. par. 1. c. 8. p. 70.

10. King *Herod* after his enquiry, about the time of the birth of the new King of the Jews, which the Wise men of his Nation said was then born, caused a number of innocent Infants in *Bethlehem*, and the Coasts thereof, to be slain: and amongst the rest a young son of his own. *Augustus Cæsar* being certified of this at *Rome*, said it was better to be *Herod*'s Pigg than his son; this he said in allusion to the custom of the Jews, who killed no Hoggs, as not being permitted to eat any Swines flesh.

Lon. Theatr. p. 293.

11. The Dukedom of *Holsatia* was heretofore divided amongst several Counts; so many Rulers did occasion great pressures upon the subjects; and especially one of these Counts called *Adolph*, was more grievous than any of the rest; *Hardvicus* therefore, one of the Nobles, conspired against him, enters his Castle and Chamber by night, and advised him to yield himself: but he refused, and fought it out, till such time as he was killed by the Conspirator. There was then with the Count one of *Hardvicus* his own sons, who waited upon him, him also *Hardvicus* did kill at that time with his own hands; and this he did, as he said, that none might suspect his son, as being privy to the Treason intended against his Master.

Cæl. Rhod. Lect. Antiq. l. 11. c. 17. p. 508.

12. *Deiotarus* had a great number of sons, but he caused them all to be slain, save only that one whom he intended for his Successour; and he did this for his sake, that the surviver might be the greater both in power and security.

Muret. var. Lect. p. 217. Fulg. Ex. l. 5. c. 8. p. 650. Lon. Theatr. p. 291.

13. *Pausanias* was a great Captain of the *Spartans*: but being convicted by the *Ephori* of a Conspiracy with the *Persians* against his Country, he fled to the Temple of *Minerva* for Sanctuary; it being unlawful to force him thence, the Magistrates gave order to build a Wall about it, that being guarded and kept in, he might be pin'd to death. As soon as his mother *Alcithea* understood this, though he was her only son, yet she brought the first stone, to make there a Prisoner till his death, one that was so nearly related to her.

Fulg. Ex. l. 5. c. 8. p. 659.

14. *Antonius Venereus*, Duke of *Venice*, caus'd his son *Ludovicus* to die in Prison; for that being incensed with his Mistress, he had caused divers pairs of Horns to be fastened to the doors of her Husband.

Speeds hist. p. 448.

15. *Robert de Beliasme* delighted in cruelty, an Example whereof he shewed on his own son, who being but a child, and playing with him, the father, for a pastime, put his thumbs in his childs eyes, and crush'd out the balls thereof.

CHAP. IV.

Of the degenerate Sons of Illustrious Parents.

WHen *Aristippus* shewed himself altogether mindless of his Children, who liv'd in a different manner from his Instruction and Example; one blaming his severity, remembred him that his Children came of him: and yet, said he, we cast away from us Phlegme and Vermin, though one is bred in us, and the other upon us. *Augustus* too look'd upon his but as Ulcers and Wens, certain excrescencies that were fit to be cut away; and forbad the two *Julia*'s to be buried in the same Monument with him: such a one was

1. *Scipio*, the son of *Scipio Africanus*, who suffered himself to be taken by a small Party of *Antiochus*, at such time as the glory of his Family went so high, that *Africa* was already subjected by his father, and the greater part of *Asia* subdued by his Uncle *Lucius Scipio*; the same man being Candidate for the Pretorship, had been rejected by the people, but that he was assisted by *Cicereius*, who had been formerly the Secretary of his father; when he had obtained that Office, his debauchery was such, that his relations would not suffer him to execute it, but pull'd off from his finger a Ring wherein was engraven the Effigies of his father: what a darkness was this that sprang from so glorious a light? *Val. Max. l. 3. c. 5. p. 81.*

2. How base a life did the son of *Quintus Fabius Maximus* live? and although all the rest of his Villanies were obliterated, this one thing was enough to make discovery of his manners, that *Quintus Pompeius* the City Pretor, prohibited him from intermeddling with his fathers Estate; nor was there found one man in so great a City that went about to oppose that decree, all men resenting it, that that money which ought to be subservient to the glory of the *Fabian* Family, should be expended in debauchery: so that him who through the fathers indulgence was left his heir, the publick severity disinherited. *Val. Max. l. 3. c. 5. p. 81.*

3. *Hortensius Corbio*, was the Grandchild of *Quintus Hortensius*, who for Estate, and admirable eloquence, was comparable with the Citizens that were of the greatest rank; yet this wretched young man led a more base and abject life than the vilest obscene persons in *Rome*; and at the last, put his tongue to the vile use of more persons in Brothel-houses, than his Grandfather had made good use of his for the safety of the Citizens. *Val. Max. l. 3. c. 5. p. 81.*

4. *Ctesippus*, was the son of *Chabrias* the *Athenian*, a person equally famous for his great vertues and victories; and who had been much more happy had he died without issue, for this son of his was so degenerate from the vertue of his father, that he often occasioned *Phocion* his Tutor (though otherwise a most patient man) to say, that what he endured through the folly of *Ctesippus*, was more than enough to compensate all that his father had merited of him. *Fulg. l. 3. c. 5. p. 386.*

5. *Caligula* was as infamous for his sloth, lust and folly, as his father *Germanicus* was famous for his vigour of mind, prudence and integrity; and although *Fulg. l. 3. c. 5. p. 388.*

although fortune advanced this degenerate son to the Empire, yet most of the *Romans* desired rather the vertue of *Germanicus*, in the fortune of a private man, than an Emperour of so flagitious a life. Add to this, that the people of *Rome*, the confederate Nations, yea and barbarous Princes, bewailed the death of *Germanicus*, as the loss of a common Parent; but *Caligula* the son was not thought worthy of tears, or honour, or so much as a publick funeral at his death.

Fulg. l. 3. c. 5. p. 388. 6. *Valerianus Augustus*, for the greatness of his vertues, deserves a memorial amongst the most Illustrious of Princes; at least, if his fortune had been equal to his vertue. But his son *Galienus*, was of a disposition so unlike to his father, that by reason of his impious behaviour, his unchastity, and sloth, he not only occasioned his fathers Captains to rebell against him, but (which was never before seen) he encouraged *Zenobia* and *Victoria*, weak women, to aspire to the Crown: so that the great and peaceable Empire, which he received of his father, he left diminished, and torn in a miserable manner.

Fulg. l. 3. c. 5. p. 388. 7. *Marcus Antonius Philosophus*, Emperour of *Rome*, was a singular example of vertue, and left *Commodus* his son the heir of his Empire, but of no kind of alliance to him in any other respect. The people of *Rome* saw the goodness of one exchang'd for the malice of the other, and the sharpest cruelty to succeed in the room of an incomparable clemency; weary of this, they were compelled to rid their hands of *Commodus*, it being openly bruited in the City, that he was not the son of *Marcus*, but a Gladiatour: for they thought it impossible, that so much wickedness should arise from the vertue of him that was deceased: so that there seemed nothing wanting to the glory of *Marcus*, but that he did not die without issue.

Fulg. l. 3. c. 5. p. 389. Pezel. Mell. hist. tom. 2. p. 249. 8. *Carus* the Emperour succeeded *Probus*, both in his Empire and good qualities; he had extended the limits of the *Roman* Empire, and governed it with great equity: but he left his son *Carinus* his successour, that resembled his father in no one thing: for whereas *Carus* was of great Courage, Justice, Moderation and Continence; this other was an unchast, and unjust, and a coward: his father was somewhat ashamed of him, had thoughts of creating another Successour to himself; and for the benefit of the Common-Wealth, to have taken at once from his son, both the title of *Cæsar*, and his life it self; but the evil fortune of the *Roman* Empire, at this time, intercepted all his purposes by a sudden death.

Fulg. l. 3. c. 5. p. 391. 9. *Saladine*, who left so great a name behind him, left also the Kingdom of *Syria* to his son *Noradine*, whose sloth and unprincely qualities were such, that he was driven out by the people, and his Uncle *Saphadine* set up in his stead; after which he had so exhausted his own Patrimony, that he was fain to subsist upon the mercy and charity of his brothers, and at last died with the just reproaches of all men.

Fulg. l. 3. c. 5. p. 392. 10. *Johannes Galleacius*, who first had the title of Duke of *Millaine*, was a Prince of a great and liberal mind, and adorn'd with all other vertues that were to be required in a great person, he was belov'd at home, and fear'd abroad. He was possessed of a great part of *Italy*, which he had gain'd with much honour: so that he was thought superiour rather than equal to some Christian Kings. This man left his son *John* to succeed him, than whom *Phalaris* himself was not more cruel; what his father had got by blood and valour, and sweat, this mad-man lost (at least the greater part thereof) laughing: so that at last growing hateful and contemptible to his own people, he was slain by them. And his other son *Gabriel* having lost *Pisa*, whereof he was possessed, was openly beheaded at *Genoa*.

Pezel. Mell. tom. 1. p. 418. 11. Although *Cassander*, through his equity and industry in his affairs, had many who voluntarily became the followers of his greatness, yet he made war upon divers Cities of *Greece*; the destruction of which, as a neighbouring fire, struck such terror into the *Spartans*, that they then first surrounded their City with Walls, which before they only defended with their arms. So far were they degenerated from the vertue of their Ancestors, that whereas for many Ages, the valour of the Citizens had been the only Wall of their City; the Citizens now thought they could not be safe, unless they lay hid behind the Walls of their City.

Fulg. Ex. l. 3. c. 5. p. 393. 12. *Franciscus Sfortia*, Duke of *Millaine*, amongst Christian Princes excelled in all kind of vertues, he was not inferiour to *Trajan* for humanity; and to the degree of his fortune, was reputed as liberal as *Alexander* the Great: But his sons did mightily degenerate from the so great vertue of their father; *Galeacius* the Elder, was ambitious and lustful, proud of the least successes, and extreamly dejected when any adversity befell him. *Philip*, the second son, was corpulent, fooolish, and a coward. *Ludovicus* was prophane, saying, That Religion and Justice were fictions, invented to keep the people in order; he was of a haughty mind, covetous, lustful, broken in adversity, and unfortunate, if not cowardly: for though he had greater forces than his enemy, he lost that Dukedom to *Lewis* the 12. King of *France*, in sixteen daies, which his father had gain'd by arms, and kept with the singular love and benevolence of all men, to the day of his death.

Plut. in Phocion p. 755. 13. *Phocion* was an excellent person: but his son *Phocus* was so dissolute, and resigned up to intemperance and excessive drinking, that he could not be reclaimed by the *Spartan* discipline it self. When *Menyllus* had presented *Phocion* with a great gift, and he had refused it, he requested that he would, at least, permit his son *Phocus* to receive it: If, said he, my son *Phocus* reform himself, he will have a Patrimony sufficient to maintain him; but as he now behaves himself, there is nothing that can be enough for him.

Zuinger. Theatr. vol. 3. l. 11. p. 1075. 14. *Marcus Tullius Cicero*, the famous Orator, had a son of the same name, but of a very different nature: for whereas his father was a temperate and abstemious person, his son was so addicted to Wine, that he would swallow down two Gallons at once; and in one of his drunken fits, he so far forgot himself, that he struck *M. Agrippa* upon the head with a Pot.

Zuin. Theat. vol. 3. l. 11. p. 1075. 15. *Theodosius* the great, was a most happy and fortunate Emperour, but in this one thing unfortunate, for he left behind him two sons, *Honorius* in the West, and *Arcadius* in the East, both Emperours, but both so slothful and unlike their father, that partly by that, and partly by the treachery of *Ruffinus* and *Stilichon*, the Empire was miserably and foully dilacerated by the *Goths*, *Hunnes*, and *Vandalls*.

16. The sons of the Emperour *Constantine* the Great, were as much below the Genius of their father,

Zuin. Theat. vol. 3. l. 11. p. 1075. father, in all praiſe-worthy things, as he did ſurpaſs all other Princes in piety, and true greatneſs of mind: For in reſpect of the Government of his life, no man was more heedleſs than his ſon *Conſtantinus*. *Conſtans*, the ſecond ſon, was a man much addicted to unſeemly pleaſures: And *Conſtantius*, the third ſon, was yet more intollerable by reaſon of his inconſtancy, and arrogance.

Zuin. Theat. vol. 3. l. 11. p. 1075. 17. *Caſimirus* was fetcht out of a Monaſtery and made King of *Poland*, a man of great vertue: but his ſon *Boleſlaus*, who ſucceeded him in the Kingdom, did much degenerate from the noble example of his father: For he was a deſpiſer and contemner of Religion, a neglecter of the adminiſtration of Juſtice, and of a cruel nature and diſpoſition. He ſlew *Sanctus Staniſlaus*, the Arch-biſhop of *Cracovia*: and at laſt died himſelf an exile from his Country.

Zuin. Theat. vol. 3. l. 11. p. 1075. 18. *Herodes Atticus*, the Sophiſt, in reſpect of his wit and eloquence, was ſecond to none of his time: yet had he a ſon of his called alſo *Aticus*, who was of ſo dull and ſtupid a nature, that he could never be made capable of underſtanding the firſt rudiments and elements of learning.

CHAP. V.

Of undutiful and unnatural Children to their Parents.

Solon would never eſtabliſh any Law againſt *Parricides*, or Parent-killers, ſaying, The gods forbid that a Monſter ſhould ever come into our Common-Wealth; and certain it is, that ſix hundred years from the building of *Rome* were over-paſt, before ſo much as the name of that crime was known amongſt them. The firſt that killed his Father, and ſtained his hands in the blood of him that gave him life, was *Lucius Oſtius*, a perſon afterwards deteſted throughout all Ages. *P. Malleolus* was the firſt (ſaith *Livy*) amongſt the *Romans*, who was known to have killed his Mother, and who underwent that puniſhment, which was by the inſtitution of the Ancients in that caſe: They ordained that the *Parricide* ſhould be firſt ſcourged to blood, then ſown up in a Sack, together with a Dog, a Cock, a Viper, and an Ape, and ſo thrown head-long into the bottom of the Sea. But notwithſtanding the ſeverity of this Law, and thoſe of other Nations, againſt a crime of this nature, there are too many Inſtances of unnatural children, as in part will appear by what follows.

Dinoth. memorab. l. 5. p. 340. 1. *Antiochus*, a Jew, accus'd his own Father, and ſome other Jews, then living at *Antioch*, that they had plotted upon a ſet night to ſet fire upon the whole City. The *Antiochians*, who for other cauſes, had no kindneſs for the Jews, gave credit to this accuſation of his, and were ſo exaſperated againſt them, that taking Arms they reſolved upon a ſharp revenge. A great Tumult there was, and therein many thouſands of men, Jews and others ſlain, and, amongſt the reſt, the ungracious Accuſer himſelf did miſerably periſh.

2. *L. Vibius Serenus* was drawn out of the place of his exile and bound with Chains, cauſed to attend in open Court, where he was accuſed by his own ſon, that he had conſpired againſt *Tiberius* the Emperour, and had privily ſent ſuch into *France* as might kindle a war againſt him: and to put the better colour upon his accuſation, he added that *Cæcilius Cornutus*, a *Pretorian* perſon, was conſcious to the plot, and had alſo lent out a conſiderable ſumm for the advancement of the War. *Serenus* hearing this grand accuſation of his ſon, not at all affrighted, though in hazard of his life, with a mind unappall'd, and a threatening look, beholding him, began to ſhake his Chains, and to call upon the revenging Deities That they would return him to his baniſhment, and execute juſt puniſhment upon his ungrateful and wicked ſon. All men thought the Accuſation was falſe, in regard he nam'd but one ſingle man, as the Aſſociate, in ſo great an enterprize; the ſon then named two others, *Cneius Lentulus*, and *Seius Tubero*; but in regard both of them were the intimate friends of *Cæſar*, and the one extreme old, and the other infirm of body, they were both adjudg'd innocent. The ſervants of *Serenus* the father were put to torture, wherein, notwithſtanding, they gave contrary evidence: ſo that the accuſer ſtung with the ſenſe of his villany, and withal affrighted with the menaces of the people (threatning the Gallows, Stoning, or the puniſhment of a *Parricide*) fled out of the City, but was fetcht back from *Ravenna*, to proſecute his accuſation. The ſucceſs was, *Serenus* was baniſhed to the Iſland *Amorgus*, the ſon though he was in favour with *Tiberius*, who too much indulged informers, yet was he hated of all ſorts, and infamous amongſt all perſons ſo long as he lived. *Dinoth. memorab. l. 5. p. 339. Tacit. An. l. 4. p. 116.*

Juſtin tells us of a certain *African*, called *Cartallus*, who by the ſuffrage of the people was raiſed to an eminent degree of dignity, and caſually ſent upon ſome ſolemn Embaſſy, into a place where his Father, with many others, were baniſhed. He looking upon himſelf, at that time, like a Peacock, glorioufly furniſhed out with the rich ornaments of his Employment, thought it was not ſuitable with his honour, to admit that his Father ſhould ſo much as ſee him, though he ſought it with earneſtneſs. The unfortunate father became ſo much enraged with this contempt of himſelf, and the proud refuſal of his ſon, that he inſtantly raiſed a ſedition; and muſtering together a tumultuary Army of Exiles, he fell upon his ſon, although a Magiſtrate, took him, and condemn'd him to death: preſently prepared a high Gibbet, and attired as he was, in Gold and Scarlet, with a Crown on his head, cauſed him to be faſtned to this fatal Tree for a ſtrange Spectacle. *Juſt. l. 18. p. 151, 152. Cauſ. hol. Cour. par. 1. l. 3. p. 112.*

4. There was a young Duke of *Gelders*, named *Adolph*, who took his father, Duke *Arnold*, one night as he was going to bed, and led him five *Dutch* Miles on foot bare-legg'd, in a marvellous cold night, and laid him in a deep Dungeon, the ſpace of ſix Months, where he ſaw no light, but through a little hole. Wherefore the Duke of *Cleves*, whoſe ſiſter the old Duke (being priſoner) had married, made ſharp War upon this young Duke *Adolph*. The Duke of *Burgundy* ſought divers means to agree them, but in vain. In the end, the Pope and the Emperour began to ſtir in the matter, and the Duke of *Burgundy* under great Curſes, was commanded to take the old *Phil. de Comines l. 4. c. 1. p. 105, 106. Dinoth. memorab. l. 5. p. 341. Lipſ. monit. l. 2. c. 5. p. 217. De Serres, hiſt. France, p. 380. Lon. Theatr. p. 283.*

Treas. times, l. 5. c. 23. p. 469. Camer. oper. subs. cent. 1. c. 92. p. 427.

old Duke out of Prison, which he did accordingly, the young one not able to withstand him. I have often seen them both together in the Duke of *Burgundies* Chamber, pleading their Cause before a great Assembly: and once I saw the old man present the combate to his son (saith *Comines*) the Duke of *Burgundy* desirous to agree them, offered the young Duke, whom he favoured, the Title of Governour of *Guelderland*, with all the Revenues thereof, save of a little Town, near to *Brabant*, called *Grave*, which should remain to the father, with the Revenues of three thousand Florens, a yearly Pension of as much, and the title of Duke, as was but reason. I (saith *Comines*) with others wiser than my self, were appointed to make report of these conditions to the young Duke, who answered us, That he had rather throw his father head-long into a Well, and himself after him, than agree to such an appointment, alledging that his father had been Duke forty four years, and that it was now time for him to Govern. Notwithstanding he said he would agree to give him a yearly Pension of three thousand Florens, with condition he should depart the Country, as a banished man, never to return: and such other lewd speeches he used. Soon after the young Duke in disguise left the Duke of *Burgundies* Court to repair home to his own Country: but as he Ferry'd over a water near to *Namur*, he paid a Guildon for his passage; whereupon a Priest there present, began presently to mistrust him, and soon after knew him, so that he was taken, and led to *Namur*, where he remained a Prisoner till the Duke of *Burgundies* death; after which by the men of *Gaunt* he was set at liberty, and by them carried before *Tournay*, where being weakly accompanyed, he was miserably slain in a Skirmish, in full revenge of his impiety towards his father.

Liv. hist. l. 1. p. 18. Patr. de regno l. 8. tit. 20. p. 561. Lon. Theatr. p. 280. Alex. ab Alex. Gen. dier. l. 6. c. 6. p. 61.

5. *Tullia* was the daughter of *Servius Tullius*, King of the *Romans*, she was married to *Tarquinius Superbus*, and together with her husband conspired against her father, who by his Son-in-law, was one day in the Senate-house thrown from the top to the bottom of the Stairs; he was taken up half dead; and as they hasted with him towards his own house, he was slain in the *Cyprian* Street. In the mean time *Tullia* had been at the Senate to salute her husband with the name of King, was sent home by him, and chancing to return that way, the Coach-man perceiving the dead Corpse of the King lie in the Street, stopp'd his Horses in a terrible fright: *Tullia* look'd out of her Charriot, and being inform'd what was the matter, she commanded him to drive the Wheels of her Charriot over the face and body of her own and slain father, upon which that which by the *Sabines* in their first settlement at *Rome*, had for lucks-sake been called the *Cyprian*, that is, the Good Street, was from thence-forward called the wicked Street.

Sueton. in Neron. c. 34. p. 254. Lon. Theatr. p. 281. Par. Med. hist. tom. 1. p. 356. Pezel. mell. to. 2. p. 158.

6. *Nero*, the Emperour, had tried to poyson his mother *Agrippina* three times, and still found she was fortified with Antidotes; he then prepared false Roofs, that being loosed with an Engine might fall upon her as she slept in the night; when this was discovered, he made a Ship that should be taken in pieces, that so she might perish, either by wrack, or the fall of the Decks upon her: but she escaped this danger also by swimming. Which when *Nero* understood, he commits the slaughter of his mother to *Anicetus* the Centurion, who taking along with him (to the *Villa* of *Agrippina*) persons fit for the employment, compassed the house, brake open the door, and with his drawn sword presented himself, with the rest of the Murderers, at her bed-side: apprehending his intention, she shew'd him her belly, and bad him strike there, This Womb of mine, said she, is deservedly to be digged up, that has brought forth such a Monster; and so after many wounds, died. It's said that *Nero* came thither to behold the Corpse of his mother, that he took her limbs into his hands, and commended this, and dispraised that other, as his fancy led him; he caused her Belly to be opened that he might see the place where once he had lain; while this was doing, finding himself a dry, he was so unconcerned as to call for drink, without leaving the place, saying, He did not think he had so handsome a mother.

Knolles Turks hist. l. 495, 496. Lips. monit. l. 2. c. 5. p. 211.

7. *Bajazet*, the second of that name, being thrust out of his mighty Empire by his son *Selymus*, when he was near fourscore, broken with years and grief, resolved to forsake *Constantinople*, before he was enforced to it by his son, and to retire himself to *Dymotica*, a small and pleasant City in *Thrace*, where he had formerly bestowed much cost for his pleasure, and now thought it the fittest place wherein to end his sorrowful daies. But the cursed impiety of *Selymus* had provided otherwise for him: for with the promise of ten Duckets a day during life, and threats of a cruel death, in case it was not performed, he prevail'd with *Haman* a Jew, chief Physician to the old Emperour, to make him away by poyson, as he was upon his Journey: so that with horrible gripings and heavy groans, he gave up the Ghost in the year 1512. when he had Reigned thirty years. The perfidious Jew upon the delivery of the poysonous potion, had hasted to *Constantinople* to bring *Selymus* the first news of it, who commanded his head to be presently struck off, saying, That for the hopes of reward he would not stick to do the like to *Selymus* himself.

Lips. monit. l. 2. c. 5. p. 206, 207. Clarks mir. c. 112. p. 550.

8. *Orodes* was the King of *Parthia*, the same who had overcome *Crassus* his Army, and slain himself in the field; he was grown old in grief, for the death of his son *Pacorus*, slain by *Ventidius*, and was fallen into a Dropsie, not likely to live long: his son *Phraates* thought his death too slow, and did therefore determine to hasten it by poyson, which being administred, had an effect so contrary, that only putting him into a looseness, it carried the disease away with it; and instead of a messenger of death, it proved a medicine of health. His son, incensed at so strange a miscarriage of his design, passed from secret to open Parricide, and caused the old King his father to be openly smothered. He mounted the Throne, and sending back the Ensigns and spoils of the defeated Army of *Crassus*, he was so much in the favour of *Augustus*, that he sent him a beautiful *Italian* Lady for his Concubine: of her he begat *Phrataces*, who when he was grown up, with the privity and endeavours of his mother, became the murderer of his father, making him the example of the same impiety, whereof in times past he had been the detestable Author.

Usser. An. p. 480. A.M. 4573.

9. *Eucratides*, King of the *Bactrians*, in all his Wars behaved himself with much proweſs: when he was worn out with the continuance of them, and was closely besieged by *Demetrius*, King of the *Indians*, although he had not above three thousand Souldiers with him, by his daily

Sallies he wasted the enemies Forces consisting of sixty thousand, and being at liberty in the fifth Month, reduced all *India* under his command. In his return homewards he was slain by his own son, whom he had made joynt Partner with him in the Kingdom: he did not go about to dissemble or smother his *Parricide*, but drave his Charriot through the blood, and commanded the dead Corpse to be cast aside into some by-place or other, unburied, as if he had slain an enemy and not murdered a father.

Howells Epist. vol. 1. §. 6. p. 211.

10. When (saith *Howell*) I was in *Valentia* in *Spain*, a Gentleman told me of a Miracle which happened in that Town: which was, That a proper young man under twenty, was Executed there for a crime, and before he was taken down from the Tree, there were many gray and white hairs had budded forth of his Chin, as if he had been a man of sixty. It struck amazement into all men: but this interpretation was made of it, That the said young man might have lived to such an age, if he had been dutiful to his Parents unto whom he had been barbarously disobedient and unnatural.

Herb. Trav. l. 2. p. 291.

11. *Scander*, late King of *Georgia*, by a *Circassian* Lady had three hopeful sons, *Scander-Cawne*, *Thre-Beg*, and *Constandel*, all born Christians: but for preferment, the two last named became *Bosar*-men or Circumcised. *Thre-Beg* served the *Turk*; *Constandel* the *Persian*. *Constandel* was naturally deformed, but of such an active Spirit, that his bodily imperfections were not noted; but his hateful ambition rendred him more than Monstrous. It happened that *Abbas*, King of *Persia*, had vow'd some revenge upon the *Turks*: and to that end gave order to *Ally-Cawne* to trouble them. *Constandel* perceives the occasion right, to attempt his hellish resolutions, and therefore after long suit, got to be joined in Commission with the *Persian* General: Through *Georgia* they go, where *Constandel*, under a pretext of duty, visits his sad parents, who (upon his protests that his Apostasie was counterfeit) joyfully welcomed him: but he forgetting that, and all other ties of nature, next night at a solemn Banquet, caused them to be murdered, and till the *Georgians* saluted him King, perpetrated all sorts of Villanies imaginable. But how secure soever he stood in his own fancy, the dreadful Justice of an impartial God retaliated him: the rest of his life, after this hated *Parricide*, was infinitely miserable: For, first, near *Sumachan*, *Cycala*'s son, the *Turkish* General, wounded him in the arm, and by that, gained the Victory over the *Persian*. The same night he was also assaulted in his Tent by his enraged Country-men, who in his stead (for at the first alarm he escaped) cut a *Catamite* in pieces, his accursed bed-fellow. And though he so far exasperated the *Persian* to revenge, that he brought the whole Army into *Georgia*, resolving there to act unparallel'd Tragedies; yet was he overreach'd in his Stratagems: for upon parley with the Queen (his late brothers Wife) he was shot to death at a private signal, given by that *Amazon* to some Musquetteers, ambushed of purpose betwixt both the Armies: a just punishment for such a Viper.

CHAP. VI.

Of the affectation of Divine Honours, and the desire of some men to be reputed Gods.

POwer is a liquour of so strong a Fermentation, that few vessels are fit to be intrusted with any extraordinary measure of it: it swells up men to an immeasurable pride, and such a degree of immodesty, as to believe themselves above the condition of mortality. Death is the only remedy against this otherwise incurable madness: and this it is that laies down these Magnifico's in the same nakedness and noysomeness with others. O Eloquent, just and mighty Death (saith Sir *Walter Raleigh*) whom none could advise, thou hast perswaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou hast cast out of the world and despised. Thou hast drawn together all the far stretch'd greatness; all the pride and cruelty, and ambition of man, and cover'd it all over with these two narrow words, *Hic jacet*. All these reputed gods have died like other men, only perhaps more untimely, and less lamented.

Raleighs hist. of the world, l. 5. c. 6. §. 12. p. 669.

1. *Amulius*, King of the *Latines*, was a proud man, and at last grew up to that degree of arrogant impudence, that he sought (amongst his people) to have the reputation of a god, and to that purpose, he had certain Machines, by the help of which he imitated Thunders; made an appearance of Lightnings, by sudden ejaculations of flames, and cast out Thunder-bolts: but by a sudden inundation of waters (near the place where he dwelt) both he and his Palace were over-born, and drowned.

Zon. Annal. tom. 2. f. 54. Dinoth. memorab. l. 8. p. 577.

2. *Agrippa*, King of the Jews, had Reign'd over all *Judæa* three years, when he appointed Royal Shews in *Cæsarea*; upon the second day of which, in the morning, he entred the Theatre rob'd in a Vest of Silver; the Silver irradiated with the beams of the Rising-sun, shone with such a luster, as bred a kind of horrour and awful dread in the Spectators. His flatterers therefore straight cried out from this and that other place, That he was a god; and besought him to be propitious to them. They said, That they had hitherto revered him only as a man, but hereafter should acknowledge, that he was above the nature of mortality. The King, though he heard, did not reprehend these speeches, nor reject so impious an Adulation; but a while after, when he had raised up himself, he spy'd an Owl sitting over his head (he had seen the like at *Rome* before in his calamity, and was told it was the token of a change of his forlorn estate to great honours: but when he should see the Bird in that posture the second time, it should be the messenger of his death) surpriz'd then with that unpleasing sight, he fell into pains of the heart and stomach, when turning to his friends, Behold I your god (said he), am ceasing to live! and he whom you but now called immortal is dragg'd unto death. While he said this, oppressed with torture, he was straight carryed back to his Palace, and in five daies was taken out

Zon. Annal. tom. 1. f. 48. Jose. Antiq. l. 19. c. 7. p. 510.

out of the World in the 54. of his age, and seventh year of his Reign.

Plut. in Alex. p. 608. Zon. Annal. tom. 1. f. 33. Cæl. Rhod. Antiq. lect. l. 3. c. 5. p. 94. Ælian. var. hist. l. 2. c. 19. p. 58.

3. *Alexander* the Great was very desirous to be accounted and taken as a god, and boasted amongst the *Barbarians* that he was the son of *Jupiter Ammon*: so that *Olympias* his mother used to say that *Alexander* never ceased to calumniate her to *Juno*. Being once wounded, This, said he, is blood, not that *Ichor*, which *Homer* saies is wont to flow from the gods. It is reported, that finding himself near unto death, he would privily have cast himself into the River *Euphrates*, that being suddenly out of sight, he might breed an opinion in men, that he was not departed as one over-prest with the weight of a disease, but that he was ascended to the gods from whence he first came: But when *Roxane* having understood his mind, went about to hinder him, he sighing said, Woman dost thou envy me the glory of immortality and divinity?

Cæl. Rhod. A. L. l. 3. c. 5. p. 94. Lo. Theatr. p. 638. Purch. pilg. tom. 1. l. 6. c. 8. p. 763.

4. There was in *Libya* a man called *Psaphon*, to whom Nature had been sufficiently indulgent in bestowing upon him extraordinary accomplishments; the inward magnificence of his mind expanding it self, and prompting him to it, he used this subtil artifice to possess the Inhabitants about him with an opinion of his divinity. Having therefore taking a number of such Birds as are capable of the imitation of humane speech, he taught them to pronounce these words distinctly, μέγας θεὸς Ψάφων, Psaphon *is a great god*: this done he set them all at liberty, who fill'd the Woods and places about with this ditty, which the Inhabitants hearing, and supposing this to fall out by divine power, they fell to adoration of him.

Sueton. in Caligul. c. 22. p. 177. Hakew. Apol. l. 4. c. 10. p. 426.

5. *Caligula* caused the Statues of the gods, amongst which was that of *Jupiter Olympius*, to be brought out of *Greece*, and taking off their heads, commanded his own to be set on instead thereof, and standing betwixt *Castor* and *Pollux*, exhibited himself to be worshipped of such as resorted thither. He farther erected a Temple, and instituted both Priests, and most exquisite Sacrifices to the service of himself. In his Temple stood his Image of Gold, taken to the life, which every day was clad with the same attire as was himself; his Sacrifices were Phænicopters, Peacocks, Bustards, Turkeys, Pheasants, and all these were daily offered.

Diodor. Sic. Biblioth. l. 16. p. 526. Din. mem. l. 8. p. 577.

6. *Philip*, King of *Macedon*, though a great contemner of the gods, had yet a great desire to be reputed one himself, and that also not inferiour to any of the rest: for in that celebrious Pomp, in which he caused twelve Statues of the gods to be carried, he added his own for a thirteenth, and would that it should be carried the first in order: but he was at that time stabb'd and slain by the hand of *Pausanias*, one of his own Guard.

Plut. in Ages. p. 607. Cæl. Rhod. l. 11. c. 16. p. 504. Pezel. mell. to. 1. p. 232. Æli. var. hist. l. 12. c. 51. p. 336.

7. *Menecrates* the Physician, having successfully cured divers persons of deplorable diseases, was called *Jupiter*; and he himself was not ashamed to take that name upon him: insomuch that in the front of his Letter he wrote on this manner, *Menecrates Jupiter* sends to King *Agesilaus* health; who on the other side, to meet with his intolerable pride and vanity, returned, King *Agesilaus* wisheth to *Menecrates* soundness. The Greek Writers affirm of him, that he took an Oath of such as he cured of the Falling-sickness, that they should follow and attend upon him as his servants: and they did follow him, some in the habit of *Hercules*, and others in that of *Mercury*. *Philip* of *Macedon* observing the vanity of this man, invited him, with his own gods to supper: when he came, he was placed at a higher and more sumptuous Table, whereon was a fairer Altar than on the rest; on this Altar (while the dishes were carryed up to other Tables) were made divers libations, and suffumigations with incense; till such time as this new *Jupiter* perceiving in what manner he was derided and abused, went his way, being well laughed at by all that were present.

Sueton. l. 2. c. 13. p. 336.

8. *Flavius Domitianus* being mounted to the Imperial Seat, when after divorce, he had remarried and brought home his wife, he was not ashamed to say openly, That she was called to his [*Pulvinar*] a bed whereon the Statues of the gods are laid, during the solemn Games exhibited to them. And upon the day when he made a great Feast unto the people, he was well pleased to hear their acclamations throughout the *Amphitheatre*, in these words, All happiness to our Lord and Lady. When in the name of his Procurators, he endited any formal Letters, thus he began, Our Lord and God thus commandeth. Whereupon afterwards this custom was taken up, that neither in the writing nor speech of any man, he should be otherwise called.

Pezel. mell. hist. tom. 2. p. 252.

9. After *Diocletian* had settled the affairs of the East, when he had subdued the *Scythians*, *Sarmatians*, the *Alani* and *Basternæ*, and had brought the necks of divers other Nations under the *Roman* yoke, he then grown proud, and puffed up with the glory of his Victories, commanded that divine honours should be given to the *Roman* Emperours: And therefore in the first place he himself would be adored, as if there was in him some Celestial Majesty. And whereas the Emperours before him were wont to give their hands to the Nobility to kiss, and then raised them with their own hands to kiss them on the mouth; and that the manner of the vulgar was to kiss the knees of their Emperour: *Diocletian* sent forth his Edict, that all men without distinction, should prostrate kiss his feet; in the mean time his Shooes or Sandals were set with pretious Stones and Pearls, and enrich'd with Gold. In like manner his garments, yea his very Chariot was adorned, that he might seem more august, and be look'd upon by all men as a god.

Pezel. mell. to. 1. p. 228.

10. *Lysander*, the *Lacedemonian* General, having taken *Athens*, as he had arrived to a greater power than any *Grecian* had hitherto obtained; so his pride was greater than the power he had gotten: For of the *Athenian* spoils, he caused a brazen Statue of himself to be made, which he erected at *Delphos*. He was the first amongst all the Greeks, that had Altars built to him by the Cities as a God; and Sacrifices that were appointed in honour of him: He was also the first of the *Greeks* who had *Pæana*'s sung to him; the *Samians* changed the name of their Temple of *Juno* and called it *Lysandria*. One of the *Pæana*'s that were sung to him had this beginning,

Nos Græciæ inclytæ ducem
Lacedæmone ampla natum
Celebremus, Io *Pæan*.

Sueton. l. 1. c. 76. p. 44.

11. *C. Julius Cæsar* had the honours of a continued Consulship, the perpetual Dictatorship, the

the Censor of manners, had the titles of Emperour, and father of his Country; his Statue was erected amongst those of Kings; his Seat in the Senate-house was of Gold; and yet not content with these, he suffered such further honours to be decreed to him, as were beyond the condition of a man, such as Temples, and Altars, a Priest, a Couch, and other Ensigns of Divinity.

Alex. ab Alex. l. 6. c. 4. p. 103. Zuin. Theat. vol. 11. l. 4. p. 2572.

12. *Empedocles*, the Philosopher, had cured *Panthias* of *Agrigentum* of a deplorable disease, and perceiving that thereupon he was reverenced in a manner as if he had been a god; he became so enflamed with a desire of immortality and glory, and that he might be supposed to have been translated into the number of the gods, that he cast himself head-long into the midst of the flames of Mount *Ætna*.

CHAP. VII.

Of unnatural Husbands to their Wives.

IT is reported of the cruel Beast called the *Hyæna*, that by his exact imitation of a humane voice, he trains the unwary Shepherds out of their Cottages, till he hath brought them within the compass of his danger, and then he falls upon them with all his fierceness, and devours them. Thus there are some bruitish and evil natured men, who by pretences of Generosity, Love and Vertue, inveagle the hearts of poor innocent Virgins, till they are become the masters of their Fortunes and Honour: which done, death it self is more desirable than that bitterness and indignity they are wont to treat them with.

Clarks mir. c. 65. p. 295.

1. *Anno Dom.* 1652. in the Isle of *Thanet* in *Kent*, lived one *Adam Sprackling*, Esquire, who about twenty years before had marryed *Katherine*, the daughter of Sir *Robert Leukner* of *Kent*. This *Sprackling* had a fair Estate, but had exhausted it by drinking, gaming, *&c.* At last Executions were out against him, and he forced to keep home, and make his house his Prison: this filled him full of rage, so that his Wife was constrained many times to lock her self from him. But upon *Saturday* night, *Dec.* 11. 1652. as it seems, he resolved to mischief her: and being at ten a Clock at night in his Kitchin, he sent for one *Martin*, a poor old man, out of his bed to him: so that there were in the Kitchin *Sprackling* and his wife, one *Ewell*, and this *Martin*: *Sprackling* commanded *Martin* to bind *Ewells* legs, which the one did, and the other suffered, thinking it had only been a ranting humour of their Master: Then began he to rage against his wife, who sat quietly by, and though she gave him none but loving and sweet words, yet he drew his Dagger, and struck her over the face with it, which she bore patiently, though she was hurt in the Jaw. He still continuing to rage at her, she weary and in great fear, rose up and went to the door: her Husband followed her with a Chopping-knife in his hand, with which he struck at her wrist, and cut the bone in sunder, so that her hand hung down only by the sinews and skin: no help was near, *Ewell* was bound, and *Martin* being old and weak, durst not interpose, fearing his own life, only prayed his Mistress to stay and be quiet, hoping all should be well, and so getting a Napkin bound up her hand with it. After this, towards morning, still railing and raging at his wife, he dashed her on the forehead with the Iron Cleaver, whereupon she fell down bleeding: but recovering her self on her knees, she cried and prayed unto God for the pardon of her own and her husbands sins: praying God to forgive him as she did; but as she was thus praying, her bloody husband chopt her head into the midst of the very brains, so that she fell down, and died immediately. Then did he kill six Dogs, four of which he threw by his wife; and after she was dead, chopping her twice into the leggs, compelled *Martin* to wash *Ewells* face with her blood, himself also dipping linnen in her blood, washed *Martin*'s face, and bloodied his own face with it. For all which, being apprehended and carried to *Sandwich* Jayle, at the Sessions following, which were *April* 22. 1653. he was arraigned, condemned, and hanged on the 27 day: dying very desperately, and not suffering any, either Ministers, or Gentlemen to speak with him after his condemnation.

Plut. Mor. lib. de quæst. Rom. qu. 20. p. 856.

2. *Flavius*, or *Phaulius*, a Sooth-sayer, had a wife who used secretly to drink wine, and as oft as she was therein surprized and taken in the manner by her husband, she was by him well beaten with Myrtle Rods. And for that reason the women, when they dress up and adorn the Chapel or Shrine of their goddess *Bona*, they never bring home for that purpose any branches of the Myrtle Tree: and yet otherwise take pleasure to make use of all sorts of branches and flowers in that solemnity.

Plut. Mor. l. de Amore, p. 1144.

3. At *Argos* there were two of the principal Citizens, who were the heads of opposite Factions one to another in the Government of the City: the one was named *Nicostratus*, and the other *Phaulius*. Now when King *Philip* came to the City, it was generally thought that *Phaulius* plotted, and practised to attained unto some absolute principality and soveraignty in the City, by the means of his wife (who was a young and beautiful Lady) in case he could once bring her to the Kings bed, and that she might lie with him. *Nicostratus* was aware of as much, and smelling his design, walked before *Phaulius* his door, and about his house, on purpose to discover his intentions, and what he would do therein. He soon found that the base *Phaulius* had furnished his wife with a pair of high Shooes; had cast about her a mantle; and set upon her head a Chaplet after the *Macedonian* fashion. Having thus accoutred her after the manner of the Kings Pages, he sent her secretly in that habit and attire unto the Kings lodging, as a Sacrifice to his lust, and an argument of an unparallel'd villany in himself, who could endure to be the Pander in the prostitution of his own Wife.

Patric de Regno, l. 4. tit. 10. p. 249.

4. *Periander*, the *Corinthian*, in a high fit of passion, trod his Wife under-foot, and although she was at that time with child of a boy, yet he never desisted from his injurious treatment of her, till such time as he had killed her upon the place. Afterwards when he was come to himself, and was sensible that what he had done was through the calumniating instigation of his Concubines, he caused them all to be burnt alive; and banished his son *Lycophron* as far as *Corcyra*, upon no other occasion than that he lamented the

the death of his Mother with tears and outcryes.

Patrit. de Reipub. inſtit. l.4.tit. 4. p. 166.

5. *Nero* the Emperour being once incenſed againſt his Wife *Poppæa Sabina*, gave her ſuch a kick with his foot upon the belly, that ſhe thereupon departed this life. But though he was a man that ſeemed to be born to cruelty and blood, yet he afterwards ſo repented himſelf of this act, that he would not ſuffer her body to be burnt after the *Roman* manner; but built the funeral pile for her, of odours and perfumes, and ſo ordered her to be brought into the *Julian* monument.

Cæl. Rhod. Antiq. Lect. l.20. c.27. p.955.

6. *Herod* the Sophiſt, being offended with his Wife *Rhegilla* for ſome ſlight fault of hers, commanded his freed man *Alcimedon* to beat her: She was at that time eight months gone with Child, or near upon; ſo that (by the imprudence of him who was imployed to chaſtiſe her) She received ſome blows upon her belly, which occaſioned firſt her miſcarriage, and ſoon after her death. Her Brother *Bradeas* a perſon of great nobility, cited her Husband *Herodes* to anſwer the death of his Siſter before the Senate of *Rome*; where if he had not, it is pity but he ſhould have received a condign puniſhment.

Joſeph. Antiq. l. 11.

7. When *M. Antonius* was overcome at *Actium*, *Herod* King of *Judæa*, believing that he was in danger to loſe his Kingdom, becauſe he had been a faſt friend to *Antonius*, determined to meet *Cæſar Auguſtus* at *Rhodes*, and there endeavour to aſſure his favour to him. Having reſolved upon his journey, he committed the care and cuſtody of his Wife, to *Sohemus* his friend; giving him withall thus much in command, That in caſe he ſhould hear of his death by the way, or at the place whither he was intended; that then he ſhould not fail forthwith to kill *Mariamne* his Wife; yielding this only reaſon of his injunction, that it might not be in the power of any man to enjoy ſo great a beauty, after his deceaſe. *Mariamne* had extorted this ſecret from *Sohemus*; and at *Herod*'s return twitted him with it. *Herod* cauſed *Sohemus* unheard, to be immediately put to death; and not long after he alſo beheaded *Mariamne* his beloved Queen and Wife.

Zuinger. Theatr. vol. 19. l. 2. p. 3526.

Zuinger. Theatr. vol. 19. l. 2. p. 3527.

8. *Amalaſuenta* had raiſed *Theodahitus*, at once, to be her Husband and King of the Goths; but upon this proviſo, that he ſhould make oath, that he would reſt contented with the title of a King, and leave all matters of Government to her ſole diſpoſe. But no ſooner was he accepted as King, but he forgat his Wife and benefactreſs; recalled her enemies from baniſhment, put her friends and relations many of them to death; baniſhed her ſelf unto an Iſland in the *Vulſiner* lake, and there ſet a ſtrong guard upon her. At laſt he thought himſelf not ſufficiently ſafe, ſo long as *Amalaſuntha* was alive; and thereupon he diſpatched certain of his inſtruments to the place of her exile, with order to put her to death; who finding her in a bath, gave her no further time, but ſtrangled her there.

CHAP. VIII.

Of ſuch Wives as were unnatural to their Husbands, or evil deported towards them.

IN *Italy* there grows an herb, they call it the *Baſiliſco*; it is ſweet ſcented enough; but withal it hath this ſtrange property, that being laid under a ſtone in a moiſt place, in a few dayes it produces a ſcorpion. Thus though the Woman in her firſt creation, was intended as a meet help for man, the partner of his joyes and cares, the ſweet perfume and reliſh of his dayes throughout his whole pilgrimage: yet there are ſome ſo far degenerated from their primitive inſtitution, (though otherwiſe of exteriour beauty and perfection enough) that they have proved more intolerable than Scorpions, not only tormenting the life, but haſtning the death of their too indulgent Husbands.

Full. profh. ſtatr. l.5.c. 2. p. 348.

Barlet. hiſt. of Scanderbeg, l. 10. p. 369.

1. *Joan* Gandchild to *Robert King* of *Naples*, by *Charles* his ſon, ſucceeded her Grandfather in the Kingdom of *Naples* and *Sicily*, *Anno* 1343. a woman of a beautiful body, and rare endowments of nature: She was firſt married to her Couſin *Andrew*, a prince of Royal extraction, and of a ſweet and loving diſpoſition: but he being not able to ſatisfie her wantonneſs, She kept company with lewd perſons; at laſt ſhe grew weary of him, complaining of his inſufficiency; and cauſed him in the City of *Averſa* to be hung upon a beam, and ſtrangled in the night time; and then threw out his Corpſe into a Garden, where it lay ſome dayes unburied. It is ſaid that this *Andrew* on a day coming into the Queens chamber, and finding her twiſting a thick ſtring of ſilk and ſilver, demanded of her, for what purpoſe ſhe made it; ſhe anſwered to hang you in, which he then little believed; the rather becauſe thoſe who intend ſuch miſchief, uſe not to ſpeak of it before-hand; but it ſeems ſhe was as good as her word.

Plut. in vit. Ciceron. p. 881.

Clarks mir. c.65. p.298.

2. *Cicero* put away his wife *Terentia* for divers reaſons; as becauſe ſhe had made ſmall account of him in the time of the wars, which were betwixt *Cæſar* and *Pompey*; ſo that when he went from *Rome* to *Pompey*, ſhe provided no fit accommodations for his journey; and when he came back again into *Italy*, ſhe never ſhewed the leaſt ſpark or ſign of love, or good will towards him: for though he ſtaid long at *Brunduſium*, ſhe never went to ſee him; and when his Daughter took that journey to viſit him, ſhe neither provided company to conduct her, nor gave her money or other neceſſarys for the way; yea ſhe ſo handled the matter, that when *Cicero* came to *Rome*, he found nothing in his houſe but bare walls; and yet he was much ſet in debt by her.

Stowes Annals, p. 77.

3. *Bithricus* King of the *Weſt Saxons*, married *Ethelburga* the Daughter of *Offa* King of *Mercia*; by whom, after he had reigned ſeventeen years, he was poyſoned, and buried at *Warham*; upon which occaſion, it was ordained by the Nobles, that from thenceforth the Kings Wives ſhould not be called Queens, nor ſuffered to ſit with them in place of Eſtate. This *Ethelburga* fled into *France* with infinite treaſure; where

where offering a mighty ſumm of her gold to *Charles* King of *France*, he put her to her choice, whether ſhe would have him or his Son to her Husband. She choſe the Son, for the reaſon (as ſhe ſaid) that he was the youngeſt: then ſaid *Charles*, Hadſt thou choſen me, thou ſhouldſt have had my Son, but now thou ſhalt neither have him nor me; and then ſent her to a *Monaſtery*, wherein ſhe profeſſed her ſelf a Nun, and became there the Abbeſs for ſome years; but afterwards being found to have committed adultery with a Lay-man, ſhe was caſt out of the Monaſtery, and ended her life in poverty, and much miſery.

Heyl. Coſmogr. p. 64. 4. *Alboinus* the firſt King of *Italy* of the *Lombards*, having ſlain *Cunemundus* King of the *Gepidæ*, made a drinking Cup of his Scull. *Roſamund* the Daughter of that King, he had taken to Wife; and being one day very merry at *Verona*, forced her to drink out of that deteſted Cup; which ſhe ſo ſtomached, that ſhe promiſed one *Helmichild* a Courtier, that if he would aid her in killing the King, ſhe would give him both her ſelf and the Kingdom of *Lombardy*. This when he conſented to, and performed, they were ſo hated that they were conſtrained to fly to *Ravenna*, unto the protection of *Longinus* the Exarch, who perſwaded her to diſpatch *Helmichild* out of the way, and to take him for her Husband, to which ſhe willingly agreed. *Helmichild* coming out of the bath, called for drink, and ſhe gave him a ſtrong poyſon; half of which when he had drank, and found by the ſtrange operation how the matter went, he compelled her to drink the reſt, and ſo both dyed together.

Pezel. mellific. tom. 1. p. 358. 5. When *Alexander* the Great had determined to invade the *Dacæ*, where he knew *Spitamenes* was, who not only had revolted himſelf, but had alſo drawn divers others into the ſociety of his rebellion, and had at ſome times overthrown ſome of *Alexanders* Captains, there fell out one thing remarkable; the Wife of *Spitamanes*, (upon whom he extreamly doted) when by her feminine flatteries ſhe was not able to perſwade her Husband, to make tryal of the Victors clemency, and to endeavour to appeaſe that *Alexander*, whom he could not avoid nor eſcape, ſhe ſet upon her Husband when intoxicated with Wine he lay faſt aſleep; and drawing a Sword that ſhe had concealed under her garments, ſhe cut off his head, delivered it to a ſervant that was conſcious of her fact, and with him only in her company, as ſhe was, with her garments beſprinkled with his blood, ſhe went directly to *Alexander*'s camp, and cauſed him to be informed that there was one there, to inform him of ſomething that he was concerned to know from her. When ſhe was admitted, ſhe deſired the ſervant might come in; who ſhewed the head of *Spitamenes*, to thoſe that ſearched what he carried wrapt up in his garment. When the King knew this, though he looked upon it as a conſiderable piece of ſervice to him, that a Renegado, and a Traytor was diſpatched; yet had he a horrour of the fact, that ſhe ſhould inſnare his life that had well deſerved at her hands, who was her Husband, and Parent of the Children which they had betwixt them; ſo that conſidering the atrocity of the fact overweighed any pretended merit from himſelf, he ſent her word, that ſhe ſhould forthwith depart his Camp, leſt ſhe ſhould infect the *Greeks* with the barbarity of her example.

Clarks mir. c. 65. p. 296. 5. *Semiramis* the Wife of *Ninus* King of *Aſſyria*, was a witty and beautiful woman, beloved of her Husband even unto dotage: as ſhe was one day in diſcourſe with him, ſhe told him that ſhe was exceedingly deſirous of a thing, yet becauſe of the greatneſs of it, ſhe durſt not diſcover it, nor could hope to prevail. *Ninus* not apprehending her ſubtilty bad her tell him what it was; ſhe anſwered, that he ſhould deliver to her the government of his Empire for five dayes; which when ſhe had obtained, ſhe cauſed her Husband to be ſlain, and ſo uſurped his Empire.

Fulgoſ. Ex. l. 5. c. 3. p. 609. *Fulvius* underſtanding that he was proſcribed by the Triumvirate, betook himſelf to his Wife, hoping to be hid, and ſome way kept private by her, in this time of his extremity. He might the rather expect her fidelity in this thing; for of a ſlave he had made her a free woman, and received her to his bed: but he found a deadly enemy inſtead of a friend; for ſhe ſuſpecting that he was in love with another woman, did her ſelf accuſe and diſcover him to the Triumviri; by whoſe order he dyed in a miſerable manner.

Plut. Moral. in l. de tranq. Animi, p. 153. 8. The noble *Pittacus*, ſo famous for his valour, and as much renowned for his wiſdom and juſtice, feaſted upon a time certain of his friends, who were ſtrangers. His Wife coming in at the midſt of the dinner, being angry at ſomething elſe, overthrew the Table, and tumbled down all the Proviſion under-foot. Now when his gueſts and friends were wonderfully diſmayed and abaſhed hereat: *Pittacus* made no more ado at the matter, but turning to them; There is not one of us all (ſaith he) but he hath his croſs, and one thing or other wherewith to exerciſe his patience; and for my own part, this is the only thing that checketh my felicity; for were it not for this ſhrew my Wife, I were the happieſt man in the world; ſo that of me theſe verſes may be verified,

This man who while he walks the ſtreet,
Or publick place, is happy thought;
No ſooner ſets in Houſe his feet,
But woe is him, and not for nought,
His Wife him rules, and that's a ſpight,
She ſcolds, ſhe fights from noon to night.

CHAP. IX.

Of the deep hatred ſome have conceived againſt their own Brethren, and the unnatural actions of Brothers and Siſters.

SIR *Henry Blunt* in his voyage to the *Levant*, tells us, that at *Belgrade* in *Hungary* where *Danubius* and *Sava* meet, their waters mingle no more than water and oyl; and though they run ſixty miles together, yet they no way incorporate, but the *Danow* is clear and pure as a well, while the *Sava* that runs along with it, is as troubled as a ſtreet channel. After the manner of theſe Rivers it is with ſome brethren,

brethren, though bred up together, and near enough each other, in respect of their bodies; yet their minds have been as distant from each other as the Poles are; which, when opportunity hath served, they have shewed in the effects of an implacable hatred.

Clarks mir. cap. 91. p. 404, 405.

1. Sir *George Sonds* of *Kent* had lately two Sons grown up to that age, wherein he might have expected most comfort from them: but in the year 1655. the younger of them named *Freeman Sonds*, having no apparent cause or provocation, either from his Father or Brother, did in a most inhumane and butcherly manner murder the elder as he lay sleeping by him in his bed: he clave his head and brains with a Cleaver; and although this was his mortal wound, yet perceiving him to groan and sigh, as one approaching unto death, he stabbed him with a Stilletto seven or eight times in and about the heart (as the sorrowful Father witnesseth in his Printed narrative of the whole;) and when he had finished this black and bloody tragedy, he went to his aged Father then in bed, and told him of it, rather glorying in it, than expressing any repentance for it. Being apprehended, he was presently after condemned at *Maydstone* Assizes, and accordingly executed.

Textor. Officin. l. 5. c. 11. p. 564. Sabell. Ex. l. 3. c. 10. p. 170. Kornm. de mirac. mortuor. l. 4. c. 62. p. 27.

2. *Eteocles* was the Son of *Oedipus*, by his own Mother *Jocasta*; their Father the King of *Thebes* had ordered it, that *Eteocles* and his other Son *Polynices*, after his departure, should reign yearly by course: But *Eteocles* after his year was expired, would not suffer his Brother to succeed; whereupon *Polynices* being aided by *Tydeus* and *Adrastus* made war upon his Brother: they meeting together with their forces in the field, were slain by each other in the battle; their dead bodies were also burned together when the flame parted it self; as if it seemed to declare such a deadly hatred betwixt them, that as their minds being alive, so neither could their bodies being dead agree. This their antipathy was propagated to their posterity, breaking out into many outragious and bloody wars. Unto such ends doth the providence of God often bring an incestuous brood, that others may be instructed thereby.

Camerar. oper. subcisiv. cent. 1. c. 88. p. 408.

3. Upon the death of *Selymus* the second which happened *Anno* 1582. *Amurath* the third succeeded in the *Turkish* Empire; at his entrance upon which, he caused his five Brothers *Mustapha*, *Solyman*, *Abdala*, *Osman* and *Sianger* without all pity or commiseration to be strangled in his presence, and gave order that they should be buried with his dead Father: an ordinary thing with *Mahometan* Princes, who to secure to themselves the Empire without rivalship, doubt not to pollute their hands with the blood of their neerest relations. It is said of this *Amurath*, when he saw the fatal bow-string put about the neck of his younger Brother, that he was seen to weep, but it seems they were Crocodiles tears, for he held firm to his bloody purpose.

Lipsmonit. l. 2. c. 14. p. 348.

4. *Petrus* King of *Spain* having reigned some time with great cruelty, purpling his hands in the blood of his Nobles: At last his Brother *Henry* took up arms against him *Anno Dom.* 1369. He had hired auxiliary forces out of *France* against *Petrus*; and having met him in the field, a bloody battle was fought agreeable to the pertinacious hatred of the two Brethren. The victory resting on the side of *Henry*, and his Brother made prisoner; being brought before him, *Petrus* with a Dagger wounded *Henry* in the face; the other endeavouring to repay it with interest, both grapled together, having thrown each other to the ground: But others coming in to the help of *Henry*, he quickly became the superiour; and having slain his Brother with many wounds, he succeeded in his Kingdom.

Herodian l. 4. p. 207. Simps. ch. hist. l. 1. cent. 3. p. 27. Pezel. Melific. histor. tom. 2. p. 208.

5. Extream was the hatred that was betwixt *Bassianus* and *Geta*, the two sons of *Severus* the Emperour, which soon betrayed it self upon the death of their Father; they could not agree about the partage of the Empire; nor did they omit any means whereby they might supplant each other; they endeavoured to bribe each others Cooks and Butlers to poyson their Masters: but when both were too watchful to be thus circumvented, at last *Bassianus* grew impatient, and burning with ambition to enjoy the Rule alone, he set upon his Brother *Geta*, gave him a deadly wound, and shed his blood in the lap of *Julia* their Mother; and having executed this villany, threw himself amongst the souldiers, told them that he had with difficulty saved his life from the malice of his Brother: and having parted amongst them all that *Severus* his Father had been eighteen years heaping up, he was by them confirmed in the Empire.

Gaulter. tab. Chron. p. 628, 629.

6. *Anno* 1080. *Boleslaus* King of *Poland*, (having slain his Brother *S. Stanislaus* Bishop of *Cracovia* at the very Altar as he was in the celebration of the Mass) he suddenly fell into a frenzy, and such a degree of madness, that he laid violent hands upon himself. It is said of this King, that he grew into a vehement hatred of the Bishop his Brother, upon the account of that freedom he took, in reproving him for those horrible crimes he frequently committed.

Speeds hist. p. 413. Chetwind. hist. collect. cent. 7. p. 206. Clarks mir. c. 14. p. 55.

7. *Tosto* and *Harold* the sons of Earl *Godwin* falling out, *Tosto* secretly hyed himself into the Marches of *Wales*, and near the City of *Hereford* at *Portasith*, where *Harold* had a house then in preparation to entertain the King, he slew all his Brothers servants; and cutting them piece-meal into gobbets, some of their limbs he salted, and cast the rest into the vessels of Meath and Wine; sending his Brother word, that he had furnished him with powdred meats against the Kings coming thither.

Speeds hist. p. 445.

8. *Robert* Duke of *Normandy* was chosen King of *Jerusalem*, but refused that in hopes to have *England*; but it is observed that he never prospered after: his Brother *Rufus* got the Crown, and when he was dead, *Henry Beauclerke* his youngest Brother ascended the throne, and conquered *Normandy* on the Vigil of St. *Michael*; he also put out the eyes of *Robert* his Brother, and kept him prisoner in *Cardiff* Castle twenty six years; where for grief conceived at the putting on of a new Robe (too little for the King, and therefore sent to the Duke to wear) he grew weary of his life, as disdaining to be mocked with his Brothers cast Cloaths; and cursing the time of his unfortunate nativity, refused thenceforth to take any sustenance, and so pined himself to death.

Clarks mir. c. 14. p. 55.

9. *Alphonsus Diazius* a Popish *Spaniard*, hearing that *John Diazius* his Brother had renounced Popery, and was become a professor of the Reformed Religion, fell into so deep a hatred of him, that like another *Cain*, he slew his Brother with his own hands; for which he was not only not punished, but highly applauded by the *Romanists* for

for his heroical atchievement; but he was ſo haunted and hunted by the furies of his own Conſcience, that he deſperately hanged himſelf at *Trent*, about the neck of his own Mule.

Trenchfield hiſt. improved. p. 110, 111.

10. *Cleopatra* the Wife of *Cyricænus* having taken Sanctuary at *Antioch* after her Husbands overthrow, her Siſter *Gryphina* the Wife of *Gryphus* moſt importunately ſolicited her death; and though *Gryphus* much perſwaded her delivery, yet ſhe her ſelf commanded the Souldiers to diſpatch her; but a few dayes after, the ſame *Gryphina* falling into the hands of *Cyricænus*, was by him made a Sacrifice to his Wives Ghoſt.

Knowles Turk. hiſt. p. 502.

11. *Selymus* the firſt having ſtepped into the throne of his Father, ſought the deſtruction of all his Brethren; and while his Brother *Corcutus* lay quiet in *Magnetia*, he ſecretly led an army thither to deſtroy him; *Corcutus* having notice of it, fled away with two Servants, and all paſſages by Sea being ſhut up, he was glad to hide himſelf in a Cave by the Sea-ſide, where he lived miſerably upon Country Crabs, and other like wild fruit, till diſcovered by a Peaſant, he was apprehended; *Selymus* informed of it, ſent one to ſtrangle him, and bring his dead body to *Pruſa*. The Executioner, a Captain coming to *Corcutus* in the dead time of the night, and awaking him out of his ſleep, told him his heavy meſſage, that he was ſent by his Brother, preſently to ſtrangle him. *Corcutus* exceedingly troubled with this heavy news, and fetching a deep ſigh, deſired the Captain ſo long to ſpare his life, untill he might write a few ſhort lines unto his Brother *Selymus*, which he did readily in *Turkiſh* verſe, upbraiding him with his horrible cruelty, and concluding with many a bitter curſe, he beſought God to take a juſt revenge upon him. Being then ſtrangled his dead body was brought to *Pruſa*: *Selymus* uncovered the face of it, to be ſure that it was he; when ſeeing this writing in his hand, he took and read it; and is ſaid thereupon to have ſhed tears, notwithſtanding his cruel nature, and ſtony heart.

CHAP. X.

Of the Barbarous and Savage cruelty of ſome men.

THeodorus *Gadareus* who was Tutor to *Tiberius* the *Roman* Emperour, obſerving in him (while a Boy) a ſanguinary nature and diſpoſition, that lay lurking under a ſhew of lenity and pretence of clemency; was uſed to call him a lump of clay, ſteeped and ſoaked in blood. His prediction of him did not fail in the event. This being he who thought of death that it was too light a puniſhment: for hearing *Carnulius* (being in his disfavour) had cut his own throat: *Carnulius* (ſaid he) hath eſcaped me: to another who begged of him to dye quickly, he told him he was not yet ſo much in his favour, yet even this Artiſt in cruelty has ſince been out-acted by Monſters more overgrown than himſelf.

Sanderſons hiſt. of K. James. p. 577.

1. The Iſland of *Amboyna* lies near *Seran*, the chief Town of it hath alſo the ſame name, and is the Randeſvous for the gathering and buying of Cloves: the *Engliſh* lived in the Town, under the protection of the Caſtle, held and well manned by the *Dutch*. In *February* 1622. a *Japoner* Souldier diſcourſing with the *Dutch* Centinel of the Caſtle, was ſuſpected, tortured, and confeſſed divers of his Countrey-men contrivers with him, of ſurprizing the Caſtle; alſo one *Price* an *Engliſh* man, and priſoner with them, accuſed other *Engliſh* men of the Factories, who were all ſent for, and put to horrid torture, the manner thus; Firſt they hoyſed up the Examinant by the hands with a Cord on a large Door, faſtning him upon two ſtaples of Iron on the top, as wide as the arms could ſtretch, his feet hung to the ground ſtretched out at length and wideneſs, faſtned beneath the Door; then they wrapped a cloath about his neck and face, ſo cloſe that no water could go by: This done, pouring the water leaſurely upon his head, and filling the cloath up to his mouth and noſtrils, that he could not draw breath but muſt withall ſuck in water, and ſo continued till it forced his inward parts to come out at his noſe, eyes and ears; ſtifling and choaking him into a ſwound or fainting: but being taken down, they made him vomit out the water, and ſo ſomewhat recovered; they torture him again four or five times, his body ſwoln three times bigger, his cheeks like bladders, his eyes ſtaring out beyond his brows: one *Colſon* thus tortured did ſtill deny their accuſation; whereupon they burn him under his paps, arm-holes, elbows, hands and feet, till the fat dropped out their Torches, then they lodged him in a dungeon where his fleſh putrified, and Maggots engendred in it, to a horrid and loathſome condition, till at the end of eight days they were executed, *March* 1623. At which inſtant there was a ſudden darkneſs and a tempeſt, that forced two *Dutch* ſhips out of the Harbour, which were hardly ſaved. The dead were all buried in one pit; and one *Dunkin* (their accuſer) ſtumbled at their grave, and fell ſtark mad, and died ſo within three days after, alſo a ſickneſs followed at *Amboyna*, of which divers *Dutch* dyed: The names of the *Engliſh* thus inhumanely dealt with, were Captain *Towerſon*, *Tompſon*, *Beaumount*, *Collins*, *Colſon*, *Webber*, *Ramſey*, *Johnſon*, *Fard* and *Brown*.

2. It is in this kind a memorable example that *Seneca* relates of *Piſo*, who finding a Souldier to return from forraging without his comrade (as if he had ſlain him whom he brought not back with him) condemned him to death. The executioner being in readineſs, and he ſtretching forth his neck to receive the ſtroke of the Axe, behold in the very inſtant his comrade appears in the place. Whereupon the Centurion, who had the charge of the execution, commands the Executioner to deſiſt, and carries back the condemned Souldier to *Piſo*, together with his Comrade, thereby to manifeſt his innocency, and the whole army waited on them with joyful acclamations. But *Piſo* in a rage gets him up to the Tribunal, and condemns both the Souldiers, the one for returning without his Comrade, and the other for not returning with him; and hereunto adds the condemnation of the Centurion, for ſtaying the execution without warrant, which was given him in charge; and thus three were condemned to dye for the innocency of one.

Sen. de irâ. l. 1. c. 16. p. 297. Wier. oper. p. 798. lib. de irâ. Hakew. Apol. l. 4. c. 4. §. 7. p. 341, 342. Cauſ. hol. court. tom. 1. l. 3. p. 90.

3. The

Dinot. mem. l. 5. p. 372.

3. The thirty *Athenian* Tyrants were of that fierce and cruel diſpoſition, that they cauſed the daughters of ſome of the ſlain Citizens to dance, in the blood of their own Parents, who had newly been murdered by them.

Val. Max. l. 9. c. 2. p. 248. Din. mem. l. 5. p. 373. Lipſ. de conſt. l. 2. c. 24. p. 214.

4. *Sylla* having upon his credit, received to mercy four Legions of the adverſe part, which amounts to twenty four thouſand men; he cauſed them notwithſtanding in publick to be cut in pieces, calling in vain for mercy from his treacherous right hand, which he had reached out as a ſure token of it. And when the dying groans of theſe men reached to the very *Curia* it ſelf, where the Senate were then met, and that the Senators themſelves ſtood in amaze what it might mean: Let us mind our buſineſs, Fathers, ſaid he, a few ſeditious Fellows are puniſhed by my orders. Upon which *Lipſius* juſtly cries out, I know not what I ſhould herein chiefly wonder at, whether that a man could ſo do, or ſo ſpeak.

Knowles Turk. hiſt. p. 709.

5. *Solyman*, the Magnificent Emperour of the *Turks*, having obtained a Victory over the *Germans*, finding amongſt the Captives a *Bavarian* Souldier, a man of an exceeding high Stature, he cauſed him to be delivered to his Dwarf to be by him ſlain, whoſe head was ſcarce ſo high as the others knees: and that goodly tall man was mangled about the legs for a long time by that apiſh Dwarf, with his little Scimiter, till falling down, with many feeble blows, he was at laſt ſlain in the preſence of *Solyman*, who took marvellous pleaſure in this ſcene of cruelty.

Knowles Turk. hiſt. p. 350, 351, 352.

6. *Mahomet* the Great, firſt Emperour of the *Turks*, after the winning of *Conſtantinople*, fell in love with a moſt beautiful young *Greekiſh* Lady, called *Irene*, upon whoſe incomparable perfections he ſo much doted, that he gave himſelf up wholly to her love. But when he heard his Captains and chief Officers murmured at it, he appointed them all to meet him in his great Hall; and commanding *Irene* to dreſs and adorn her ſelf in all her Jewels and moſt gorgeous apparel (not acquainting her in the leaſt with any part of his deſign) taking her hand he led this miracle of beauty into the midſt of his *Baſſaes*, who dazzled with the brightneſs of this Illuſtrious Lady, acknowledged their errour, profeſſing that their Emperour had juſt cauſe to paſs his time in ſolacing himſelf with ſo peerleſs a Paragon: But he on a ſudden twiſting his left hand in the ſoft curls of her hair, and with the other drawing out his crooked Scimiter, at one blow ſtruck off her head from her ſhoulders; and ſo at once made an end of his love, and her life, leaving all the aſſiſtants in a fearful amaze, and horror of an act of that cruelty.

Lon. Theatr. p. 354.

7. *Novellus Carrarius*, Lord of *Padua*, enflamed with an ambition of greater Rule, took away by poyſon *William Scaliger* the Lord of *Verona* and *Vincentia*, though a familiar friend of his. And to enjoy *Verona* the more ſecurely, having betrayed into his power *Antonius* and *Bruno* his two ſons, he cauſed them alſo to be ſlain. Being in the City of *Vincentia*, he fell in love with a Maid of ſingular beauty; and required her parents to ſend her to him: but being refuſed he ſent his Guards to fetch her; when brought, he baſely violated her chaſtity; two daies after, he cauſed her to be cut in ſmall pieces, and ſent her ſo back in a Basket to her Parents. The father amaz'd with the atrocity of the fact, repreſented the whole to the Senate, beſeeching their aſſiſtance in ſo great an injury: The Senate having deliberated upon the matter, ſent the body of the Maid ſo inhumanely mangled to the *Venetians*, declaring that they did commit themſelves to their care and Patronage. The *Venetians* took upon them their defence, and having wearied out *Carrarius* with war, at laſt pen'd him up in *Padua*, and compelled him to yield himſelf; being taken, they ſtrangled him, together with his two ſons *Francis* and *William*.

Lon. Theatr. p. 352. Sabell. Ex. l. 6. c. 8. p. 352.

8. *Vitoldus*, Duke of *Lithuania*, was a man of a truculent and cruel diſpoſition; if he had deſtin'd any to death, his way was to cauſe them to be ſew'd up in the skins of Bears, and ſo expoſe them to be torn in pieces by doggs. In all his Military expeditions, he never was without a Bow in his hand, and if he ſaw any Souldier to march out of his rank, he uſed to ſhoot him dead with an arrow. This fierceneſs of his, that Nation (though otherwiſe haughty, and a contemner of death) did ſo ſtand in awe of, that many under his dominion (at his command) without expectation of an Executioner, either hang'd or poyſon'd themſelves.

Full. worth. p. 5. Hantſh.

9. *Perotine Maſſey* her Husband was a Miniſter in Q. *Maries* Reign, he fled out of the Land for fear, but ſhe with her mother was condemn'd to be burnt as Hereticks, which was done *July* 18. 1556. ſhe was near the time of her delivery, and by force of the flame her young child burſt out of her belly: this babe was taken out alive by *W. Houſe*, a by-ſtander, and by the command of *Elier Goſſeline* the Bayliff (ſupreme Officer in the then abſence of the Governour of the Iſland *Guernſey*) caſt again into the fire, and therein conſumed to aſhes: here was a Spectacle without precedent, a cruelty built three Generations high; for the Grandmother, Mother, and Grandchild ſuffered all in the ſame flame at the ſame time.

Din. mem. l. 5. p. 372.

10. *Demetrius*, the King of *Syria*, after he had overcome *Alexander* the Jew in a Battel, he led the Priſoners taken in that fight to *Jeruſalem*, where he cauſed eight hundred of them in the midſt of the City to be Crucified, the ſons in the very ſight of the mothers, and after commanded the mothers themſelves to be ſlain.

Bak. Chron. p. 437. Speeds hiſt. p. 833.

11. In the Reign of King *Edward* the ſixth (upon the alteration of Religion) there was an Inſurrection in *Cornwall*, and divers other Countries, wherein many were taken and Executed by Martial Law. The chief Leaders were ſent to *London*, and there Executed. The Sedition being thus ſuppreſt, it is memorable what cruel ſport Sir *William Kingſton* made, by vertue of his Office (which was Provoſt Martial) upon men in miſery. One *Boyer*, Major of *Bodmin* in *Cornwall*, had been amongſt the Rebels, not willingly but enforced: To him the Provoſt ſent word that he would come and dine with him, for whom the Major made great Proviſion. A little before dinner the Provoſt took the Major aſide, and whiſper'd him in the ear, That an Execution muſt that day be done in the Town, and therefore required that a pair of Gallows ſhould be ſet up againſt dinner ſhould be doue. The Major failed not of his charge: preſently after dinner the Provoſt taking the Major by the hand, entreated him to lead him to the place where the Gallows was; which when he beheld, he asked the Major if he thought them to be ſtrong enough? Yes, ſaid the Major, doubtleſs they are; Well then, ſaid the Provoſt, get you up

ſpeedily, for they are provided for you. I hope, anſwered the Major, you mean not as you ſpeak? In faith, ſaid the Provoſt, there is no remedy, for you have been a buſie Rebel: and ſo without reſpite or defence he was hang'd to death. Near the ſaid place dwelt a Miller, who had been a buſie actor in that Rebellion, who fearing the approach of the Martial, told a ſturdy Fellow his ſervant, that he had occaſion to go from home, and therefore bad him, that if any came to enquire after the Miller, he ſhould not ſpeak of him, but ſay that he was the Miller, and had been ſo for three years before: So the Provoſt came and called for the Miller, when out comes the ſervant, and ſaith, He was the man: The Provoſt demanded, how long he had kept the Mill? Theſe three years, anſwered the ſervant: then the Provoſt commanded his men to lay hold on him, and hang him on the next Tree: At this the Fellow cried out, That he was not the Miller, but the Millers man. Nay Sir, ſaid the Provoſt, I will take you at your word. If thou beeſt the Miller, thou art a buſie knave; if thou art not, thou art a falſe lying knave, and howſoever, thou can'ſt never do thy Maſter better ſervice than to hang for him, and ſo without more ado he was diſpatched.

Dinot. mem. l. 5. p. 377, 378. Chalc. l. 9. p. 119, 121. Knowles Turk. hiſt. p. 362, 363.

12. *Vladus Dracula* ſo ſoon as he had gained the Soveraignty of *Moldavia*, choſe out a multitude of Spear-men, as the Guard of his body: that done inviting to him as many as were eminent in authority in that Country, he ſingled out from them all that he thought had any inclination to a change. All theſe together with their whole Families he empaled upon ſharp Stakes, ſparing neither the innocent age of young Children, the weak Sex of women, nor the obſcure condition of ſervants. The Stakes and place where they were ſet, took up the ſpace of ſeventeen Furlongs in length, and ſeven furlongs in breadth; and the number of thoſe that were thus murdered, and in this cruel manner, is ſaid to be no leſs than twenty thouſand.

Excerp. è Polyb. l. 13. p. 675. Raleigh's hiſt. World, l. 5. c. 4. §. 10. p. 532.

13. *Nabis*, the Tyrant of *Lacedæmon*, did utterly extinguiſh the *Spartan* name, forcing into exile as many as were eminent for Riches, or the renown of their Anceſtors, and dividing their wealth, and Wives amongſt the mercenary Souldiers he had hired. Withal he ſent murderers after ſuch as he had baniſhed, not ſuffering any place of retreat to be ſafe to them. He had alſo framed an Engine or rather an Image of his Wife, which after her name he called *Apega*: with admirable art it was faſhioned to her reſemblance, and was arrayed in ſuch coſtly garments as ſhe uſed her ſelf to wear. As oft as the Tyrant cited before him any of the rich Citizens, with a purpoſe to milk them of their money, he firſt with a long and very civil ſpeech, uſed to repreſent to them the danger *Sparta* ſtood in of the *Achæans*, the number of Mercenaries he kept about him for their ſafety; and the great charge he was at in ſacred and civil affairs. If they were wrought upon by this means, it ſufficed: but if otherwiſe, and that they were tenacious of their money, he uſed then to ſay, Poſſibly I am not able to perſwade you: yet it is likely that *Apega* may: and with a ſhew of familiarity takes the man by the hand and leads him to this Image, which riſes and embraces him with both arms, draws him to her breaſts, in which and her arms were ſharp iron Nails, though hidden with her cloathes: herewith ſhe grip'd the poor wretch, to the pleaſure of the Tyrant, who laugh'd at his cruel death.

14. *Johannes Baſilides*, Emperour of *Ruſſia*, uſed for his recreation to cauſe noble and well deſerving perſons to be ſew'd up in the Skins of Bears, and then himſelf ſet Maſtives upon them, which cruelly tore them in pieces. He often invited his Father-in-law *Michael Temrucovius* to Banquet with him: and then ſent him home to his Family through the Snow, having firſt cauſed him to be ſtript ſtark naked: ſometimes he ſhut him up in a room in his own houſe, till he was almoſt famiſhed, cauſing four Bears of extraordinary bigneſs to be tyed at the door to keep all proviſions from him. Theſe Bears at other times he would let looſe amongſt the people, eſpecially when they were going to Church: and when any were killed by them, he ſaid his ſons had taken great pleaſure in the ſport, that they were happy that periſhed in this manner ſince it was no ſmall diverſion to himſelf. *Camer. oper. ſubciſ. cent. 2. c. 88. p. 337.*

15. *Changhien Chunghus*, no better than a Thief, at firſt thrived ſo faſt that after he had vexed the Provinces of *Huquang* and *Honan* in *China*, and part of that of *Nanking* and *Kiangſi*, he entred the Province of *Suchuen* in the year 1644. and having taken the principal City called *Chingtu*, in the heat of his fury, he killed a King of the *Tamingian* race, as alſo ſeveral Princes of that Family; but theſe ſlaughters were but the Preludes of thoſe execrable cruelties he afterwards practiſed: For he had certain violent and ſudden motions of cruelty, and Maximes drawn from the very bowels of vengeance it ſelf. For one ſingle mans fault, he often deſtroy'd all the Family, without reſpect to Infants or women with child. Nay many times he cut off the whole Street where the offender liv'd, involving in the ſlaughter the innocent with the guilty. He once ſent a man Poſt into the Country of *Xenſi*: who glad he was out of the Tyrants hands returned no more; to revenge this imaginary injury, he deſtroyed all the quarter of the City, where he liv'd, and thought he much bridled his fierceneſs, that he did not extinguiſh the whole City. He had an Executioner whom he loved above all the reſt, for his natural inclinations to cruelty; this man dying of a diſeaſe, he cauſed his Phyſician to be killed: and not content with this, he ſacrificed an hundred more of the ſame Profeſſion to the Ghoſt of his deceaſed Officer. If walking out he ſaw a Souldier ill clad, or whoſe manner of gate, and walking was not ſo vigorous and maſculine as he deſired, he preſently commanded him to be killed. He once gave a Souldier a piece of Silk, who complained to his fellow of the poorneſs of the piece, of which he being informed by one of his Spies, he preſently commanded him and his whole Legion, which were two thouſand men, to be all Maſſacred at once. He had in his Royal City ſix hundred Præfects, and in three years ſpace there were ſcarce twenty of them left, having put all the reſt to ſeveral kinds of deaths for ſlight cauſes. He had five hundred Eunuchs taken from the Princes of the *Tamingian* Family: after he had put all their Lords to death, one of theſe preſuming to ſtile him not with the title of King (but the bare name of *Changhien Chungus*) he cauſed them all to be ſlain. One of his chief Prieſts was apprehended for ſome words let fall againſt him: and he having got together about twenty thouſand of *Martin. de bello Tart. p. 299, 300, &c.*

of the same Profession, put them all to the sword; and then applauded himself as if he had done an Heroical action. He levied an hundred and fourscore thousand all Natives of the Province of *Suchuen*, *Anno* 1645. these he sent before him to take the City of *Nanchung* in the Country of *Xensi*; they finding it difficult, forty thousand of them revolted to the enemy, and so the rest were forced to return without effecting the design. The Tyrant enrag'd to see them retire, commanded the rest of his Army, that had alwaies marched with him, to cut in pieces these one hundred and forty thousand of the new raised *Suchuens*: this horrible butchery lasted four daies, in which slaughter he commanded some to have their skins pull'd off and filled with straw, and having sow'd on the head to be carried in the Towns where they were born, to strike terrour into the rest. Not content with this he vexed the whole Province, so that he left it in a manner desolate: for he perfectly hated it, because he thought they approved not of his Government. He caused almost eighteen thousand Students to be brought before him, and at once Massacred them all, saying, These were they that by their Sophisms solicited the rest to Rebellion. *Anno* 1646. the *Tartars* entred the Province of *Xensi* to give him Battel: and therefore to leave the Country behind him secure, he commanded all the Citizens of what quality soever, in his Royal City of *Chingtu*, to be bound hand and foot, which was done by his Army; and then riding about them, he viewed them with less compassion than a Tygre, and cry'd out, Kill, kill these Rebels: it is thought there were no less than six hundred thousand souls, most of which were thus horribly murdered. He besides sent part of his Army to other Cities about, and killed all those he could lay hands on; and so brought the populous Province of *Suchuen* into a vast Wilderness. In his march he caused his Souldiers to kill all their Wives: himself to give them an example, having caused two hundred and eighty beautiful Maids that waited upon his three Queens, to be slain. He killed all his sick or weak Souldiers, to deliver them, as he said, out of so miserable and ruined a Country. Then he turned his rage against Cities, Palaces, and Buildings, not sparing his own stately one in *Chingtu*; he consumed it, together with a great part of the City by fire; he cut down all Trees and Woods that they might profit no man. He sunk sixty Ships of silver in the River of *Chiang*, having killed the Shipmen to conceal the place. This done, he marched into the Province of *Xensi*, to meet the *Tartars*, where this Devil incarnate was happily kill'd.

Sabell. Ex. l. 8. c. 3. p. 429. Camer. oper. subs. cent. 1. c. 87. p. 405. Jov. Elog. l. 1. p. 43, 44.

16. *Accioline*, Tyrant about *Taurisium* and *Padua*, surpassed all those in cruelty, that were called by the name of Christians; he gelded Boys; vitiated Virgins; cut off the breasts of Matrons; ripped up the bellies of women with child, casting the births into the fire. Once hearing that *Padua* had revolted from him, he caused twelve thousand *Paduans* in his Army to be slain every man; being after this beaten in the Field, wounded and made a Prisoner, he tore open the lips of his wound, that he might die as cruelly as he had lived. The manner of this Tyrant was like unto that of *Caligula*, he put men to death by slow degrees, that they might feel themselves die: so that by divers waies of torture he was the death of thirty thousand persons.

CHAP. XI.

Of the bitter Revenges that some have taken upon their Enemies.

WHen the Emperour *Frederick* had newly obtained a most signal Victory in *Hungary*, he made a Speech to his Souldiers, whereof this was a part: We have done, said he, a great Work, and yet there is a greater that still remains for us to do; which is, to overcome our selves, and to put an end at once to our Covetousness, and the desire of Revenge. Thus great and generous souls are ever found to be the most placable, and are easiest appeased: while the weak and fearful are guilty of the greatest barbarities, as not knowing how to allot any measure or bounds to their anger.

Zac. Lusit. prax. Adm. l. 3. obs. 79. p. 382.

1. A Student, sufficiently skill'd in Philosophy, fell at odds with his fellow Student, beat him with his fists, and gave him a great deal of reproachful language; not content with this, he meditated a further Revenge. Pretending sorrow for what had past, he invites him to a Feast, where they should be reconciled: here he offers him a Cup of Wine, which he had mixed with two ounces of the blood of a red hair'd man, who but a while before had breath'd a vein, he put in sugar in the sight of all that were present. The other, in token of friendship, willingly takes off the poyson. The next day he was sensible of no inconvenience; but after a third was past, he seemed to have some dotage in his discourses; at length he became a meer fool, and so continued while he lived: no kind of remedy being found any whit available to him.

Treasury of ancient and modern times, l. 2. c. 10. p. 135.

2. In the Isle of *Majorca*, there was a Lord of a Castle, who amongst others kept a *Negro* slave, and for some fault of his had beaten with some severity; the Villain Moor watching his opportunity, when his Master and the rest were absent, shut the door against him; and at his return he thus acted his damnable Revenge: while his Lord stood without demanding entrance, he reviled him, violated the honour of his Lady, threw her and two of his young children out at the Castle windows, and stood ready to do the like with the third and youngest child: The miserable father, who had beheld the ruine of all his Family but this one, begged of his slave to save the life of that little one; which the cruel slave refused, unless he would cut off his own nose: the pitiful Parent accepted the condition, and had no sooner performed it, but the bloody Villain first cast the infant down head-long, and then himself in a barbarous bravery, thereby to elude the desired Revenge of his abused Lord.

Camer. oper. subs. cent. 1. c. 84. p. 390.

3. As I went from *Rome* with my company, saith *Camerarius*, passing through the *Marquisate* of *Ancona*, we were to go through a City called *Terni*: As we entred the City, we saw over the gate, upon an high Tower, a certain Tablet, to which were fastened (as at first it seemed to us) a great many Batts or Reermice; we thinking it a strange sight, and not knowing what it meant, one of the City, whom we asked, told us thus: There was, said he, in this City two

Noble, Rich, and mighty houſes, which of a long time bare an irreconcilable hatred one againſt the other: their malice paſſed from father to ſon, as it were by inheritance, by occaſion of which many of both houſes were ſlain and murdered. At laſt the one houſe not many years ſince, reſolved to ſtand no more upon murdering one or two of the adverſe party by ſurprize, but to run upon them all at once, and not to leave one of them alive. This bloody Family ſecretly gathered together out of the Country adjoining, with their ſervants, and ſuch other Bravo's as many *Italians* keep in pay to employ in the execution of their Revenges; theſe were privily armed, and had notice to be ready at a word. About midnight they ſeize upon the perſon of the Governour of the City, and leaving Guards in his houſe, go on ſilently to the houſe of their enemy, diſpoſing Troops at the end of every Street. About ten of them take the Governour in the midſt of them, as if they had been the Archers of his Guard, whom they compelled by ſetting a Poynard to his throat, to command ſpeedy entrance; he cauſed the doors to be opened, for they ſeeing the Governour there, made no refuſal: which done, they call their Complices that ſtood not far off, put the Governour into ſafe keeping, enter, and kill man, woman and child, yea and the very horſes in the ſtable. That done, they force the Governour to command open the City gates, and ſo they depart, and diſperſe into private places amongſt their friends; ſome fled to the next Sea Ports, and ſo gat far off: but ſuch as ſtaid any whit near, were ſo diligently ſearched for, that they were found, drawn out of their holes, and put to death with grievous tortures; after which their hands and feet being cut off, were nailed to that Tablet, ſaith he (which you ſaw as you entred the City) as a leſſon to Poſterity. The Sun having broiled thoſe limbs ſo faſtened, makes Travellers, that know nothing of the Tragedy, to ſuppoſe they are Reermice.

Athenæi Deipnoſoph. l. 12. c. 11. p. 541. Ælian. var. hiſt. l. 9. c. 8. p. 237, 238.

4. *Dionyſius*, the younger, a Tyrant of *Sicily*, came to *Locris*, the birth place of his Mother *Doris*; there he took the moſt ſtately and capacious houſe in all the City; he cauſed all the rooms of it to be ſtrew'd with a ſort of wild Betony and Roſes; and having utterly caſt off all ſhame, ſent for ſeveral of the *Locrenſian* Virgins, whom having ſtripped naked he tumbled with upon a bed, being alſo naked himſelf. But the incenſed Citizens took a ſharp revenge upon him (for this affront) in the perſons of his Wife and Children: for having inflicted a thouſand torments upon theſe innocent perſons, at laſt they thruſt Needles into their fingers, betwixt their fleſh and the nails, and then cut their throats; after which, they chopt their fleſh into ſmall pieces, of which they boiled ſome, curſing all thoſe that would make dainty to eat of it; the reſt they dried and grinded, that it might be ſwallowed down in pottage by poor people; that which remained they caſt into the Sea; their bones were beaten in Mortars, and the powder mingled with thoſe horrible Meſſes; and the pottage, which they had made of humane fleſh. As for the Tyrant himſelf, he was reduced to that neceſſity, that he went up and down playing upon a Cymbal, to procure food for his belly, and died in that miſerable ſtate.

5. *Conrade Trincio*, Lord of *Fulingo*, in the *Dutchy* of *Spoleto*, hearing that the Captain of the Caſtle of *Nocera*, had ſlain *Nicholas Trincio*, his brother, upon ſuſpicion of Adultery, came and beſieged this Captain, and held him ſo ſtrait to it, that being out of all hope to ſave himſelf, he firſt cut the throats of his Wife and Children, and then threw himſelf down from an high Tower, that he might not fall alive into the power of *Conrade*. Who ſeeing himſelf fruſtrated of the means to torment him according to his intention, ſet upon the kindred, allies, friends and familiars; and as many of them as he could take, he tortured without all mercy; and after he had murdered them, plucked out their bowels; chopt their bodies into ſmall parcels; hung up their quarters in the High-waies; their bowels and guts upon buſhes, and places of ſhew, for Travellers to gaze on: behaving himſelf with that ſavage and outragious cruelty, that no man can call it a puniſhment or revenge, but muſt ſtudy to find out a fit name for it, and after all, perhaps, ſhall loſe his labour. *Camer. oper. ſubciſ. cen. 1. c. 84. p. 392.*

6. *Altobel*, a Citizen of *Tudertum* (which ſome call *Todi*) in the *Dutchy* of *Spoleto*, made War upon his fellow Citizens, ſeized upon the City and State. After which he behaved himſelf with great cruelty amongſt them, both towards rich and poor. Many in-roads he alſo made upon the Neighbour Territories; ſpoiled and rifled ſome other Cities near *Tudertum*. At laſt he was defeated and taken Priſoner by the Popes Army: forthwith he was bound ſtark naked to a Poſt in the Market place, to the end that all they whom he had wrong'd might revenge themſelves upon him, in what manner they pleaſed: Thither run the Mothers, whoſe Children he had killed, who, like ſo many wild beaſts, begin to tear his body with their greedy Teeth; others wound, cut, and ſlaſh him; ſome in one ſort, ſome in another; the fathers, kindred and friends of ſuch as he had Maſſacred, pulled out his eyes, heart, entrails, not forgetting any point of extream rigour, which they made him not to feel. He with a courage deſperately obſtinate, endured theſe torments with conſtancy, ſaying, between times, That no new thing had happened unto him; and that long ſince he had foreſeen within himſelf this puniſhment. Being dead they put an end to their fury, by cutting his body into morſels, which (like fleſh in a Butchers Shop) were ſold by weight, and afterwards eaten by thoſe that bought them. *Leander*, in his deſcription of *Italy*, ſaith, this fell out in his time. *Camer. ibid. p. 392.*

7. The Duke of *Limbourg* deceaſing without iſſue, the Duke of *Brabant*, and the Earl of *Gelders*, ſtrove about the ſucceſſion, each of them pretending right to it; when they could not agree they fell to arms: at laſt the Duke of *Brabant* wan the Victory in a Battel, and took, amongſt other Priſoners, the Biſhop of *Collen*, who followed the party of the Earl of *Gelders*. This Biſhop, after he had been Priſoner to the Earl of *Heynault* the ſpace of ſeven years, was ſet at liberty upon certain conditions which he accepted: and being ready to return home, he prayed the Earl that he would honour him ſo far, as to convey him into his Country: The Earl willingly condeſcended, and having brought him almoſt to *Collen*, not miſtruſting any thing, he ſaw himſelf upon the ſudden encloſed with a Troop of Horſe-men, which took him and delivered him to the Biſhop, who locked him up in a Priſon, where he ended his daies: And the more *Camer. ibid. c. 87. p. 407.*

more to vex and torment him, the Biſhop cauſed an Iron Cage to be made and anointed all over with honey, which was laid out to the Sun, the Earl being locked faſt within it. This was done in the memory of our Fathers, ſaith *Philip Camerarius*.

Zuinger. Theatr. vol. 1. l. 2. p. 204.

8. *Ranimirus* the baſe ſon of *Sanctius* the great, was fetched out of a Monaſtery by thoſe of *Tarracon Anno* 1017. and made King. After which in an expedition againſt the *Moors*, having taken his ſhield in his left and his lance in his right hand, he was bid by ſome Nobles about him to take the bridle of his Horſe; how can I, ſaid he, unleſs you reach it to be held in my teeth, ſeeing both my hands are already full. At this the Nobles fell into a laughter, and he thereat conceived ſuch diſpleaſure againſt them, that having ſent for eleven of the chief of them to *Oſtea*, he cauſed their heads to be ſtruck off, only ſaying, the Fox knew not who he played with.

Zuin. ibid. p. 209.

9. *Anaximenes* one of the Maſters and Companions of *Alexander* the Great, that he might revenge himſelf of *Theopompus* the ſon of *Damoſtratus* wrote a malevolent hiſtory exquiſitely expreſſed, this he ſent forth under the name of *Theopompus* (whoſe ſtile he had imitated to the very life) and dedicated it to the *Athenians* and *Lacedemonians*; by which means he raiſed bitter and potent enemies to *Theopompus* throughout all *Greece*.

Zuin. ibid. l. 2. p. 246.

10. *C. Cornificius* a Poet and Emulator of *Virgil*, when he ſaw the Souldiers often flying, he called them Helmetted Hares; who ſo far reſented this term of ignominy, that upon the firſt opportunity they all deſerted him in fight, and ſo he was ſlain upon the place by the enemy.

Sueton. in Vitellio, p. 301.

11. *Vitellius* the Emperour upon the coming of *Veſpaſian*, was ſeiſed upon by the people of *Rome*; they bound his hands behind him, put a halter about his neck, tore his garments, and drew him half naked into the Forum; they taunted him all along the ſtreet called the Sacred way, with the moſt opprobrious ſpeeches. They drew backward the hairs of his head, as is uſual with heinous Malefactours; they underſet his chin with the point of a Sword, that he might carry his face aloft to be ſeen of all men; ſome caſt dirt and dung upon him, others called him Incendiary and Gormandizer, others upbraided him with defaults in his body; at the laſt he was cruelly put to death at the *Gemonies* with little blows, and by ſlow degrees; thence he was drawn with a hook, and his dead body thrown in *Tiber*.

Xiphil. in Auguſto, p. 27. Wier. oper. p. 828. lib. de Irâ. Plut.

12. *M. Tullius Cicero* had made ſome invective Orations againſt *M. Antonius*, for which when *Antonius* came to be of the Triumvirate, he cauſed him to be ſlain. *Fulvia* the Wife of *Antonius* not ſatisfied with the death of that great Orator, cauſed his head to be brought to her, upon which ſhe beſtowed many curſes; ſhe ſpat in the face of it, ſhe placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and after all cauſed it to be ſet up in a high and eminent place, over thoſe Pulpits from whence the Orators uſe to ſpeak their Orations to the people. *Reynolds Treat. paſſ. chap.* 15. *p.* 150.

Wier. oper. p. 829. lib. de Irâ. Heyl. Coſm. p. 107.

13 Pope *Stephen* the ſeventh, having been hindred from the Popedom by *Formoſus* his Predeceſſour, when after his death he was made Pope, he cauſed his dead body to be taken out out of the Sepulchre, to be ſtript of the Pontificial Ornaments, cloathed in ſecular garments, and to be buried without the Church; he alſo cauſed his fingers to be cut off, and to be caſt into the River for the Fiſh to devour. When *Sergius* the third came to be Pope, he cauſed the body of the ſame *Formoſus* to be drawn out of its ſecond burying place, to be beheaded in the Forum or Market-place, and then to be caſt into the River *Tiber*; to gratifie *Lotharius* the King of *France*, who thus hated the dead *Formoſus*, for that by his means the Empire was tranſlated from the *French* to the *Berengarians*: others ſay that *Sergius* did this to *Formoſus*, becauſe he had alſo oppoſed him in the Election.

Herodot. l. 3. p. 161. 167. Dinoth. memorab. l. 5. p. 353.

14. *Cambyſes* the ſon of *Cyrus* King of *Perſia*, ſent to *Amaſis* King of *Egypt*, that he ſhould ſend him his Daughter: *Amaſis* knowing that the *Perſian* would uſe her but as one of his Concubines, not his Wife, and withall dreading his power, he ſent *Nitetes* the Daughter of *Apries* the former King, adorned after the manner of his Daughter. The Daughter of *Apries* made known this deceit to *Cambyſes* at her firſt coming, who was thereupon ſo incenſed, that he reſolved upon a war with *Egypt*: and though *Amaſis* was dead before he could take *Memphis*; yet as ſoon as he had, he went thence to the City *Sais*, enters the Palace of *Amaſis*, cauſed the body of him to be taken out of his Sepulcher, which done, he would have it to be ſcourged, pulled, beaten, prickt and uſed with all the contumely he could deviſe: this being done till the miniſters of his pleaſure were wearied, and ſeeing the ſalted Carcaſe oppoſed their blows, ſo that no particle fell from it thereby, he at laſt cauſed it to be caſt into the fire, where it was burt to aſhes.

Herodot. l. 1. p. 88, 89. Dinoth. Memorab. l. 5. p. 313. Juſtin. hiſt. l. 1. p. 23.

15. *Cyrus*, warring againſt *Tomyris* Queen of the *Maſſagetes*, had by a ſtratagem taken her Son *Spargapiſes*, for he had left part of his army with plentiful proviſions of meats and wines, on purpoſe to be ſeiſed upon. Theſe troops *Spargapiſes* had cut in pieces, and that done, ſet himſelf and his army to feaſting and carowſing; and while they were ſecure aſleep, and enfeebled by drinking, *Cyrus* ſet upon them, killed and took moſt of them: *Spargapiſes* brought before *Cyrus* deſired him that he might be unbound; when he was looſed and his hands at liberty (grieved for the diſcomfiture of his army) he ſlew himſelf. After which *Tomyris* in a great battle overthrew the forces of *Cyrus*, and having found him amongſt the dead, in revenge of her Sons death, ſhe cauſed his head to be cut off, and to be thrown into a veſſel full of humane blood; with this bitter ſarcaſm, ſay ſome, Satiate thy ſelf with blood which thou haſt ſo much thirſted after: but *Herodotus* thus, Thou haſt deſtroyed my Son taken by guile, while I am alive and victorious, but as I threatned I will ſatiate thee with blood.

Wier. oper. p. 763. lib. de jejuns commentis,

16. A Noble *Hungarian* having found one in bed with his Wife, committed the Adulterer to priſon there to be famiſhed to death; and that he might the better attain his end, he cauſed a roaſted Hen ever and anon to be let down to his noſe, that by the ſmell of the meat his appetite might be excited to the greater eagerneſs, but he was not ſuffered to taſte of it; only it was preſented to make his puniſhment the more bitter: when the miſerable creature had endured this manner of uſage for ſix days; the ſeventh it

was

was found that he had eaten the upper part of his own arms.

Dict. Cret. l. 5. p. 128. 17. When *Paris* was dead, *Helena* was married to another of the Sons of *Priamus* called *Deiphobus*; and *Troy* being taken by the *Greeks*, *Menelaus* her first (from whom she had been stolen) acted his revenge upon this later Husband with great severity; for he cut off his ears, and arms, and nose; and at the last when he had maimed him all over and in every part, he suffered him to dye in exquisite torments.

Lonic. Thea. p. 643. Munst. Cos. l. 2. p. Heyl. Cosm. p. 144. 18. *Fridericus Barbarossa* the Emperour, with a strong army besieged *Millaine* that had withdrawn it self from under his obedience, and had lately affronted his Empress on this manner. The Empress desirous to see the City, and (not fearing to meet with any disrespect from a place under her Husbands jurisdiction) had put her self into it. The mad people seise upon her, set her upon the back of a Mule with her face to the tail-ward, and the tail in her hand instead of a bridle; and in this contumelious manner put her out at the other gate of the City. The Emperour justly incensed, urged the besieged to yield, who at last did, and he received them to mercy upon this condition, that every person who desired to live, should with their teeth take a Fig out of the genitals of a Mule, as many as refused were immediately to be beheaded: divers preferred death before this ignominy; those that desired life did what was commanded; whence came that scornful Proverb in *Italy*, when putting one of their fingers betwixt two others, they cry *Ecco la fico*, behold the fig.

Wier. oper. p. 830. lib. de irâ. 19. There are no greater instances of revenge, saith *Sabellicus*, than in the factious Cities of *Italy*, where the Chiefs of the one faction falling into the hands of the other, it was a great favour to be beheaded or strangled. *Pontanus* adds, that he has heard his Grandmother tell, how in certain mortal differences betwixt some families, one of the opposite faction being taken, he was immediately cut into small gobbets, his liver was thrown upon the hot coals, broiled and divided into little morsels, and distributed amongst their friends, invited to breakfast for that purpose; after which execrable feeding, there were brought cups not without the sprinklings of some of the gathered blood; then followed congratulations amongst themselves, laughter, jests and witty passages to season their viands: and to conclude, they drank to God himself, as being the favourer of their so remarkable a revenge.

Boltons 4. last things. p. 238. Clarks mir. c. 5. p. 22. Reynolds on passions. c. 15. p. 150. 20. A certain *Italian* having his enemy in his power, told him there was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour: the overtimerous wretch in hope of mercy did it, when the other forthwith stabbed him to the heart, saying that now he had a full and noble revenge, for he had killed him at once both body and soul.

Rushw. hist. coll. p. 650. 21. *George Villiers* Duke of *Buckingham* was stabbed at *Portsmouth*, *Saturday*, *August* 23. 1628. by *John Felton*; it is said the Villain did it partly in revenge, for that the Duke had denyed him some Office he made sute for; nor is it improbable, for I find him thus characterised: he was a person of a little stature, of a stout and revengeful spirit; who having once received an injury from a Gentleman, he cut off a piece of his little finger, and sent it with a challenge to the Gentleman to fight with him; thereby to let him know, that he valued not the exposing of his whole body to hazzard, so he might but have an opportunity to be revenged.

22. *Anno* 1500. at such time as *Tamas Shaw* ruled *Persia*, the City *Spahawn* (the metropolis of all *Persia*) surfeiting with luxury, refused not only to contribute reasonably to the Kings occasions (at that time molested with the *Turks* and *Tartars*) but audaciously withstood his desired entrance. A rebellion so insufferable, as made him swear a revenge scarce to be parallell'd. With fury he assaults, in a rage enters it, firing a great part, and in all hostile severity pillaging each house: and to conclude, regarding neither the outcries of Old Men, weak Women nor innocent Children; in two dayes he made headless three hundred thousand of those late *Spahawnians*: and from *Tamerlains* rigid example at *Damascus* erects a Trophy (a Pillar of their Heads) as a memorial of their disloyalty, and his bitter revenge. *Herb. Trav. l. 2. p. 160.*

CHAP. XII.

Of the great and grievous Oppressions, and unmercifulness of some men, and their punishments.

IN *Scotland*, in a place called *Kile*, there is a Rock about twelve foot high and as much in breadth: It is called the *Deaf Craig*, for though a man call never so loud, or shoot off a Gun on the one side, yet his fellow on the other side cannot hear the noise. Oppressours may be resembled to this stone, their hearts are as hard, and their ears are as deaf to the cryes of the poor; they are so too to the denunciation of the just judgements of God against them, otherwise so many of them had not come to the like lamentable ends.

1. *John Cameron* was Bishop of *Glasgow*, a man given to violence and oppression, who committing many deeds full of cruelty and covetousness, especially upon his own Tenants and Vassals, made as the fame goeth, a fearful and unhappy end: For in the year 1446. the night before *Christmas*-day as he lay asleep in his house of *Lockwood* some seven miles from the City of *Glasgow*, he seemed to hear a voice summoning him to appear before the Tribunal of Christ, and give an account of his doings; thereupon he awaked, and being greatly terrified, did call his servants to bring lights and sit by him; he himself took a book in his hand and began to read, but the voice being again heard, struck all the servants with amazement; the same voice calling the third time far lowder and more fearfully, the Bishop after a heavy groan was found dead in the bed, his tongue hanging out of his mouth: this reported by *Buchanan* almost in the same words, I thought good to remember, as a notable example of Gods judgement against the crying sin of Oppression. *Spots. hist. Chur. of Scotl. l. 2. p. 114. Clarks mir. c. 33. p. 115.*

2. The magnificent Mosque or Temple in *Cairo* of *Egypt* was thus built. *Assan Bassa*, a man of a crafty and covetous disposition, desiring to gain himself a name in the world, by some famous structure which yet should be of little expences to himself; took this course: He caused it to be proclaimed *Drex. Eter. prod. c. 1. §. 27. p. 40.*

proclaimed all abroad that his purpose was to build a Glorious Temple to the Honour of God; and that he might have the more happy success in this enterprise of his, he was determined to bestow a liberal Almes upon all comers of what place or country soever; appointing at the same time both the day and place for the distribution of this his largess. The fame of this brought an innumerable company of people, not only from all the parts of *Egypt*, but also from other Kingdoms to *Cairo*. *Assan* against their coming had provided a mighty number of Shirts and Coats; now as many as came to partake of his bounty, he caused to be received in a large and ample Court, which one by one (and no otherwise) were ordered to pass from thence by several little doors into another Court of equal extent; in their passage every man was stript of his own Cloaths, and instead of them forced to receive a Shirt and Coat of his providing. The subtilty of the business was this, that whatsoever so many thousands of persons had brought along with them to defray their expences, might be deposited in one certain place appointed by himself; for he well knew the manner of men in those Countrys, was to sow up in their Shirts or Caps, all the mony they carried with them. At last a doleful and lamentable cry arose amongst the spoiled people, imploring *Assan* to restore them their own cloaths: he deriding at once both their clamours and tears, caused all their garments to be cast into a mighty fire prepared for the purpose; from whence after they were burnt, was taken up such a quantity of Silver and Gold, as sufficed to begin and finish that noble structure he had resolved upon. But observe after what manner the insolent oppression of this man was punished. The *Turkish* Emperour being informed of the wickedness of *Assan*, sent *Ibraim Bassa* with his letters to him, wrapt up (as the manner is) in black silk: the tenour of which was this: Assoon as this our Messenger is come to thee, our will and pleasure is, that thou send us by him thy head unto *Constantinople*. In vain was it to dispute the command of his Lord, and thus the miserble man perished.

Speeds hist. p. 13. 3. *William* the Conquerour for his game, and the pleasure he took in hunting, enforested thirty miles in *Hamshire*, pulled down thirty six Parish Churches, and dispeopled all the place, chasing the inhabitants from the places of their inheritance. But the just hand of God was visible and remarkable upon his posterity, for this his grievous oppression: for in this very New Forest, his two Sons, *Richard* by a pestilent air, and King *William Rufus* by the shot of an Arrow, and his Grandson *Henry*, son of Duke *Robert* by hanging in a bough, as *Absolom*, came to their untimely ends.

Clarks mir. c. 33. p. 114. 4. *Anno Dom.* 1570. at *Rye* in *Sussex*, there was a strange example of Gods judgements upon a covetous oppressive Gentleman, and one that desired to grind the faces of the Poor. This Gentleman living near the Sea, had a Marsh, wherein upon poles Fishermen used to dry their Nets; for which he received of them yearly a sufficient sum of money: but at length not being content with it, he caused his servants to pluck up the poles, not suffering the Fishermen to come upon his ground any longer, except they would compound at a larger rate; but it came to pass the same night, that the Sea breaking in, overwhelmed all his Marsh; which saith *Hollinshead* continueth in that manner to this very day.

5. *Lucullus* the *Roman* Consul visiting the Cities of *Asia*, found the poor country afflicted, and oppressed with so many evils and miseries, as no man living could believe, nor tongue express: for the extream and horrible covetousness of the Farmers, Customers and *Roman* Usurers did not only devour it, but kept the people also in such miserable bondage and thraldome; that Fathers were forced to sell their goodly Sons, and Daughters ready for marriage, to pay the interest and use money, of that which they had borrowed to pay their fines withall; yea they were forced to sell the Tables dedicated to the Temples, the statues of their gods, and other Ornaments and Jewels of their Temples; and yet in the end they themselves were adjudged for bondslaves to their cruel Creditors, to wear out their dayes in miserable servitude. And yet the worst of all was the pain and torment they put them to before they were so condemned; for some they imprisoned and cruelly racked, others they tormented upon a little brazen Horse, set them in the Stocks, made them stand naked in the greatest heat of Summer, and on the Ice in the deepest of Winter; so that bondage seemed to them a relief of their miseries, and a rest from their torments. *Lucullus* found the Cities of *Asia* full of such oppressions, whereof in a short time he exceedingly eased them. *Plut. in vitâ Luculli. p. Clarks mir. c. 15. p. 58, 59.*

6. King *John* of *England* was a great oppressour: on a time a Jew refusing to lend this King so much mony as he required, the King caused every day one of his great teeth to be pulled out by the space of seven dayes, and then the poor Jew was content to give the King ten thousand marks of silver, that the one tooth which he had left might not be pulled out. The same King assaulting the chastity of the Daughter of *Robert Fitzwater* called *Mawd* the fair, and by her repulsed, he is said to send a messenger to give her poyson in a poached Egg, whereof she died: not long after, he himself had but little better fate, being poysoned at *Swinestead* Abbey. *Baker. chro p. 101, &* 1[illegible]

7. *Luther* reports that he being at *Rome* a great Cardinal died, and left behind him great store of mony. Before his death he had made his Will, and laid it in a Chest where his mony was. After his death the Chest was opened, and therein by the mony was found written in Parchment, *Luth. collo. Mensal. p. 82.*

Dum potui rapui, rapiatis quando potestis.

I scrap'd together while I could,
That you should do so too, I would.

8. Five Brethren of the *Marshalls* successively Earles of *Pembrook* dyed issueless. Which *Mathew Paris* attributeth to the judgement of God upon them, for their Fathers iniquity, who detained from the Bishop of *Firning* certain Manours which he had violently taken from him. *Speeds hist. p. 539.*

9. *Lewis* the eleventh, King of *France*, having been a great oppressour of his Subjects by excessive Taxes, and enforced Contributions; when he grew old resolved to redress that and other mischiefs, whereby they had been oppressed; but was in a short time after this purpose prevented by death. *Trenchfeld hist. improved p. 64.*

10. *Anno Dom.* 1234. in the reign of King *Henry* the third, there was a great dearth in *England*,

Clarks mir. c. 33. p. 117. Stowes Chr.

England, ſo that many people died for want of victuals. At which time *Walter Grey* Arch-biſhop of *York*, had great ſtore of Corn, which he had hoarded up for five years together; yet in that time of ſcarcity refuſed to relieve the poor with it; but ſuſpecting leſt it might be deſtroyed with Vermine, he commanded it to be delivered to Husband-men, that dwelt in his Mannors, upon condition to return him as much New Corn after Harveſt: but behold a terrible judgement of God upon him for his covetouſneſs and unmercifulneſs to the poor. When men came to one of his great Stacks of Corn near to the Town of *Rippon*, there appeared in the ſheaves all over, the heads of Worms, Serpents and Toads; ſo that the Bayliffs were forced to build a high wall round about the Stack of Corn, and then to ſet it on fire, leſt the venemous creatures ſhould have gone out, and poyſoned the Corn in other places.

CHAP. XIII.

Of the bloody and cruel Maſſacres in ſeveral places, and their occaſions.

THe Naturaliſts tell us of a Serpent (who is therefore called Hæmorrhois) that whereſoever he bites, he makes the man all over bloody. It ſeems his poyſon hath a particular command over the blood, ſo as to call it all into the outward parts of the body. The vulgar rout and headſtrong multitude, when once it is enraged, is ſuch another kind of Serpent; whereſoever the ſcene of its inſolency is, it makes it all over bloody. This unbridled torrent bears all down before it; and being tranſported with its own fury, it knows no difference of age, ſex or degree, till it hath converted a flouriſhing place into an *Akeldama*, or a field of blood.

Camer. oper. ſubciſ. cent. 1. c. 40. p. 138.

In the year 1506. in *Liſbon*, upon the tenth day of *April*, many of the City went to the Church of Saint *Dominicks* to hear Maſs: On the left ſide of this Church there is a Chapel much reverenced by thoſe of the Country, and called *Jeſus* Chapel. Upon the Altar there ſtands a Crucifix, the wound of whoſe ſide is covered over with a piece of Glaſs. Some of thoſe that came thither to do their devotions, caſting their eyes upon this hole, it ſeemed to them that a certain kind of glimmering light came forth of it: Then happy he that could firſt cry a miracle; and every one ſaid that God ſhewed the teſtimonies of his preſence. A *Jew* that was but lately become a Chriſtian there, denied that it was any miracle; ſaying it was not likely that out of a dry piece of Wood there ſhould come ſuch a light. Now albeit many of the ſtanders by doubted of the miracle; yet hearing a Jew deny it, they began to murmure; calling him wicked Apoſtate, a deteſtable enemy to Jeſus Chriſt; and after they had ſufficiently reviled him with words, all the multitude foaming with anger, fall upon him, pluck off the hair of his head and beard, tread upon him, trail him into the Church-yard, beat him to death, and kindling a great fire caſt the dead body into it. All the reſidue of the people ran to this mutinous Company: there a certain Fryer made a Sermon, wherein he vehemently egged on his auditors to revenge the injury that our Lord had received. The people mad enough of themſelves, were clean caſt off of the hinges by this Exhortation: beſides this two other Fryers took and held up a Croſs as high as they could, cryed out, Revenge, Hereſie, Hereſie, down with wicked Hereſie, and deſtroy the wicked Nation. Then like hungry Dogs they fall upon the miſerable Jews, cut the throats of a great number, and drag them half dead to the fires, many of which they made for the purpoſe. They regarded not Age or Sex, but murdered Men, Women and Children; they brake open doors, ruſh into rooms, daſh out Childrens brains againſt the walls; they went inſolently into Churches, to pluck out thence the little Children, old Men and young Maids, that had taken hold of the Altars, the Croſſes and Images of Saints, crying *miſericordia*, mercy, mercy; there they either ſo murdered them preſently, or threw them out alive into the fire. Many that carried the port and ſhew of Jews, found themſelves in great danger, and ſome were killed, and others wounded, before they could make proof that they had no relation to them. Some that bare a grudge to others, as they met them did but cry Jews, and they were preſently beaten down, without having any liberty or leaſure to anſwer for themſelves. The Magiſtrates were not ſo hardy as to oppoſe themſelves againſt the fury of the people: ſo that in three dayes the Cut-throats killed above two thouſand Jewiſh perſons. The King underſtanding the news of this horrible hurly burly, was extreamly wroth, and ſuddenly diſpatched away *Jaques Almeida*, and *Jaques Lopez*, with full power to puniſh ſo great offences, who cauſed a great number of the ſeditious to be executed. The Fryers that had lift up the Croſs, and animated the people to murder, were degraded and afterwards hanged and burnt. The Magiſtrates that had been ſlack to repreſs this riot, were ſome put out of Office, and others fined; the City alſo was disfranchized of many priviledges and honours.

De Ser. hiſt. of France. p. 143. Heyl. Coſm. p. 88. Zuin. Theat. vol. 2. l. 7. p. 552. Camer. oper. ſubciſiv. cent. 1. c. 83. p. 385. Gault. tab. Chron. p. 683.

2. In the 1281. year ſince the birth of our Saviour, when *Charles* of *Anjoy* reigned in *Sicily*, his Souldiers all *French* men, lying in Gariſons in the Cities, grew ſo odious to the *Sicilians*, that they ſtudied of nothing ſo much as how to be revenged, and to free themſelves from the yoke of the *French*. The fitteſt and moſt reſolute in this buſineſs, was a Gentleman called *John Prochyto*. This Gentleman being juſtly provoked by the *French*, who had forced his Wife, and finding himſelf much favoured by the *Sicilian* Lords and Gentlemen, begins by their counſel and ſupport to build a ſtrange deſign, for the entrapping of all the *French* at once, and aboliſhing for ever their memory in *Sicilia*. All which was ſo ſecretly carried for eighteen months, that ever ſince it hath been looked upon as a prodigious thing, that a deſign of that nature could poſſibly be ſo long and ſafely concealed by ſo many people, and ſo different in humour. The watch-word or ſignal was, that upon *Eaſter*-day, when the Bell ſhould begin to toll to Even-ſong, all the *Sicilians* ſhould preſently run to arms, and joyning together with one accord, ſhould fall upon all the *French* throughout

throughout *Sicilia*. Accordingly all the Inhabitants of the Isle, were gathered together at the appointed hour, and armed ran upon the *French*, cut all their throats without taking so much as one prisoner, or sparing the Children, or Women gotten with Child by the *French*, that they might utterly extinguish the whole race of them. There were slain eight thousand at that time; and there escaped but a very small number, who fled into a Fort called *Sperling*, where for want of victuals they were all starved to death. This bloody Massacre, is to this day called the *Sicilian* Even-song.

Davil. hist. l. 5. p. 374. Heyl. Cosm. p. 176. Zuin. Thea. vol. 2. l. 7. p. 552. Camer. oper. subcisiv. Cent. 1. c. 83. p. 387.

3. *Anno* 1572. was the bloody *Parisian* Matins, wherein was spilt so much Christian blood, that it flowed through the streets, like rain water in great abundance: and this butchery of Men, Women and Children, continued so long, that the principal Rivers of the Kingdom were seen covered with murdered bodies; and their streams so dyed and stained with humane blood, that they who dwelt far from the place where this barbarous act was committed, abhorred the waters of those Rivers; and refused to use either it, or to eat of the fish taken therein for a long time after. This Tragedie was thus cunningly plotted: A peace was made with the Protestants, for assurance whereof, a marriage was solemnized, between *Henry* of *Navarre*, chief of the Protestant party, and the Lady *Margaret*, the Kings Sister. At this Wedding, there assembled the Prince of *Conde*, the Admiral *Coligni*, and divers others of chief note; but there was not so much Wine drank, as blood shed at it. At midnight the Watch-bell rung: the King of *Navarre*, and the Prince of *Conde* are taken prisoners, the Admiral murdered in his bed, and thirty thousand at the least, of the most potent men of the Religion, sent by the way of the Red Sea to find the nearest passage to the Land of *Canaan*.

Camer. oper. subcis. Cent. 1. c. 83. p. 389.

4. In the year 1311. and in the time of Pope *Clement* the fifth, all the order of the Knights Templars being condemned at the Council of *Vienna*, and adjudged to dye; *Philip* the Fair, King of *France*, urged by the Pope, and out of a covetous desire of store of Confiscations, gave way for men to charge them with crimes; and so these Innocents were put to death. The Great Master of the Order, together with two other of the principal Persons, one whereof was Brother to the Dolphin of *Viennois*, were publickly burnt together.

Heyl. Cosm. p. 646. Lonic. Thea. p. 342. Zuin. Thea. vol. 2. l. 7. p. 552.

5. *Mithridates*, King of *Pontus*, once a friend, and confederate of the *Romans*, and took their part against *Aristonicus*, who would not consent to the admission of the *Romans*, unto *Pergamus*, according to the last will of King *Attalus*: yet afterwards conceiving an ambitious hope to obtain the Monarchy of all *Asia*; in one night he plotted and effected the death of all the *Roman* Souldiers, dispersed in *Anatolia*, to the number of one hundred and fifty thousand.

Heyl. Cosm. p. 176.

6. The Massacre of the *French* Protestants at *Merindol* and *Chabriers*, happened in the year 1545. the instrument of it being *Minier*, the President of the Council at *Aix*. For having condemned this poor people of Heresie, he mustered a small army, and set fire on the Villages: they of *Merindol* seeing the flame, with their Wives and Children fled into Woods, but were there butchered, or sent to the Galleys. One Boy they took, placed him against a Tree, and shot him to death with Calivers. Twenty five which had hid themselves in a Cave, were in part stifled, in part burnt. In *Chabriers*, they so inhumanely dealt with the young Wives and Maids, that most of them dyed immediately after. The Men and Women were put to the sword, the Children were re-baptized. Eight hundred men were murthered in a Cave, and fourty Women put together into an old Barn, and burnt; yea such was the cruelty of these Souldiers to these poor Women, that when some of them had clambered to the top of the Barn, with an intent to leap down, the Souldiers beat them back again with their Pikes.

Bake. Chron. p. 18. Heyl. Cosm. p. 317.

7. King *Etheldred*, the younger Son of *Edgar*, being oppressed and broken by the *Danes*, was forced to buy his peace of them at the yearly tribute of ten thousand pounds, which in a short time after was inhanced to fourty eight thousand pounds; which moneys were raised upon the Subjects by the name of Danegelt. Weary of these exactions (sending forth a secret commission into every City of his Kingdom) he plotted warily with his Subjects, to kill all the *Danes* as they slept in their beds; which accordingly was put into execution, on St. *Brices* night, *November* 13. *Anno* 1012.

Heyl. Cosm. p. 848.

8. That Tribe of the *Tartars*, who are called *Hippophagi*, from their feeding upon Horse-flesh; made an expedition into *Asia* the greater, leaving *Albania* behind them they fell into *Media*. *Phraortes* the then King encountred them, but was overthrown; finding therefore he was not able to remove them by force, he assayed it by policy, perswading them to look *Southward*, as unto richer Countreys: hereupon full of prey and presents, they marched towards *Egypt*; but were met in *Syria* by *Psamniticus* the *Egyptian* King, outvying the *Median* (for he was the richer King) he loaded them with gifts and treasure, and sent them back again into *Media*, from whence they came; where for many years they afflicted that people, and the neighbouring Provinces, doubling their tributes, and using all kind of insolencies; till in the end *Cyaxares*, the Son and Successour of *Phraortes*, acquainting some of his most faithful Subjects, with his design, caused the better part of them to be plentifully feasted, made them drunk and slew them, recovering thereby the possession of his whole estate.

CHAP. XIII.

Of the Excessive Prodigality of some Persons.

Burt. Met. part 1. §. 2. p. 112.

AT *Padua* in *Italy* they have a stone, called the stone of Turpitude; it is placed near the Senate House; hither it is that all Spendthrifts, and such as disclaim the payment of their debts are brought; and they are enforced to sit upon this Stone, with their hinder parts bare; that by this note of publick infamy and disgrace, others may be terrified from all such vain expenses, or borrowing more than they know they are able to pay. Great pity it is that there is not such a Stone in all the Coun-

treys of the World; or at least some other happy invention, whereby it might be provided, that there should be fewer followers of such pernicious examples, as were those that are hereafter related.

Treasury of Ancient and Mod. times, l. 8. c.20.p.781

1. *Crœsippus*, Son to *Chabrias* a noble *Athenian*, was so prodigal, that after he had lavishly consumed all his goods and other estate, he sold also the very stones of his Fathers Tomb, in the building whereof the *Athenians* had disbursed one thousand Drachms.

Id. ibid. p. 780.

2. *Paschisyrus*, King of *Crete*, after that he had spent all that he had, and could otherwise make, he at length sold his Kingdom also; and lived afterwards privately in the City of *Amathunta* in *Cyprus*, where he dyed miserably.

Sabellic. Ex. l.8.c.7. p. 457. Fulgos. Ex. l. 9. c. 1. p. 1145.

3. *Heliogabalus* the Emperour, was possessed rather with a madness, than excess of prodigality; he filled his Fish-ponds with Rose-water; he supplied his Lamps with the precious Balsam, that distills from the Trees in *Arabia*; he wore upon his Shoos Pearls and Precious Stones, engraven by the hands of the most skilfull Artists; his Dining room was strewed with Saffron, and his Portico's with the dust of Gold: and he was never known to put on any Garment a second time, whether it was of the richest Silk, or woven with Gold.

Beard. The. of Gods judgements, c. 21. p.60. Clarks mir. c.61.p.241.

4. A young Prodigal, the Son of a rich and wealthy Citizen, and newly left the Heir of his deceased Father, did determine at once to please and gratifie his five Senses; and to that purpose he allowed to the delight of every several Sense, an hundred pounds. In the first place therefore he bespake a curious fair Room richly hanged and furnished, with the most exquisite Pictures to please his Eye; he had all the choycest Musick that could be heard of; to please the Ear; he had all the Aromatick and Odoriferous Perfumes, to content his Smell; all the Candyes, Sweet-meats, Preserves and Junkets, even to the stretching of the Confectioners Art, to delight his Taste: lastly a fair and beautiful young Lady, to lodge with him in a soft Bed; and the finest Linnen that could be bought, to accommodate his Touch, all which he enjoyed at one time. He spent thirty thousand pounds in three years; and after all, swore if he had three times more than ever he had, he would spend it all to live one week like a God, though he was sure to be damned in Hell the next day after.

Plut. in Demetrio, p.

5. King *Demetrius* having raised a Tax upon the *Athenians*, of two hundred and fifty Talents; when he saw all that mass of mony, laid on a heap before him, he gave it amongst his Curtezans, to buy them Sope.

Sueton. l.4. c.37.p.187.

6. *C. Caligula*, in less than a year, scattered and consumed those infinite heaps of Gold and Silver, which *Tiberius* his Predecessor had heaped up, amounting to no less than seven and twenty hundred millions of Sesterces.

Joseph. de bello Judaico, l. 5. c. 13. p. 696. Tacit. hist. l. 2.

7. Of *Vitellius*, *Josephus* yields this Testimony, that having reigned but eight months and five dayes, he was slain in the midst of the City; whose luxury and prodigality, should he have lived longer, the Empire could not have satisfied. And *Tacitus* also saith of him, that holding it fully sufficient, and not caring for the future, within the compass of a few months, he is said to have set going nine hundred millions of Sesterces; which sum, *Budæus* having cast it up, thus pronounces of it; I affirm, saith he, is no less than twenty five hundred thousand Crowns.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423. Pezel. Mellific. tom. 2. p. 158. Paræi Medulla, tom. 1. p. 358.

8. When *Nero* had given so unreasonable a sum, that his Mother *Agrippina* thought it fit to restrain his boundless prodigality, She caused the whole sum to be laid upon the Table, as he was to pass by, that so the sight of it might work him to a sense of his folly; but he (as it seems) suspecting it to be his Mothers device, commands presently so much more to be added to it; and withal was heard to say aloud, I knew not that I gave so little. To *Tiridates*, during his abode in *Italy*, by the space of nine months, he allowed daily eight hundred thousand Sesterces; and besides at his parting, for a farewel, he bestowed on him no less than an hundred millions. The rest of his prodigal gifts were not disproportionable thereunto: so that in the whole, he cast away in prodigal needless gifts, two and twenty hundred millions of Sesterces: besides which, *Menecrates* a Fidler, and *Specillus* a Fencer, he rewarded with the Patrimonies, Houses and Estates of such men as had been triumphers in the City of *Rome*: he said they were poor and sordid that could keep account of their expences.

Zuin. Thea. vol. 3. l. 1. p. 626.

9. *Demades* the *Athenian*, as he was a rich, so doubtless a prodigal person; for whereas the *Athenians* had made a law, that no stranger should dance in their Theatre; and in case any should be found so to do; he who set forth the Plays, should pay a fine of one thousand Drachms. *Demades* not so much regarding this law, as his own pleasure, hired at once one hundred strangers to dance in his plays, and for them paid the fine of one hundred thousand Drachmes.

Hale. Gold. Remains. Ser.2.p.27.

10. *Agustinus Chiessius*, a Banker or mony-merchant at *Rome*, at the christning of his Son, entertained Pope *Leo* the tenth, upon the River *Tiber*, and all the foraign Embassadours, with the Nobles of the City, with all exquisite and curious fare, dished out in costly Plate; and upon the changes of every Service (and they were not a few) all the meat, Plate and all was cast away into the River, and new and costlier still supplied in the room of them.

Bish. Godw. p. 108.

11. *Stephen Langton*, Archbishop of *Canterbury*, translated the bones of *Thomas Becket*, with so great expence at the solemnity, that neither he, nor four of his successors were able to recover the debt it cast his See and Church into.

Plin. l. 11. c.41.p.348. Clarks mir. c. 102. p. 471.

12. *Poppæa Sabina*, the Wife of *Nero*, was at once so proud and prodigal, that her Mules had bridles and furnitures of Gold, were shod with Silver, and sometimes with Gold: and she kept five hundred female Asses always about her Court, in whose Milk she used to bath her body, that she might preserve the delicacy of her skin.

Plut. in Antonio, p. 928.

13. *Philotas* tells us, that he was one of the retainers of the eldest Son of *M. Antonius* that he had by *Fulvia*, and used to Sup with him amongst others of his Friends at such time as he Supped not with his Father. It chanced one night there was a loquacious Physician at Supper, that was troublesome to all the Guests by his importunity; which when *Philotas* observed, he set upon him with this Sophisme. To him that hath a kind of Fevor cold water may be administred: but every man that hath a Fevor, hath a kind of Fevor; therefore to every man that hath a Fevor, cold water may be administred: The Physician was amazed and struck

ſtruck dumb with this fallacy; the Son of *Antonius* laughed, and was ſo well pleaſed therewith, that pointing to a Cup-board ſtanding on the ſide, and repleat with Cups and huge Diſhes of Plate, he ſaid, I give thee all that *Philotas*. He thanked him for his bounty, but thought of any thing rather, than that ſo little a Boy had the power of beſtowing ſo great a largeſs. Soon after one of the Servants took down the Plate, beſtowed them in a Veſſel, and required *Philotas* to ſeal it up. *Philotas* refuſing, and fearing to do it: what are you afraid of, ſaid the Servant? know you not that he who is the giver is the Son of *Antony*, and may give away as much Gold. Yet if you will be ruled by me, accept of the worth of them in mony, leſt poſſibly his Father may be deſirous of ſome one piece of it, for the Antiquity or Curioſity of the workmanſhip.

Patricii de Regno & Regis inſtit. l.4.tit. 9.p. 245.

14. *Caius Julius Cæſar*, was extreamly profuſe in his expences, while as yet but a private perſon; inſomuch that before he was called to any place of Magiſtracy, he had not only conſumed his own eſtate, but had alſo contracted a debt of no leſs than three hundred talents; ſo that when he was ſent forth as Prætor into *Spain*, he wittily ſaid, that he wanted three hundred talents to be worth nothing; meaning, that no leſs a ſum would enable him to pay his debts.

Fullers ch. hiſt. p.337. Clarks mir. c. 126. p.646.

15. *King Henry* the eighth at the diſſolution of Abbeys, gave away large ſhares almoſt to every one that asked, as appears by a pleaſant ſtory. Two or three Gentlemen, the Kings Servants, waited at the door when the King was to come out, with a purpoſe to beg of his Highneſs a large parcel of Abbey-lands. One Mr. *John Champernoune* another of his Servants ſeeing them, was very inquiſitive to know their Suit, but they would not impart it to him. This while out comes the King, they kneel down, and ſo doth Mr. *Champernoune* (having an implicite faith that Courtiers would beg nothing hurtful to themſelves) they preſent their Petition, the King grants it, they render him humble thanks, and ſo doth Mr. *Champernoune*. Afterwards he requires his ſhare, they deny it; he appeals to the King, the King avowes his equal meaning in the largeſs; whereupon his Companions were fain to allot him the Priory of St. *German* in *Cornwall*, valued at two hundred fourty three pound eight ſhillings *per Annum*; ſo that a dumb beggar met with a blind giver, the one as little knowing what he asked, as the other what he gave.

CHAP. XIV.

Of the Prodigious Luxury of ſome Men in their Feaſting.

IT is an old ſaying, *Leges bonæ ex malis moribus procreantur*, that good Laws have their original from the bad manners, and evil way of living in that people for whom they are made. By which we may eaſily obſerve, that the *Romans* were a people anciently and exceedingly addicted to all kind of Luxury, in that there were ſo many Laws made to repreſs their proneneſs to the practice of this Vice. There was the *Lex Orchia*, *Fannia*, *Didia*, *Licinia*, *Cornelia* and divers others; yet all theſe too little: for according as their riches increaſed, ſo did their inclination grow ſo forward this way, till at laſt in a monſtrous ſenſuality, they had drowned and ſwallowed up, even the laſt remainders of their primitive virtue. This pernicious example of theirs hath ſince been followed by all ſorts of men, the Prelates themſelves not excepted; and the luxury of theſe our dayes is grown to that height, that we ſeem to exceed all that have gone before us: ſo that we want no inſtances, only let a *Roman* have the honour to march firſt.

Sabell. Ex. l. 8. c. 7. p. 457. Fulgoſ. Ex. l. 9. c. 1. p. 1147.

1. *L. Ælius Verus* made a Supper wherein he expended ſixty hundred thouſand Seſterces; and which enhances the wonder, there were no more than twelve perſons who at that time feaſted with him; he preſented theſe twelve at their departure, with Silver, Gold, Cryſtalline and Myrrhine Veſſels; for all theſe ſorts of Cups had been made uſe of in that Feaſt; he alſo gave each of them a Mule adorned with the richeſt Trappings, to carry them home to their ſeveral Houſes. Now to enquire with what delicates he treated theſe Gueſts, whom he ſo liberally rewarded for their Company, is a curioſity only befitting ſuch perſons as rather deſire to hear of things monſtrous, than any ordinary inſtances of luxury.

Hiſtory of wonderful ſecrets in Nature. c.25. fo.79.

2. Not long ſince there was a Prelate ſtranger (whoſe name I will conceal for the honour of his profeſſion) who one day invited to a feaſt all the Nobility of *Avignon*, as well Men as Women; where for a beginning of his Pompe, at the very entry into the Hall, where the Feaſt was appointed, lay ſpread upon a curious board, a great Beef with his head cut off, and his entrails taken out, having in his belly a whole Hart or Deer of the like dreſſing, ſtuffed full of little Birds, as Quailes, Partridges, Larks, Pheaſants and other like, the ſame being ſo cunningly conjoyned in the belly of the ſecond beaſt, that it ſeemed ſome excellent *Mathematician* had been the Workman thereof. But that which made the matter both ſtrange and wonderful, was that all the Birds ſo aſſembled did roaſt and turn all alone upon a broach, by certain Compaſs and Conduits without the help of any man. For the firſt courſe, his Gueſts were preſented with ſtore of curious Paſtry, wherein were incloſed many little Birds quick, who as ſoon as the Cruſt was taken off, began to fly about the Hall. There were beſides, ſundry ſorts of ſilver Plate full of

Jelly so subtilly conveyed, that a man might have seen in the bottom a number of little Fishes quick swimming and leaping in sweet water, to the great delight and pleasure of the Assistants. Neither is it less strange that all the Fowls which were served upon the Table were larded with Lamprey, though it was in a season when they cost half a Crown apiece. But that which seals up the Pomp of this proud Prelate, was, that there was reserved as many quick birds, as he was served with dead Fowls at his Table, so that if there were a Pheasant sent up dressed, there were Gentlemen appointed who presented another alive: and all to shew the magnificence of the Priest. The consumnation of his delights was that the Gentlemen which served him had their faces covered with a Veil, lest their breath should offend him or his meat. All which I have set down not for imitation, but rather that all good Christians should detest this prodigious example of unheard of Luxury.

Fuller. Ch. hist. l. 4. cent. 15. p. 193.

3. *Anno Dom.* 1470. in the tenth year of King *Edward* the fourth, *George Nevill* brother to the great Earl of *Warwick*, at his installment into his Arch-bishoprick of *York*, made a prodigious Feast to all the Nobility, most of the prime Clergy, and many of the great Gentry: wherein by his Bill of Fare, three hundred quarters of Wheat, three hundred and thirty Tuns of Ale, one hundred and four Tuns of Wine, one Pipe of Spiced Wine, eighty fat Oxen, six wild Bulls, one thousand and four Weathers, three hundred Hoggs, three hundred Calves, three thousand Geese, three thousand Capons, three hundred Piggs, one hundred Peacocks, two hundred Cranes, two hundred Kids, two thousand Chickens, four thousand Pidgeons, four thousand Rabbets, two hundred and four Bittours, four thousand Ducks, four hundred Hersews, two hundred Pheasants, five hundred Partridges, four thousand Woodcocks, four hundred Plovers, one hundred Curleus, one hundred Quails, one thousand Egrets, two hundred Rees, above four hundred Bucks, Does, and Roe-bucks, one thousand five hundred and six hot Venison Pasties, four thousand cold Venison Pasties, one thousand dishes of Gelly parted, four thousand dishes of plain Gelly, four thousand cold Custards, two thousand hot Custards, three hundred Pikes, three hundred Breams, eight Seals, four Porpuses, and four hundred Tarts. At this Feast the Earl of *Warwick* was Steward, the Earl of *Bedford*, Treasurer, the Lord *Hastings*, Comptroller, with many more Noble Officers; Servitors one thousand, Cooks sixty two, Kitcheners five hundred and fifteen. But seven years after the King seized on all the Estate of this Archbishop, and sent him over Prisoner to *Callis* in *France*, where *Vinctus jacuit in summâ inopiâ*, he was kept bound in extreme poverty, Justice thus punishing his former Prodigality.

Knowles Turk. hist. p. 745. Clarks mir. c. 61. p. 243.

4. *Anno Dom.* 1543. *Muleasses*, King of *Tunis*, frighted by the coming of *Barbarossa*, as he was passing out of *Sicilia*, to have met the Emperour at *Genoa*, he was by contrary Winds driven first to *Cajeta*, and afterwards to *Naples*, where he was by the Vice-Roy honourably received, and an house appointed for him richly furnished. The *Neapolitans* wondring at the strange attire of the people, with the manner of their feeding, and curious plenty of all manner of sweet perfumes: For into every dish they put in odours of exceeding price, so that it was well known that a Peacock, and two Pheasants dressed after the Kings Kitchin, cost above an hundred Duckats: so that not only the dining-room (when they were carv'd up) but all the house was so filled with the strange and fragrant smell, that all they that dwelt near thereabouts were partakers of unusual and delicate perfumes.

Plin. natur. hist. l. 10. c. 51. p. 297.

5. *Clodius Æsopus*, the Tragedian, had a huge Charger or Platter, wherein he served up at the board all manner of singing birds, and such as could imitate the voice of man: the birds cost him six hundred Sesterces apiece, and the whole Charger six hundred thousand: and this he did, not that herein he sought to sooth his pallate, but only to have a name that he had eaten the resemblers of mans voice.

Xiphil. in Vitellio p. 152. Sueton. l. 9. c. 13. p. 298. Lon. Theatr. p. 666.

6. *A. Vitellus* had a famous Platter, which for the huge bigness of it, was called *Minerva*'s Buckler, in this he blended together the Livers of Gilt-heads, the brains of Pheasants and Peacocks, the Tongues of Phenicopters, and the milts of Lampreys, brought from the *Spanish* and *Carpathian* Seas, by the Masters of his Ships and Galleys. This Platter is said to have cost a Million of Sesterces, all of massy Silver, and was long preserved, till *Adrian* the Emperour caused it to be broken in pieces, and scattered about. This *Vitellius* Feasted usually three times (sometimes four) a day, every sitting being valued at four hundred thousand Sesterces; and he was able with the more ease to go through all these courses of eating, by a continual custom of vomiting, which, it seems, amongst these Belly-gods was a continual practice.

Plut. in M. Tullius, Luc. p. 519. Sabell. Ex. l. 8. c. 7. p. 456. Bruson. Fac. l. 3. c. 33. p. 247.

7. *L. Lucullus* was a great Statesman, whom *Pompey* the Great, meeting by chance in the Market-place (out of a desire to know what his daily fare might be) they invited themselves to sup with him that night, but upon condition he should give no warning thereof, for that they desired not to put him to charge. He began at first to put them off with excuses for that time, wishing them rather to agree on the next day; but they importuning him for the present, he demanded of them, whether then they would suffer him to give order in what room they should sup? That they permitted, whereupon he presently dispatches away a Messenger in their hearing, that he would that night sup in *Apollo*. After some time the Guests came, and find all things ready in a pompous and Princely manner, but knew not the true reason, all the cunning lying in the word *Apollo*; for he had so disposed of his Rooms, that being distinguished by names, their provision and charge (when he sat in them) was accordingly allotted to them. By which means his Steward and Cook (as soon as they heard the Room named) knew presently what to provide. Now amongst the rest, that which bore the name of *Apollo* was chiefest; the summ allotted thereunto, being (as *Plutarch* saith) fifty thousand Drachmes, which *Budæus* casts up to five thousand Crowns.

Fulg. Ex. l. 9. c. 1. p. 1549. Lon. Theatr. p. 667.

8. This Age of ours hath beheld *Petrus Riarius Savonensis*, of the Order of the *Minorites* (whom Pope *Julius* the fourth made Cardinal) using garments of cloath of Gold, though he was at home. Nor did he think it sufficient that his Beds were covered with Counterpanes of Gold, but he also caused the very Ticking and Pillows to be made of Silk and cloath of Gold. He did the necessities of Nature in Silver. When *Eleonora* of *Arragon* was married to *Hercules*, the Duke of

of *Esti*, and was departing to *Ferrara*, he made her a Feast at *Rome*, wherein were an excessive number of dishes, repleat with the most precious and delicate meats: betwixt Services were delightful Shews; it lasted for seven hours; and all the Servitors, that they might answer the greatness of the Feast, changed their garments as oft as they renewed the Service. That which was brought off the Table, was cast among the people. A particular commemoration of the sumptuousness would be too tedious: and lest he should seem to be wanting to the severity of his Order (I mean the contempt of it) he maintained *Teresia* his Concubine, not only openly, but also with such cost (as may well be collected from hence) that she went in Shoes, that were beset with Pearles. It is said of this man, that in two years he spent in luxurious vanity, no less than three hundred thousand Crowns.

Hak. Apol. l. 4. c. 7. p. 378. Martial. l. 3. Epig. 22. p. 115. Senec. ad Helv. c. 10. p. 422.

9. *Apicius*, a famous Belly-god, had laid up ninety Millions of Sesterces for no other purpose but only to be sacrificed in his Kitchin, besides many great gifts of Princes, and a mighty Revenue from the Capitol. Being in debt, he began at last (though sore against his will) to look into his reckonings, and take an account of his Estate, and found that (all being cast up) he had yet left unto himself clear, the summ of ten Millions of Sesterces: and thereupon, as if he should have been forced (poor man) to live in a hunger-starved condition, to redeem himself from this imaginary poverty he poysoned himself.

Plin. l. 9. c. 55. p. 267. Hak. Apol. l. 4. c. 7. p. 382.

10. *Julius Cæsar*, the Dictatour, borrowed of *Hirtius* six hundred Lampreys by weight, for the furnishing out of a triumphal Supper, and by weight to be repaid: and if such were his store of Lampreys, what shall we conceive of his other Provisions?

Lampid. Hak. Apol. l. 4. c. 7. §. 4. p. 382.

11. *Heliogabalus* was of that excess in diet, that at one Supper he caused to be served in, the heads of six hundred Estridges, only for eating of their brains; being near the Sea, he never tasted fish; but in places fartherest distant from the Sea, all his feeding was upon fish. In the in-land he fed the Country Clowns with the melts of Lampreys and Pikes. To be brief, he exceeded all the Suppers of *Vitellius* and *Apicius*.

Senec. de cons. ad Hel. c. 9. p. 421. Sueton. l. 4. c. 37. p. 187. Hak. Apol. l. 4. c. 7. §. 4. p. 382.

12. *C. Caligula* was such a one, saith *Seneca*, whom nature seems to have brought forth, to shew what effects the greatest vices joined with the greatest fortune could produce. This man, saith *Suetonius*, in thriftless expences exceeded the wits of all the prodigals that ever were, inventing most monstrous kinds of meats and suppers. The most Orient Pearls that were to be gotten, he dissolved in Vinegar, and swallowed down; he set before his guests bread and Victuals of Gold, commonly saying, That a man had need be thrifty or *Cæsar*. Yet notwithstanding, saith *Seneca*, being assisted with the inventions of all his Companions, he could hardly find the means to spend the Tributes of all the Provinces at one supper, though it was so much the easier, considering he practised the dissolving and swallowing of Pearls.

Plin. nat. hist. l. 33. c. 11. p. 481. Hak. Apol. l. 4. c. 7. §. 4. p. 375.

13. In the daies of *Claudius*, the Emperour, *Drusillanus* a slave of his, sirnamed *Rotundus*, the Treasurer under him in the higher *Spain*, had a Silver Charger of five hundred pound weight, for the working whereof there was a Forge framed afore-hand of set purpose; besides which he had eight more of a smaller size, weighing fifty pounds a-piece: now how many Slaves must there be to carry up these Vessels, and what Provisions that required such Plate?

Plut. Athen. Deip. l. 4. c. 1. p. 128. Hak. Apol. l. 4. c. 7. §. 8. p. 391.

14. *M. Antonius* having but twelve Guests, provided eight Boars, one set to the fire after each other, that whensoever he came in (sooner or later) one, at least, might be served up in its prime. And yet was he exceeded herein; for one *Curanus*, as saith *Athenæus*, set before every Guest a Boar, in a particular dish; what the unheard of magnificence of this *Macedonian* was in his Provisions, and gifts to his Guests in this his Nuptial Feast, is too tedious to relate, as it is set down by the same *Athenæus*.

Plin. nat. hist. l. 9. c. 35. p. 257. Plut. in Antonio p. Hak. Apol. l. 4. c. 6. §. 4. p. 369. Brus. Fae. l. 3. c. 33. p. 247. Fulg. Ex. l. 9. c. 1. p. 1137.

15. Two Pearls there were together the faireest and richest that have ever been known in the World, and those possessed at one time by *Cleopatra*, the last Queen of *Ægypt*, which came into her hands by the means of the great Kings of the East, and were left to her by descent. This Princess, when *Marcus Antonius* had strained himself to feast her with all the sumptuousness and magnificence he could, in the height of her Pride and wanton bravery, she began to debase the expence and provision of *Antony*; and when he demanded how it was possible to go beyond his magnificence? She told him that she would spend upon him in one Supper an hundred thousand Sesterces. *Antony* laid great wagers upon it, and she bound it again. The morrow after it was to be tryed, and the wager won or lost. *Cleopatra* made him a Supper upon the appointed day, sumptuous and Royal enough, but no extraordinary Service seen upon the board, whereat *Antony* laugh'd her to scorn, by way of mockery, demanding to see the Bill of Fare, and an account of the particulars. She again said, All that had been served up already, was but the over-plus above the rate in question, affirming that yet in that Supper, she would make up the whole summ: yea her self alone would eat above that reckoning, and her own supper should cost six hundred thousand Sesterces; and with that commanded the second Service to be brought in. The Servitors, as they had in charge before, set before her only one Crewet of sharp Vinegar, the strength whereof is able to dissolve Pearls: now she had at her ears hanging those two most precious Pearls, the singular and only Jewels of the World, and even Natures wonder. As *Antony* looked wistly upon her, and expected what she would do, she took one of them from her ear, and so soon as it was liquified, drank it off: and as she was about to do the like by the other, *L. Plancus* the Judge of the wager, laid fast hold on it with his hand, and withal pronounced, That *Antony* had lost the wager: whereat *Antony* fell into a passion of anger. After, this brave Queen was taken Prisoner, and deprived of her Royal State, the other Pearl was cut in twain, and in memory of that one half Supper (that it might remain to Posterity) it was hung at both the ears of the Statue of *Venus*, in the Temple of *Pantheon* at *Rome*.

Plin. nat. hist. l. 9. c. 35. p. 255. Hak. Apol. l. 4. c. 6. §. 4. p. 370.

16. And yet, saith the same *Pliny*, as Prodigal as these were, they shall not go away with the prize, in this kind, but shall lose the name of the chief and principal in superfluity of expence. For long before their time, *Clodius*, the son of *Æsop*, the Tragedian, the only heir of his father (who died exceeding wealthy) practised the like in Pearls of great price: so that *Antony* need not be over proud

proud of his Triumvirate, seeing he hath to match him in all his magnificence, one little better than a Stage-player, who upon no wager at all laid (and that was more Princely, and done like a King) but only in a bravery, and to know what taste Pearls had, mortified them in Vinegar, and drank them up: and finding them to content his Pallate wondrous well, because he would not have all the pleasure by himself, and know the goodness thereof alone, he gave every Guest at Table one Pearl a-piece to drink: in like manner the same Author calls this *Clodius*, a young man, not only of a ruinous, but of a mad kind of Luxury; and (saith he) he threw away a vast Inheritance with all the speed he could, as if it had been an insupportable burden.

CHAP. XV.

Of the Voraciousness of some great Eaters, and the Swallowers of Stones, &c.

WHereas we should eat to Live, and to enable these frail bodies of ours to a more chearful attendance upon the Soul in her several Functions: many of these who are hereafter mentioned, may seem to have lived for no other purpose than to eat. Something may be said in favour of those whom Disease hath brought to a Dog-like appetite: but nothing in the behalf of those Gluttons, whose paunches have been so immeasurably extended, only by a bestial custom, and an inordinate desire to gratifie their own sensuality.

Din. mem. l. 6. p. 448 1. *Aristus*, an *Arcadian*, at one supper usually eat three Chenix of Bread, besides flesh and other provisions, which would abundantly satisfie six ordinary persons at a meal.

Ath. Deip. l. 10. p. 413. Bruy. de re cib. l. 3. c. 6. p. 158. 2. *Astydamas*, the *Milesian*, who had three times overcome in the Olympick Games, being once invited by *Ariobarzanes*, the *Persian*, to Supper, promised that he would eat up all that which was provided for the whole company, which he also performed, devouring all that was the appointed provision for nine men.

Ath. Deip. l. 10. p. 414. 3. *Herodotus*, a Trumpeter of *Megara*, usually eat six loaves of half a strike apiece, and twenty pounds of such flesh as came to hand, drinking therewith two Congies of Wine.

Ath. Deip. l. 10. p. 415. 4. There was a woman of *Alexandria*, saith *Athenæus*, that used to eat at once, twelve pounds of flesh, and above four pounds of Bread, and together with it drank up ten pints of Wine.

Capitol. in Maxim. p. Lips. Epist. Misc. Epist. 51. p. 456. 5. The Emperour *Maximinus* used, saith *Capitolinus*, to eat in one day forty pounds of flesh, sixty, saith *Cordus*, and to drink with it an Amphora of Wine, Capital measure, which is eight Congies; I should fear to speak this, saith *Lipsius*, but that it is affirmed by a good Author, and one most worthy of credit.

Capitol. Lipsi Epist. Mis. Epist. 51. p. 457. Sab. E. l. 10. c. 1. p. 587. 6. *Clodius Albinus*, the Emperour, would eat so many Apples, *Quantum ratio humana non patitur*, as no man would believe: he would eat for his break-fast, five hundred of those Figgs the Greeks call *Callistruthia*; *Cordus* adds an hundred Peaches of *Campania*, ten Melons of *Ostia*, twenty pound weight of the Grapes of *Lovinium*, one hundred Gnat-sappers, and four hundred Oysters. Out upon him, saith *Lipsius*, God keep such a Plague from the Earth, at least from our Gardens, which he, together with the Herb Market, would swallow up and devour at once.

Bak. Chron. p. 25. 7. King *Hardiknute*, as *Harold* his brother for his swiftness was sirnamed *Harefoot*, so he for his intemperance in Diet, might have been sirnamed *Swinesmouth*, for his Tables were spread every day four times, and furnished with all kinds of curious dishes, as delighting in nothing but gormandizing and swilling: but he had soon the reward of his intemperance, for in a solemn Assembly and Banquet at *Lambeth*, revelling and carousing, he suddenly fell down without speech or breath, after he had Reigned only two years, and was buried at *Winchester*.

Ath. Deip. l. 10. p. 412. 8. *Theagenes Thasius*, a Wrastler, was of that voracity, that in one only day, without any other assistance, he would devour a whole Oxe.

Ath. Deip. l. 10. p. 412. Bruy. de re cib. l. 3. c. 5. p. 157. Marsil. Cag. de sanit. tuend. l. 1. c. 6. p. 19. 9. *Milo*, the *Crotonian*, was also a notable devourer: he used to eat twenty pounds of flesh, and as many of bread in a day, and drank three *Choas* of Wine. In the Olympick Games, when he had taken up an Ox on his shoulders and born him a Furlong; he alone the same day eat him up.

Vopis. in Aurel. c. 50. p. 898. Lips. Epist. Misc. Ep. 51. p. 457. 10. The Emperour *Aurelianus* was delighted exceedingly with one *Phagon*, who eat so very much, that in one day at his Table he would devour a whole Boar, an hundred Loaves, a Sheep, and a Pigg, and drink above an Orca; I know, saith *Lipsius*, it was a Wine Vessel, and bigger than the Amphora, but how much I know not.

Lips. ibid. p. 457. Jov. Elog. l. 1. p. 57. Din. l. 6. p. 549. Camer. oper. subcis. cen. 2. c. 30. p. 129. Schot. Phys. curios. l. 3. c. 12. p. 458. Johnst. hist. of wonderf. things of Nature, Class. 10. c. 2. p. 31. Cag. de san. tuend. l. 1. c. 6. p. 19. Don. hist. med. mirab. l. 2. c. 2. p. 194. Schot. Phys. curios. l. 3. c. 12. p. 458. Tayl. Poems, p. 142. Full. worth. p. 86. Kent. Sands notes on Ovid's Met. l. 8. p. 162.

11. Will you have an example, saith *Lipsius*, little beyond the memory of our fathers? *Ugucio Fagiolanus* was one of the Tyrants of *Italy*, and his abode, for the most part, was at *Lucca*, till he was forced away: being therefore a banished man, and withal aged; he boasted at the Table of *Canis Scaliger* in *Verona*, that when he was young, he could eat four fat Capons, and as many Partridges, the roasted hind quarters of a Kid, a breast of Veal stuffed, besides all kind of Sawces at one Supper: this he did to lay his hunger, what if he had eat for a wager?

12. *Anno* 1511. the Emperour *Maximilian*, being at *Augusta*, there was presented to him a man of a prodigious bigness, and incredible strength and stomach, insomuch that at one meal he would eat a whole Sheep or Calf raw, and when he had so done, professed he had not satisfied his hunger. It's said he was born in the Northern parts, where, by reason of the cold, men use to have great stomachs, although the edacity of this man is almost incredible.

13. *Nicolas Wood* of *Harrisom*, in the County of *Kent*, Yeoman, did with ease eat a whole Sheep of sixteen shillings price, and that raw, at one meal; another time he eat thirty dozen of Pidgeons. At Sir *William Sydleyes* he eat as much as would have sufficed thirty men; at the Lord *Wottons* in *Kent* he eat at one meal fourscore and four Rabbets, which number would have sufficed an hundred threescore and eight men, allowing to each half a Rabbet; he suddenly devoured eighteen yards of black pudding, *London* measure; and when at once he had eat threescore pound weight of Cherries, he said they were but

but wash-meat. He made an end of a whole Hogg at once, and after it (for fruit) swallowed three pecks of Damsons, after he had broken his fast, having (as he said) eaten one pottle of Milk, one pottle of Pottage, with Bread, Butter and Cheese. He eat in my presence, saith *Taylour*, six penny wheaten Loaves, three six-penny Veal Pies, one pound of sweet Butter, one good dish of Thorne-back, and a shiver of a peck houshold loaf of an inch thick, and all this in the space of an hour; the house yielded no more, and so he departed unsatisfied. One *John Dale* was too hard for him at a place called *Lenham*, he laid a wager he would fill *Woods* belly with good wholsom victuals for two shillings; and a Gentleman that laid the contrary wag'd, that when he had eaten out *Dales* two shillings, he should then forthwith eat up a good Sirloin of Beef: *Dale* bought six pots of mighty Ale, and twelve new penny white loaves, which he sopp'd in the Ale, the powerful fume whereof conquered this conqueror, and laid him in a sleep, to the preservation of the roast Beef, and unexpected winning of the wager. He spent all his Estate to provide provant for his belly, and though a Landed man, and a true labourer, dy'd very poor about the year 1630.

Schenck.obs. med.l.3.obs. 1. p. 304. 14. *Cornelius Gemma* speaks of a woman in his time, who for one moments space was not able to forbear eating or drinking, if she did it would be with her as if she were strangling: This distemper which she had almost from her childhood, encreased upon her with her age. Being dead, her belly was opened, and thence almost twenty pounds of fat taken; her Liver was found turgid with blood and spirits, intensely red and of an incredible bigness.

Schenck.obs. med.l.3.obs. 6. p. 304. 15. *Tobias Fisher*, an eminent Physician, saith, he knew a man of fifty years of age, who from his youth was wont, with a strange kind of greedines, to take in all sorts of food, and as speedily to eject them. He adds, that this kind of hunger did seise him at stated times, that his strong appetite lasted not above twenty daies, that for so many daies after he had a loathing of all things, and that the rest of the year he eat sparingly, and lived in good health.

Crol.Basil. chym. præf. ad monit. p. 128. 16. *Anno* 1606. there was at *Prague* a certain *Silesian*, who, for a small reward in money, did (in the presence of many persons) swallow down white stones to the number of forty six: they weighed well near three pounds; the least of them was of the bigness of a Pidgeons egge, so that I could scarce hold them all in my hand at four times: this rash adventure he divers years made for gain, and was sensible of no injury to his health thereby.

Mr. Boyls Exp. philos. par.2. Essay 3. p. 86. 17. Not long ago there was here in *England* a private Souldier (who, for ought I know, is yet alive) very famous for digesting of stones; and a very inquisitive man (that gave me the accuratest account I have met with concerning him) assures me, that he knew him familiarly, and had the curiosity to keep in his company for twenty four hours together, to watch him, and not only observed that he eat nothing but stones in that time (or fragments of them of a pretty bigness) but also that his grosser excrement consisted chiefly of a sandy substance, as if the devoured stones had been in his body dissolved and crumbled into sand.

18. *Crantzius* tells of a certain Stage-player, who commonly eat at once as much as would suffice ten men, by which means he had attain'd to a mighty corpulency; the King of *Denmark* being informed of him, and that he could do no more than another man, caused him to be taken and hanged up as a devourer of the labourers food, and a publick annoyance. *Zuin. Theat. vol. 2. l. 2. p. 279.*

19. *Firmius Seleucius* (the same through whose conduct *Ægypt* revolted from the Emperour *Aurelianus*) did in one day eat up a whole Ostridge, which is the greatest of all birds that fly; he eat up several of those Horse-fishes that are found in the River *Nilus*; and used to swim with safety amongst the Crocodiles, having first his body all over anointed with the fat of them. *Sabel. Ex. l. 10. c. 10. p. 587.*

20. *Anno* 1594. being called from *Collen* to *Reinback*, to the care of a Noble person there, who lay sick of a grievous disease, continuing there for a Months space, I was well acquainted with the Minister of the place, a man of forty years of age, very strong and of a good habit of body: This man told me in good earnest, and upon his faith, that for seven years space he had been troubled with an intolerable hunger, that was so insatiable, that oftentimes he was constrain'd to go into the Field (wanting food at home) and thence cut up herbs and grass, and devour them raw as they were; he found no help from Physick in this his distemper: but at last in the seventh year, by a critical evacuation, which then befell him, he was delivered of it. *Fabrit. obs. chirurg. cent. 4. obs. 31. p. 312.*

CHAP. XVI.

Of great Drinkers, and what quantities they have swallowed.

THe infusion of too great a quantity of Oyl immediately extinguishes the Lamp: the light of Reason, yes, and the Lamp of life it self are frequently suffocated, and put out for ever, by such immoderate potations as we shall hereafter read of. If some have survived those infamous victories they have this way gain'd, the greatest of their rewards were but mean compensations for their hazards; nor is the valour of such men to be admired who have dared to out-live their own vertue.

1. *Firmius* was Deputy of *Ægypt* under the Emperour *Aurelianus*, he being challenged by *Barbarus*, a famous Drinker, though he used not to drink much Wine but most water, yet took off two Buckets full of Wine, and remained sober all the time of the Feast after. *Din. mem. l. 6. p. 448. Hak. Apol. l. 4. c. 6. §. 5. p. 371.*

2. That of the Emperour *Maximinus* is almost incredible, that he often drank in one day an Amphora of the Capitol, which is nine Gallons our measure, counting a Gallon and a pint to the *Congius*, whereof the Amphora contained eight. *capitolin. p. 002.*

3. In the Reign of *Aurelianus* there was one *Phagon*, who drank out in one day *plus Orcâ*. What measure this *Orca* held I cannot well determin, saith Dr. *Hackwell*; neither could *Lipsius* himself: yet thus much confidently he affirms of *Vopis. in Aurel. c. 50. p. 898. Hak. Apol. l. 4 c. 6. §. 5. p. 371.*

Lipſ. Epiſt. Miſcel. Ep. 51. p. 454.

of it, I know for certain, ſaith he, that it was a Veſſel of Wine, and that bigger than the Amphora, but how much I know not.

Camer. oper. ſubciſ. cent. c. p. Hak. Apol. l. 4. c. 6. §. 5. p. 371.

4. That was a right beaſt in this kind whoſe Epitaph was found at *Rome*, without the gate of *Capena*, ſaith *Camerarius*:

Heus hic ſitus eſt Offellius Buratius Bibulus, qui dum vixit aut bibit aut minxit, abi præceps.

So hoe, here lies *Offellius Buratius Bibulus*, who while he lived, did either drink, or piſs, go and be hang'd.

Plut. Shottas in Phyſ. curioſ. l. 3. c. 12. p. 462. Lipſ. Ep. Miſcel. Ep. 51. p. 454. Bruyer. de re. cibariâ l. 3. c. 6. p. 161.

5. *Alexander* the Great, who was this way ſufficiently addicted, after the burning of *Calanus*, propounded a prize of drinking, wherein he that drank moſt, ſaith *Plutarch*, was one *Promachus*: the prize was one Talent: *Promachus* took off four Congies, a Congius of old (ſaith *Lipſius*) contained about ten pints, or ſix Sextaries; he had his Talent, and death into the bargain, for he died the third day after, together with one and forty other, who in that drunken match had ſtriven beyond their ſtrength.

Lipſ. Ep. Miſc. Ep. 51. p. 454. Shott. Phyſ. curioſ. l. 3. c. 12. p. 462.

6. At a Feaſt that the ſame *Alexander* made, he called for a mighty Cup that held two Congies, two Gallons and a pint, and offered it to one *Proteus*, who thankfully received it, and praiſing the King's liberality, took it clear off, with the great applauſe of the company: and then filling the ſame Cup again, took that off alſo; and after filling it, offered it to *Alexander* himſelf, who alſo drank it off, but not able to bear it, he fell with his head upon the Cuſhion, and the Cup fell out of his hands.

Plin. nat. hiſt. l. 14. c. 22. p. 427. Din. mem. l. 1. p. 448. Johnſt. nat. hiſt. claſ. 10. c. 2. p. 313.

7. *Novellius Torquatus*, a *Millanois*, wan the name from all the *Romans* and *Italians* in the matter of drinking: he had gone through all honourable degrees of dignity in *Rome*: he had been Pretor, and attained to the place of a Proconſul: In all theſe Offices of State he wan no great name, but for drinking in the preſence of *Tiberius* three Gallons of Wine at one draught; and before he took his breath again, he was dubb'd Knight by the name of *Tricongius*, or three Gallon Knight; and the Emperour did delight to behold him in the performance of ſuch feats.

Lipſ. Epiſt. Miſc. Ep. 51. p. 456. Nicet. An. l. 3. fol. 16. Din. mem. l. 6. p. 448.

8. *Lipſius* ſpeaks of one *Camaterus Logotheta*, employed in the affairs of *Manuel* the Emperour of *Conſtantinople*, that he was of an excellent wit, and very happy in an *ex tempore* eloquence; he was one of the greateſt drinkers of all others, and though he uſed to drink moſt Wine exceſſively, yet was not his reaſon drowned with that plenty, but was in all points as ſober men are, yea at ſuch times his reaſon and ſpeech were more quick and elegant, as if inkindled by thoſe ſpirits. He once agreed with the Emperour himſelf, that he would drink off a Porphyry Veſſel that ſtood by full of water: the Emperour ſaid he ſhould receive ſuch precious garments, and ſome certain pounds in money if he did it: if not, he himſelf ſhould forfeit the worth of them. He immediately ſtooping down with his head and neck, after the manner of a beaſt, never left ſucking till he had drawn it dry, though it held two Congies of water, and ſo he wan and received of the Emperour his wager.

Lipſ. Ep. Miſc. Ep. 51. p. 456.

9. A few years ſince, ſaith *Lipſius*, at the wedding of a Noble perſon in *Bavaria*, to exhilarate the Gueſts, there was a drinking wager propounded amongſt the ſervants and retainers, and thither came one who drank little leſs than ſix Congies in a ſhort ſpace, and ſo went away with the prize. I confeſs, ſaith my Author, I have neither ſeen, read, nor heard the like.

Din. mem. l. 6. p. 449.

10. *Diotimus*, the *Athenian*, was ſirnamed *Chone*, that is, the *Tunnel*, for that one of theſe being put to his mouth, he drank Wine poured into it, without ſo much as requiring any ſpace wherein to take his breath. *Ælian: var. hiſt. l. 2. c. 41. c. 78.*

Din. mem. l. 6. p. 448.

11. The ſon of *M. Tullius Cicero* was ſo great a drinker, that it was ordinary with him to fetch off the quantity of two Congies at once, that is to ſay, two Gallons and a quart.

Hak. Apol. l. 4. c. 6. p. 364.

12. It was a kind of uſual Rule amongſt the *Romans* to drink down the evening, and to drink up the morning Star; and another of their common practiſes was, to drink ſo many cups and healths as there were letters in the name of their Miſtreſſes, according to that of *Martial:*

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Six cups to *Nævia*'s health, ſev'n to *Juſtina* be,
To *Lycas* five, to *Lyde* four, and then to *Ida* three.

Cæl. Antiq. lect. l. 29. c. 17. p. 1364. Zuin. Theat. vol. 2. l. 5. p. 402.

13. *Heraclides*, a Champion, is alſo famous at once both for his exceſſive eating and drinking: he would ſwallow down ſuch a mighty quantity of drink, that there was none found that could be able to match him. It was uſual to invite ſome to breakfaſt, ſome to dinner, ſome to ſupper, and others to another eating bout after that: ſo that as one company went off, another ſat down, only he kept his place all the day, and was able to hold out with all thoſe ſucceſſive companies.

Barthol. hiſt. Anat. cent. 1. hiſt. 39. p. 54, 55.

14. I have often ſeen, and not without aſtoniſhment, a certain drinker of *Malta*, called *Petrus*, who from place to place made tryal of his artifice; he having drank twenty or thirty cups of water at the pleaſure of the Spectators, he would ſuddenly reſtore them all by vomit, and as water running out of a Fountain, he would orderly fill up the cups as he drank them off. At other times he would ſpout out the whole quantity, at the diſtance of twenty foot or more; beſides, if the company deſired it he would not only reſtore the clear water, but ſo as that it ſhould be of different both colour and taſte: one while Roſe-water, another ſpirit of Wine, Sack, Claret, White-wine, *&c.* and thus he filled ſeveral cups with ſeveral ſorts of drinks at one and the ſame vomit. He confeſſed he could do this with the moſt eaſe when he was faſting and his ſtomach empty: For if ſoon after dinner he was called by great perſons to ſee this tryal, he uſed to vomit up his meat before his ventricle would be rightly diſpoſed for the reception of ſuch a quantity of water. When he was to diſcharge himſelf of the liquor he had drank up, he performed it only with the preſſure of his hand upon his ſtomach or breaſt, that he might not be ſuſpected of Magick; and to obtain licence for the publick oſtentation of his gainful Art, he revealed the manner of his ſecret to Pope *Urban* the eighth at *Rome*, to Cardinal *Richelieu* at *Paris*, and to the Prince of *Orange* at the *Hague*. When ſome ſuſpected that the Glaſſes gave the ſeveral colours, he cauſed them firſt to be clearly waſhed with water, and to ſhew he had no ſuch fraud, he not only received Glaſſes

Glasses at the hand of Spectatours themselves; but also offered his several Vomits, as well to the taste as to the eye of any that desired to make the Experiment.

Ælian. var. hist. l. 2. c. 41. p. 79.

15. *Dionysius* also in the Feast called *Choas*, propounded a drinking match, wherein whosoever should be found to have drank a greater quantity than any of the rest, should have a Crown of Gold for his reward. *Xenocrates* of *Chalcedon*, was the man that obtained this inglorious victory, and received the Crown accordingly; who at his departure, placed it upon the Head of the Statue of *Mercury*, which stood at the Palace Gate: It being the custome for the Victors, in all exercises, to leave their Crowns of Flowers, Myrtle, Ivy and Lawrel there, he would not supersede it for lucre of the Gold.

Ælian. var. hist. l. 2. c. 41. p. 82.

16. And to conclude this Chapter, how absurd and filthy soever it is, for a Woman to be observed too much addicted to the desire of drinking: yet it is remembred of one *Clio*, to her eternal infamy, that not only she used to contend with those of her own Sex in drinking, but also used to provoke men thereunto; with such success in her bestiality, that she was known to be able to drink, and bear away a greater quantity of Drink than any man she could meet with.

CHAP. XVII.

Of Drunkenness, and what hath befallen some Men in theirs.

THe Father rightly describes the nature of this beastly vice, when he saith of it, That it is a flattering Devil, a sweet poyson, a delightful sin, which he that hath, hath not himself; and he that acts it, doth not only commit a sin, but is wholly converted into sin, being deserted of his Reason, which is at once his Councellor and Guardian: sometimes he dishonours himself by that which is ridiculous; and at others exposes himself to uttermost hazards, by dealing with things that are dangerous to himself and others.

Athen. Deipnos. l. 2. c. 2. p. 37. Camer. oper. subcis. cent. 1. c. 94. p. 443. Lonic. Thea. p. 665. Cæl. Rhod. l. 17. c. 2. p. 765. Delrio. Disq. Mag. l. 2. qu. 27. §. 1. p. 317. Burt. Mel. part 1. §. 2. p. 163.

1. *Timæus* tells of a House in *Agrigentum*, which was called the Galley, upon this occasion. There were certain young Men in it, who having their heads well heated with drinking, were grown so infatuate and senseless with the Wine, that they verily believed they sailed in a Galley, which was tossed with the waves and winds in the midst of the Main Ocean. They thereupon entred into such a folly, that they cast out of the Windows into the Street, the Beds and all the Houshold-stuff, supposing they had thrown it into the Sea to lighten their Vessel, now in danger of being wracked. And when many came running, and carrying away every one something of what was cast out; yet were not these Youngsters at all awaked out of their dotage thereby. On the day following came some of the Magistrates to the place, found them in a vomiting condition; and to such of them as asked, they replied, That they had endured great hardship by the Storm; that for the safety of their lives, they (by the advice of their Pilot) had cast part of their lading overboard. The Magistrates admiring at this senseless stupidity, one of their Company who seemed somewhat elder than the rest, rose up and said; As for me Noble *Tritons* (he took them for Sea-gods) fear hath made me repair to the Hold, where I have lain under Decks as long as I was able. The Magistrates pitying this continued madness of the poor fellows; after they had reproved them, advised that thence-forward they should take heed how they took so liberally of the Creature, and dismissed them. They returned them thanks, and said, That if they should escape the fury of this Tempest, and arrive in safety at their Haven, they should not fail to erect Statues in publick to them amongst the rest of the Sea-gods, seeing they had so opportunely appeared to them for their safety.

Lonic. Thea. p. 665.

2. *Lonicerus* tells of one who was violently assaulted by the temptations of the Devil to commit one of these three sins, either to be drunk once, or commit adultery with the Wife of his Neighbour, or else murder his Neighbour. At last being overcome, he yielded to commit the first, as judging it a crime that had less of horrour in it than either of the other. But being drunk, he was easily thrust on to the rest which before he had feared; for the flame of lust being kindled with his Luxury, he feared not to violate the chastity of his Neighbours Wife; and the Husband casually surprising him in the act, and desirous to revenge himself of the injury he had sustained, received a mortal wound at his hand whereof he soon after died. Thus he that had given way to Drunkenness, was also involved in Adultery and Murder.

Henric. ab Heeres obs. Med. l. 1. obs. 17. p. 167.

3. A Gentleman, having been revelling abroad, was returning home when it was late at night; his head that was overladen with Wine, proved too heavy for the rest of his body, so that he fell down in the street, not able to rise through the feebleness of his legs; he had his sword by his side, when another coming by that way, and hearing the voice of his enemy at some distance, suddenly snatcht out the Drunkards sword; and having run it into the heart of his adversary, left it sticking in the wound, and in all haste conveyed himself away from the place. The Watch at that time chanced to pass by, who finding a man lie dead with a sword in his body, and this drunken person lying near him with his scabbard empty, they took him along with them to the Magistrate, who having received such apparent testimony against him, committed him to Prison: he was hanged for the murder though innocent; and afterwards the true murderer being to be hanged for some other matter, confessed it was himself who had made use of his sword to act his own private revenge.

Henric. ab Heeres obs. Medic. obs. 17. p. 163.

4. A young man newly returned from the Wars, in which he had been a Captain of a Troop of Horse, having drank liberally from the noon time of the day till it was far in the night, laid himself down to sleep upon a Bench, which was near to an open Casement; there was his Face beat upon all the night long by a thick Snow that had fallen. In the morning he had a strange writhing in the mouth, his right cheek which lay neerest to the Window was absolutely resolved, for he was not able to move the eyebrow on that side, nor could he breathe or spit

on that side of the face; besides, the whole part was changed in the fashion, bigness and colour of it, nor was he at last recovered without a great deal of difficulty.

Henric. ab Heeres ib. obs. 17. *p.* 163.

5. When about thirty years since, I was a Student in a famous Universlity in the upper *Germany*, some riotous Students were entertained by a Nobleman at his Chamber, who intending to treat them to the height of intemperance, had so gorged himself with Wine, that he was fast asleep at the Table he sat by, in which posture his associates left him, and departed. A great Wax-candle stood upon the Table, and in his sleep he had turned himself so inconveniently for it, that it burnt his breast, and the parts about it in such manner that his inwards might be seen, which yet was not perceived by him that was buried in Wine. The Candle being burnt out, he yet remained snorting, and lying upon the wax and ashes. In the morning he was awaked by his fellow Tospots, and invited by them to a Cup of Wormwood-wine, when he complains of insufferable torments. The most skilful Physicions and professors of that Art were immediately sent for, but in vain did they endeavour to oppose so great a burning; so that in horrid torments, upon the third day following he concluded his miserable life, having first warned his Companions with tears to beware of carowsing.

Henric. ab Heeres ib. l. 1. *obs.*17. *p.* 165.

6. *Anno* 1584. there was one at *Leige* who was most addicted to daily drunkenness, and in his Cups (as oft as he had emptied his Pockets of his mony by playing at Cards) he used to swear, he would be the death of his Wives Unkle, because he refused to furnish him with more mony to play with. This Uncle was a Canon, a good and honest man, especially a person of great hospitality. One night when he entertained a Letter-carrier, he was murdered by him, together with a Neece and a little Nephew of his. All men admiring that the Canon was not present at Mattins, who never used to absent himself; having long knocked at his doors in vain, this Drunkard of ours, having scarce digested his yesterdayes Ale, set up a Ladder to the Windows, and with others entred the House. Spying there three dead Corpse, they raise the Neighbourhood with a lamentable cry; amongst the whispers of whom, when some said that the Drunkard was the murderer, he was laid hold on, cast into Prison, and thrown upon the Rack; where he saith, that he doth not think that he did it; that by reason of his daily and continual drunkenness, he could affirm nothing of a certainty; that he had sometime a will, or rather a velleity to kill the Canon, but that he should never have touched his Neece or young Nephew. Well, he was condemned, and the innocent wretch, even in the presence of this execrable Letter-carrier, was long wearied with exquisite torments, and at last dyed an unheard of death. The Letter-carrier being again returned to *Leige*, and not able to endure the hourly tortures of a revenging God inflicted upon his soul; of his own accord presented himself before the Judges, beseeching them, that by a speedy death he might be freed from that Hell he felt here alive; affirming that when he was awake (though seldom when asleep) the Image of the little Babe whom he had strangled presented it self to his eyes, shaking the Furies Whips at him, with such Flames as the Drunkard had perished in. When he spake this at the Tribunal, he continually fanned his face with his hands, as if to discuss the flames. The thing being evident by the Goods taken and other discoveries, he also the same year upon the 23d. of *August* was hanged till dead, and then burnt at a stake.

Lonic. Thea. p. 662. *Aug. tom.* 10. *Ser.*33. *Bart. Mel. part* 1. *§.*2. *p.*112.

7. The Son of *Cyrilus* a Citizen of *Hippo*, being given to a riotous way of life, in one of his drunken fits committed violent incest with his Mother then big with Child, and endeavoured to violate the Chastity of one of his Sisters, wounded two other of them, and slew his Father almost. So that St. *Augustine* writing about it, saith, *Accidit hodie terribilis casus*, a dreadful accident fell out.

Lonic. Thea. p. 672.

8. *Aristotle*, speaking of the luxury of the *Syracusans*, adds that *Dionysius* the younger continued drunk sometimes for the space of ninety dayes together, and thereby brought himself to purblind sight and bad eyes. *Clarks Mir. cap.* 91. *p.* 404.

Zonar. Annal. tom. 3. *p.* 126. *Lonic. Thea. p.* 666. *Zuin. Thea. vol.* 2. *l.* 7. *p.* 559.

9. The Emperour *Zeno* had made himself odious by the death of many illustrious Persons; and besides led a life sufficiently corrupted and debauched, which was followed by a violent death. For say some, being much addicted to gluttony and drunkenness, he would fall down void of all sense and reason, little differing from a dead man; and being also hated by his Wife *Ariadna*, she caused him to be taken up in one of those drunken fits, and carried out as dead into one of the Imperial Monuments, which she ordered to be closed upon him, and covered with a massy stone: afterwards being returned to sobriety, he sent forth lamentable cryes; but the Empress commanded none should regard him, and so he miserably perished. *Kornman. de mirac. mort. lib.* 7. *cap.* 59. *p.* 43.

Diodor. Sic. bibl. l. 17. *p.* 580. *Zuin. Thea. vol.* 2. *l.* 7. *p.* 503. *Lonic. Thea. p.* 673.

10. One *Medius*, a *Thessalian*, keeping a Genial Feast in *Babylon*, earnestly besought *Alexander* the Great, that he would not refuse his presence amongst them; he came and loaded himself with Wine sufficiently. At last, when he had drank off the Great Cup of *Hercules* to the bottom, on the sudden, as if he had been struck with some mighty blow, he gave a shriek, and fetched a deep sigh: he was taken thence by the hands of his Friends who were near him; Physicians were called, who sate by him with all diligent attendance; but the distemper increasing, and they perceiving that (notwithstanding all their care) he was tortured with most acute pains, they cast off all hopes of his life, as also he himself did; so that taking off his Ring from his finger, he gave it unto *Perdiccas*; and being asked whom he would should succeed him, he answered The Best: this was his last word, for soon after he dyed, being the seventh month of the twelfth year of his reign.

Diodor. Sic. bibl. l. 20. *p.* 671.

11. *Lyciscus* was one of the Captains whom *Agathocles* had invited to Supper: in the War of *Africa*, this man being heated with Wine, fell into railing and contumelious language against the Prince himself: *Agathocles* himself bore with him, and because he was a person of good use to him in the War, he put off his bitter speeches with a jest; but the Prince *Archagathus* his Son was extreamly incensed, and reproved *Lyciscus* with threats. Supper ended, and the Commanders going to *Archagathus* his Tent, *Lyciscus* began to reproach the Prince also, and with no less a matter, than adultery with

with his Mother-in-Law (that is to say) *Alcia* the Wife of *Agathocles*. *Archagathus* was so vehemently offended herewith, that snatching a Spear out of the hands of one of the Guard, he ran him therewith into the side in such manner that he presently fell dead at his foot. Thus his intemperance in Wine brought on another of the tongue, and both ended in an untimely death.

Stows Ann. p. 385. 12. In the year 1446. there was a Wedding near *Zeghelnic*, celebrated as it appears with such an unheard of intemperance and dissolute doings, that there dyed of extream surfeiting, by excessive drinking, no less than ninescore persons as well Women as Men.

Laert. l. 4. p. 107. 13. *Arcesilaus*, the Son of *Scythus* an Academick Philosopher, being of the age of seventy and five, drank so much Wine, that the intemperate liberty he then took, brought him first into madness, and from thence to death it self.

Clarks mir. c. 42. p. 148. 14. There was in *Salisbury* not long since, one who in a Tavern, in the midst of his carowsing and healths, drank also a health to the Devil, saying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil; whereupon his Companions stricken with horror hastned out of the Room, and presently after hearing an hideous noise, and smelling a stinking savour, the Vintner ran up into the Chamber, and coming in, he missed his Guest, found the Window broken, the iron bar in it bowed and all bloody, but the man was never more heard of.

Clarks mir. ibid. 13. At the Plow in *Barnwel* near *Cambridge*, a lusty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of strong Beer, which accordingly they did, but within twenty four hours three of them dyed, and the fourth hardly escaped after great sickness.

Clarks mir. c. 42. p. 149. 16. *Anno Dom.* 1618. one *Thomas Alred* of *Godmarchester*, being a common Drunkard, was intreated by a Neighbour to unpitch a load of Hay; and being at that time drunk, the Pitchfork slipt out of his hand, which he stooping to take up again, fell from the Cart with his head downwards, and the Fork standing with the Tines upward, he fell directly upon them, which striking to his heart killed him immediately.

Just. hist. l. 12 p. 139. 17. *Alexander* the Great invited his Friends to a solemn Feast, wherein among those that were drunk, mention was made of the atchievements of King *Philip*; *Alexander* preferred himself before his Father, and began to extol the greatness of his actions to the very Heavens, as most part of the Guests did flatteringly comply with him therein. When therefore *Clytus* presuming upon the great friendship he had with the King (wherein none had a greater share) went about to defend the memory of *Philip*, and to extol his actions, *Alexander* was so offended herewith, that hastily snatching a Javelin out of the hands of one of the Guards, he slew *Clytus* therewith at this drunken feast; and glorying in the death he had given him, he upbraided the dead with his Patronage of *Philip*, and the praises of his Fathers warfare. But so soon as his mind (satiated with blood) came to its usual repose; and that honour succeeded in the place of anger; then considering the person slain, and also the occasion upon which, he began to repent of what he had done, and that he had received the praises of his Father with as great impatience, as perhaps was due to his reproaches. Now it grieved him that he had slain an old man, his Friend, an Innocent, and that also in the midst of his Cups: so that converting to repentance with the same fury as he had rushed into anger before, he was now determined to dye, and had killed himself but that he was hindered by his Friends; yet even then he would pine himself, had fasted for four dayes, and had done so till death, but that he was recalled by the comforts and counsel of *Calisthenes*, and the earnest intercessions of his whole Army.

CHAP. XVIII.

Of the Luxury and expence of some Persons in Apparel, and their variety and vanity therein, and in their other Furniture.

WHen *Michael Paleologus* the *Greek* Emperour had sent certain rich Robes as a present to *Nugas* the *Scythian* Monarch: he asked of those that brought them, *Nunquam calamitates, morbos, mortemque depellere possent*, whether they could drive away calamities, sickness and death; for if they could not, they were not (in his opinion) to be much regarded. It seems there have been others of a contrary mind, as will appear by what follows.

1. *Lollia Paulina*, a *Roman* Lady, being invited to a banquet, went thither and carried about her in Chains, Carcanets and Precious Stones, a million of Gold: her Father had despoiled all the *Roman* Provinces to cloath this only Daughter, and yet was afterwards enforced to drink poyson, being overwhelmed in the despair of his own affairs. *Plin. l. 9. c. 35. p. 256. Caus. hol. Court, tom. 1. lib. 3. p. 93.*

2. In the year 1544. there was found in *Rome* a Coffin of Marble eight foot long, and in it a Robe, embroidered with Goldsmiths work, which yielded six and thirty pound weight of Gold; besides fourty Rings, a cluster of Emeralds, a little Mouse made of another Precious Stone; and amongst all those precious Magnificences, two Leg-bones of a dead Corpse, known by the inscription of the Tombe to be the bones of the Empress *Mary*, Daughter of *Stilicon*, and Wife of the Emperour *Honorius*. *Caus. hol. Court, tom. 3. Max. 15. p. 418. Hist. Manu. Arts, c. 7. p. 97.*

3. *Charles*, Duke of *Burgundy*, had one Garment of the price of two hundred thousand Duckets; a prodigious luxury, and which could not be maintained but by the expilation of his Subjects. *Lonic. Theat. p. 649.*

4. In the third year of the reign of King *Richard* the second, Sir *John Arundel* with divers others put to Sea, with a purpose to pass over into *Britain*, but were all cast away in a tempest. This Sir *John Arundel* was then said in his furniture to have two and fifty new suits of apparel, made of Cloath of Gold and Tissue, all which were also lost at Sea. *Bakers Chron. p. 198.*

5. *Demetrius* his garments were illustrious with Purple and Gold; his Shoos also were

Lonic.Thea. p.650. daubed over with it. In his Cloak was woven the repreſentation of the World and the Stars: ſo that when he fell from the Soveraignty of *Macedon*, no King how great ſoever that ſucceeded him, did dare to be ſeen in that Cloak; to ſo envyed a magnificence did the make and value of it amount.

Plut.in Lucul. p. Sabell. Ex. l. 8. c. 7. p. 456. Hakew. Apol. l.4.c. 9. §. 2. p. 414. 6. A Prætor in *Rome* intending to ſet forth the moſt ſumptuous and magnificent ſhews he could deviſe, ſent to *Lucullus* to borrow of him ſome ſtore of ſhort Cloaks; his anſwer was, that he would take a time to ſee if he had ſo many as the Prætor deſired; and the next day ſending to know what number would ſerve his turn; it being told him an hundred, he bad them take two hundred; but *Horace* ſpeaks of a far greater number, no leſs than five thouſand.

Hor.a.Ep.6. ——*chlamydes Lucullus ut aiunt*, &c.

Lucullus *asked once if he could lend*
Unto the Stage one hundred Cloaks; replied,
How can I man ſo many? Yet i'le ſend
As many as I have, when I have tried;
Soon after writes, five thouſand Cloaks I have,
Take all or part, as many as you crave.

Martial. l. 2.Epig.46. 7. At their publick Feaſts, even private *Romans* changed their Cloaks, only for oſtentation to ſhew their variety; hence that of the Poet.

Undecies una ſurrexti Zoile cœna,
Et mutata tibi eſt Syntheſis undecies.

Eleven times one Supper thou
O Zoilus didſt ariſe;
As many times thou didſt I trow
Thy Mantle change likewiſe.

Nicet. Choniat. Anna. de geſtis Alexii, l.1. p. 54, 55. Lipſii Monit.l. 2. c. 15. p. 360, 361. Camerar. hor.ſubciſ. cent. 2. c. 30. p. 129, 130. Drexel.de cultu corporis, l.3.c. 8. §.6. p. 426. 8. The Emperour *Henry* the fifth, having conquered *Sicily*, and the Kingdom of *Naples*, had reached yet further in his hopes, and intended for *Greece*: he therefore ſent his Embaſſadours to *Alexius Angelus* the *Greek* Emperour, to demand of him a mighty ſum of Gold as a Tribute from him, which if he denied, he would ſeek to obtain by War. *Alexius* informed of the arrival of theſe Foraigners, and their buſineſs; that by an oſtentation of his ſplendour and riches, he might poſſeſs them with reverence and dread of him, commanded his Nobles to attend him adorned with Gold and the richeſt of their Jewels; he himſelf, from head to foot, was but one continued ſplendour, dazling the eyes of all that beheld him. The *Germans* came, but ſo far were they from being terrified with this Gallantry, that they wiſhed for nothing more than to fight with theſe men, who they ſaw were prepared to enrich them with their ſpoils. The *Grecians* in the mean time directed their eyes to the Emperour; calling upon them to behold the glory of his Garments and Jewels: See, ſaid they, how he appears like ſome flowery Meadow; in the midſt of Winter you may here recreate your eyes, with the ſweet pleaſures of the Spring. The *Germans* replied, That they were not at all moved or affected with theſe feminine Ornaments, that the time was now come wherein the *Greeks* muſt change their Gold for Iron; for unleſs they ſhould ſucceed in the Embaſſage, they muſt expect to fight with men, that do not glitter with Jewels as the Meadows with Flowers; nor glory in their embroidered Garments as Peacocks in their Plumage; but who (as the true Sons of *Mars*) in the fight would carry ſparkles in their eyes, and whoſe ſweat-drops, as they fell from them, ſhould reſemble Oriental Pearls. Thus they frighted theſe effeminate ones with their words, and had done it much more with their blows, but that the death of the Emperour *Henry* (which ſoon after followed) put a period to thoſe purpoſes. This was about *Anno* 1197.

Drexell. de cultu corp. l. 3. c. 10. §.5. p.432. 9. Sir *Walter Raleigh*, in great favour with Queen *Elizabeth*, was obſerved in her Court, to wear his Shoos ſo ſet with Pearls and Precious Stones, that they were eſtimated to exceed the value of ſix thouſand and ſix hundred Crowns.

Sueton. l.4. c. 52. p. 195, 196. 10. *C. Caligula*, the Emperour, in his Apparel, Shoos and other habit, did not alwayes wear what was according to the guiſe of his Country, what was Civil, Manlike, no nor what was ſuiting with a mortal man. He went ſometimes attired in Cloaks of Needle-work embroidered with divers colours, and ſet out with Precious Stones; at others, in a Coat with long Sleeves, and with bracelets; ſometimes you ſhould ſee him in Silks, veiled all over in a looſe Mantle of Tiffanie or tranſparent Linnen; one while in *Greekiſh* Slippers, or Buskins; otherwhiles in a ſimple pair of Brogues, or high Shoos; now and then alſo in Womens Pantofles and Pumps. For the moſt part he ſhewed himſelf abroad with a golden Beard, carrying in his hand a Thunderbolt, or three-forked Mace and Trident, or elſe a Warder or Rod called *Caduceus*, all of them the Enſigns and Ornaments of the Gods; yea ſometimes he went in the attire of *Venus*. His triumphal Robes and Enſignes he always wore, even before he made his Expedition; or elſe the Cuirace of *Alexander* the Great, which he had cauſed to be fetched out of his Sepulchre.

Parei hiſt. prof. medul. tom. 1. p. 398, 399. 11. *Heliogabalus* the Emperour excelled all others in his prodigious Luxury in this kind; for his upper Garments were ever either of Gold or Purple, or elſe the richeſt Silks that were procurable, nay ſometimes all beſet with Jewels and Pearls, which habit he was the firſt that brought up at *Rome*; his Shoos were bedecked with Precious Stones and Pearle: he never wore any Suit of Apparel twice. He thought of wearing a Diadem made up with Jewels, wherewith to ſet off his face, and render his aſpect more effeminate. He ſate commonly amongſt Flowers or the moſt precious odours: his excrements he diſcharged into Gold Veſſels, and Urined in Veſſels of Onyx, or Myrrhine pots. He never ſwimmed but in Fiſhpools, that were before hand replete with the Nobler Unguents, and tinged with Saffron. His Houſhold-ſtuff was Gold or Silver, his Bedſteads, Tables and Cheſts of Maſſy Silver, and ſo were his Cauldrons and other Pots; and even theſe and the moſt part of his other Veſſels, had laſcivious engravings repreſented on the ſides of them.

Stub. Anat. of Abuſes, p. 44. Chetw. hiſt. collect.cent. 14. p. 423. 12. *Anno* 1582. the ſeventh of *May* a rich Merchants Daughter of *Antwerp*, came to a fearful and lamentable end: ſhe being invited to a Wedding, and intending to ſhew her ſelf in her greateſt gallantry, ſent for two Landreſſes to dreſs her Ruffs (then greatly in faſhion) who bringing them home as well dreſſed as poſſibly they could, yet not to the ſatisfaction of her fooliſh curioſity; ſhe in a great rage began to curſe and ſwear; and throwing the Ruffs on the ground, wiſhed the

the Devil might take her, when she wore any of them again. In which time (by Gods permission) the Devil in the shape of a Gallant her Suitor, came to her, and questioning the cause of her rage; she told him how she was abused in setting her Ruffs. He undertook to please her, dresst them; she liking them, put them on, and looking in the Glass was very well pleased. But while she was so doing, the Devil kissed her, and writhing her neck, killed her. Great preparations were made for her Burial, and when four men went to move the Coffin, they could not; they opened the Coffin, and instead of the Body which was gone, there was seen sitting therein a black Cat, very lean and deformed, setting of great Ruffs and frizling of Hair, to the great fear and wonder of the beholders.

CHAP. XIX.

Of Gaming, and some mens expensiveness therein, together with the wofull and dreadfull consequences of it.

Alexander the Great set a fine upon some of his Friends, for that when they were playing at Dice, he perceived they did not play; for there are many who are concerned in this sport, as if it was the most serious and weighty affair in the world. We cannot say that they play who permit their whole fortunes, yea sometimes their Wives and Children to the disposal of the Dice; and great pity it is that such should be played with; but rather that some exemplary punishment should be imposed upon so bold a prodigality.

History of the life of the Duke of Espernon, part 2. l. 5. p. 235.

1. A Famous Gamester called *Pimentel*, an *Italian*, in the year 1603. came into *France:* It is said, and it is perfectly true, that this Cavalier hearing what a humour of play reigned at the *French* Court, caused a great number of false Dice to be made, of which he himself only knew the high and the low runners; hiring men to carry them into *France*: where after they had bought up and conveyed away all that were in *Paris*, he supplyed all the Shops with his own. By which means having subjected the Spirit of Play, and tyed the hands of Fortune, he arrived at last in *France*; where insinuating himself into the Court, he was by some of his own Nation, who had great interest there, soon brought acquainted with the King, and admitted as a Gamester. Amongst others the Duke of *Espernon* was one from whom he drew considerable sums; he got all his ready mony and many of his Jewels; and after these wan of him a piece of Ambergrise to the value of twenty thousand Crowns, the greatest that ever was seen in *Europe*, and which the Republick of *Venice* (to whom it was afterwards sold) preserve to this day in their Treasury as a great rarity.

Fullers Worthies p. 142. Buckinghamshire.

2. *Henry Cheney*, created by Queen *Elizabeth* Baron of *Tuddington*, in *Bedfordshire*, in his youth was very wild and venturous; he played at Dice with *Henry* the Second, King of *France*, from whom he wan a Diamond of great price at one cast; and being demanded by the King what shift he would have made to repair himself in case he had lost the cast: I have, said young *Cheney* (in an Hyberbolical brave) sheeps tails enough in *Kent* with their wool, to buy a better Diamond than this.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423.

3. The Emperour *Nero*, as he was excessively prodigal in his gifts, so was he answerable thereunto in his Gaming, for he adventured four hundred thousand Sesterces upon every pick of the Dice.

Fullers prophane state, l. 5. c. 14. p. 437.

4. Sir *Miles Pateridge* plaid at Dice with King *Henry* the Eighth, for *Jesus* Bells; they were four Bells the greatest in *London*, hanging in a fair Tower in St. *Paul*'s Church-yard: it is true he was the winner, and brought the Bells to ring in his Pocket; but it is observed that the Ropes afterwards catcht about his neck, and for some offences he was hanged in the dayes of King *Edward* the sixth.

Herb. Trav. l. 3. p. 340.

5. The *Chineses* delight excessively in all sorts of Games; they play at Chess, Irish, Passage, In and In, Hazzard; and not only play great games, but when they have lost, they care not though they stake their Wives and Children, whom if they lose, they part with till they can advance so much mony as they were staked for.

Fincel. mandat. 4. Clarks mir. c. 17. p. 62.

6. *Anno Dom.* 1533. near to *Belissma* in *Helvetia*, three men were playing at Dice on the Lords Day, and one of them called *Ulrick Schræterus* having lost much money, at last expecting a good Cast, brake out into this cursed speech, *If Fortune deceive me now I will thrust my Dagger into the very Body of God as far as I can!* The Cast miscarrying, he drew his Dagger, and threw it against Heaven with all his might: when behold the Dagger vanished, and five drops of blood fell upon the Table in the midst of them, and immediately the Devil came in and carried away the blasphemous wretch, with such a noise that the whole City was amazed at it; the other half distracted with fear, strove with all their strength to wipe out the drops of blood, but the more they wiped it, the more clearly it appeared. The rumour hereof flying into the City, multitudes flocked to the place, where they found the Gamesters washing the board: whom by the decree of the Senate they bound with Chains, and carryed towards the Prison: but as they went by the way, one of them was stricken suddenly dead, with such a number of Lice and Worms creeping out of him, as was wonderful and loathsom to behold. The third (to avert the indignation that seemed to hang over their heads) was by the Citizens immediately put to death. The Table was preserved for a Monument to shew the accursedness of Dicing, with the inconveniences and mischiefs attending upon the same.

Fincel. l. 2. Clarks mir. c. 17. p. 62.

7. *Anno Dom.* 1550. there lived in *Alsatia* one *Adam Steckman*, who got his living by dressing of Vines: this man having received his wages lost it all at Dice, whereupon he grew so distempered in mind, wanting wherewithal to maintain his Family, that in his Wives absence, he cut the throats of his three children, and would have hanged himself, but that his Wife coming in and seeing this pitiful Tragedy, gave a great out-cry, and fell down dead: whereupon the Neighbours coming in apprehended the man, who by the Law was adjudged to a cruel death.

Plut. in Artexerx. p. 1019.

8. *Mesabates*, the Eunuch of King *Artaxerxes*, had cut off the head and right hand of *Cyrus*, the

the Kings brother, after he was dead; and as the manner of the *Persians* is, *Paryſatis*, the Kings mother, and a mighty Lover of her ſon *Cyrus*, not finding a ſufficient opportunity to be revenged of this Eunuch as ſhe deſired; at laſt ſhe laid this deſign againſt his life. She was in other things a witty woman: but eſpecially very skillful at Dice, whereat ſhe often plaid with the King, whom finding at leiſure, ſhe challenged to play for a thouſand Darici, permitted him to win, and paid him the money; then feigning ſhe was troubled at her loſs, ſhe requeſted that he would play once more for an Eunuch: it was agreed betwixt them, that which ſoever was beaten, ſhould except five of their moſt faithful Eunuchs, and that out of the reſt the conqueror might chooſe any ſuch one as he ſhould beſt like: The Game went on the ſide of *Paryſatis*, who made choice of *Meſabates*, being not of the number whom the King had excepted; and before the King could underſtand her intention, ſhe delivered him to the Executioners, with order to fley him alive, to faſten his body down-ward upon three Croſſes, and to hang his Skin upon a Stake by it ſelf. When this was done, the King was much incenſed againſt her: but ſhe laughing, put all off with a jeſt, You are, ſaid ſhe, a pleaſant and gallant perſon, who are ſo wroth for the loſs of an old and wicked Eunuch, whereas I can ſit down and reſt contented with the loſs of a thouſand Darici.

Clarks mir. c.61.p.240. 9. Mr. *Roger Aſcham*, School-maſter to Queen *Elizabeth*, and alſo her Secretary for the Latin Tongue, was ſo much addicted to Dicing and Cock-fighting, that he lived and died a poor man.

Cæl. Antiq. lect. l. 20. c. 24. p. 10. The Emperour *C. Caligula* was ſo exceedingly prodigal in his play, that it is ſaid of him, that he adventured four hundred thouſand Seſterces, which amounts to ten thouſand Crowns, not upon every caſt of the Dice, but upon every Punctum or prick of the Die.

Zuin. Theat. vol. 10. l.5.p.2482. 11. *Joannes Gonzaga* had loſt at Dice a mighty ſumm of money, his ſon *Alexander* ſtood by and ſhew'd ſome diſlike at it; whereupon the father turning to them that ſtood by, *Alexander* the Great, ſaid he, hearing of a Victory that his father had gain'd, is reported to be ſad at the news, as fearing that there would be nothing left for him to gain: but my ſon *Alexander* is afflicted at my loſs, as fearing there will be nothing left for him to loſe.

Zuin. Theat. vol. 10. l.5.p.2482. 12. *Cæſar Borgia*, Duke of *Valentinois*, when he had loſt at Dice many thouſand Crowns at one ſitting, Well, ſaid he, the ſins of the *Germans* have paid for all this: for the money was of that Tribute which his father Pope *Alexander* the ſixth had collected out of *Germany* for the ſale of Pardons and Indulgences.

Zuin. Theat. vol. 10. l.5.p.2482. 13. *Ludovicus Meduarotius*, a Cardinal of *Padua*, and Patriarch of *Aquileia*, is ſaid to have carried away the ſumm of twenty five thouſand Crowns from *Alphonſus*, King of *Arragon* and *Naples*, which it is certain he wan of him in one day while he played with him at Dice.

CHAP. XX.

Of the overſights of ſome Perſons of great abilities: and their imprudence in their ſpeeches, or affairs.

IT is obſerved of thoſe Chickens that are hatch'd by the warmth of the Ovens in the City of grand *Cairo*, that there is none of them but hath ſome blemiſh or other, ſomething redundant, or ſomething that is defective: and the ſame obſervation is made of the greateſt wits, *Nullum magnum ingenium ſine mixturâ dementiæ*, ſomething of madneſs or folly is ſtill found in the moſt accompliſh'd amongſt men; *Tanquam nævi in candido pectore*, few breaſts are ſo white but there are certain Moles to be ſeen upon them: and thoſe that have been moſt exerciſed and practiſed in affairs, have had ſome ſuch aberrations, wherein it ſhould ſeem that all their prudence had forſaken them.

1. *Enguerrand* of *Marigny*, was a man of great abilities, and having governed the *Finances* under *Philip* the fair; afterwards ſeeing himſelf perſecuted by *Charles* of *Valois*, by an inexcuſable temerity threw away his life: For *Charles* ſharply asking of him an account of the Treaſures of the deceaſed King, he freely anſwered, It is to you, Sir, I have given a good part of them, and the reſt hath been employed in the Kings affairs. Whereupon the Prince giving him the lie, the other took the unſeaſonable boldneſs to reply, By God, Sir, it is you your ſelf; this inſolency ſent him to the Gallows at *Mountfaucon*, which he had cauſed to be built in his greateſt authority. *Cauſ. Treatiſe of the Paſſions, p.118, 119.*

2. At Sir *Henry Wotton*'s firſt going Embaſſadour into *Italy*, as he paſſed through *Germany* he ſtayed ſome daies at *Auguſta*, where having been in his former Travels well known by many of the beſt note for learning and ingenuity, with whom he paſſing an evening in merriment, was requeſted by *Chriſtopher Flecamore* to write ſome ſentence in his *Albo* (a Book of white paper) which for that purpoſe many of the *German* Gentry uſually carry about them: Sir *Henry* conſenting to the motion, took an occaſion from ſome accidental diſcourſe of the preſent company, to write a pleaſant definition of an Embaſſador in theſe words, *Legatus eſt vir bonus, peregrè miſſus, ad mentiendum Reipublicæ cauſa*, which Sir *Henry* could have been contented ſhould have been thus Engliſhed; An Embaſſadour is an honeſt man ſent to lie abroad for the good of his Country: but the word for lie (being the hinge upon which the conceit ſhould turn) was not ſo expreſſed in Latin, as would admit of ſo fair a conſtruction as Sir *Henry* thought of in Engliſh. Yet as it was it ſlept quietly among other ſentences in this *Albo* almoſt eight years, till by accident it fell into the hands of *Gaſper Schioppius*, a Romaniſt, a man of a reſtleſs ſpirit and malicious Pen, who with Books againſt King *James*, Prints this as a principle of that Religion, profeſſed by the King and his Embaſſadour Sir *Henry Wotton*, then at *Venice*; and in *Venice* it was preſently after written in ſeveral glaſs windows, and ſpitefully declared to be Sir *Henry Wotton*'s. *Iz. walton's life of Sir Henry Wotton, p. 45, 46.*

This

This coming to the knowledge of King *James*, he apprehended it to be ſuch an over-ſight, ſuch a weakneſs or worſe in Sir *Henry*, as cauſed the King to expreſs much wrath againſt him; and this cauſed Sir *Henry* to write two Apologies, one to *Velſerus* (one of the chiefs of *Auguſta*) in the univerſal language; and another to King *James*, which was ſo ingenuous, clear, and ſo choicely eloquent, that His Majeſty at the receipt thereof, ſaid, Sir *Henry Wotton* had commuted ſufficiently for a greater offence.

Fitz-Herb. of Relig. and Policy, par. 1. c. 3. p. 25, 26.

3. *Lewis* the eleventh King of *France*, one of the moſt Politick Princes that *France* ever had, being at Wars with his own brother *Charles*, Duke of *Normandy*; *Francis*, Duke of *Britanny*; and *Charles*, Duke of *Burgundy*, and deſiring greatly to ſeparate the laſt from the other two, that he might the better be revenged on them, ſolicited him by his Embaſſadours to come to conference with him, which the Duke yielded unto, ſo that the meeting might be in a Town of his own, in the Frontiers of *Flanders* and *France*, for his better ſecurity, wherewith the King was well contented. The meeting therefore being appointed at *Peronne*, whither the Duke was come with his Army, and ſafe-conduct ſent to the King by a Letter of the Dukes own hand; the King went thither without any forces or guard, to ſhew the confidence he had in the Duke, to oblige him the more, and to gain his good will: But the Duke ſeeing now his enemy in his power, and underſtanding at the ſame time that *Leige* ws revolted from him, by the ſolicitation of certain Embaſſadours of the King, took him priſoner, and would not releaſe him until he had recovered the Town of *Leige*, whither he forced him to accompany him, with no ſmall danger of his Perſon; and in the end having made him grant to ſome hard conditions in favour of his Confederates (againſt whom the King had eſpecially plotted that Conference and Treaty) he releaſed him. Now who ſees not how groſsly this Politician erred, wherein it might be preſumed that a man of any experience could not have been deceived: Firſt that having employ'd his Agents to ſtir up the Town of *Leige* againſt the Duke, he did not countermand it, when he reſolved to put himſelf into his hands; and then that he would upon any ſecurity or ſafe-conduct put himſelf to the courteſie and mercy of his enemy, without urgent and inevitable neceſſity.

Fullers Worthies, p. 355. Gloceſterſh.

4. *Thomas Ruthal* was by King *Henry* the ſeventh, for his great abilities, preferred to be Biſhop of *Durham*; King *Henry* the eighth made him of his Privy Council, notwithſtanding the hatred which Cardinal *Woolſey* bare unto him. It happened that King *Henry* employed him as a Politick perſon to draw up a Breviate of the State of the Land, which he did, and got it fairly tranſcribed: but it fell out that inſtead thereof, he (deceived with the likeneſs of the cover and binding) Preſented the King with a Book containing the Inventory of his own Eſtate, amounting to an invidious and almoſt an incredible ſumm of one hundred thouſand pounds. *Woolſey* glad of this miſtake, told the King he knew where a maſs of money was, in caſe he needed it. This broke *Ruthals* heart, who had paid the third part of the coſt of making the Bridge of *Newcaſtle* over *Tyne*, and intended many more Benefactions, had not death on this unexpected occaſion ſurprized him, *Anno Dom.* 1523.

Howells Epiſtles vol. 1. §. 3. Ep. 36. p. 98

5. The Duke of *Oſſuna*, a little man but of great fame and fortune, was revoked from being Vice-Roy of *Naples* (the beſt employment the King of *Spain* hath for a ſubject) upon ſome diſguſt, and being come to this Court, where he was brought to give an account of his Government, being troubled with the Gout, he carried his ſword in his hand inſtead of his ſtaff: the King miſliking the manner of his poſture, turned his back to him, and ſo went away. Thereupon he was over-heard to mutter, *Eſto es para ſervir muchachos*, This it is to ſerve Boyes. This coming to the Kings ear, he was apprehended, and committed Priſoner to a Monaſtery not far off, where he continued ſome years, until his Beard came to his girdle; then growing very ill, he was permitted to come to his houſe in *Madrid*, being carried in a bed upon mens ſhoulders, where he died about the year 1622.

Lord Remy his Civill Conſiderat. c. 65. p. 167.

6. When Pope *Julius* the ſecond, attempted to deliver *Italy* from the *Ultra Montani*, he ſent an *Italian* Embaſſadour to the King of *England*, to perſwade him to take Arms in his behalf againſt the King of *France*: and the Embaſſadour having delivered all that he had in charge to ſay, anſwer was given in the behalf of the King, That he was moſt ready and willing to defend the Pope, but that an Army was not ſo ſoon to be made ready: for that the *Engliſh*, by reaſon of their long Peace, had in a manner loſt the uſe of Arms. And becauſe they were to go againſt a King, who was no leſs mighty and puiſſant, than warlike, as was the King of *France*, there ought to be a time to make neceſſary proviſion for a War of ſo great importance. The Embaſſador preſently to no purpoſe or reaſon added theſe words, *Anchio hodetto piu volte queſto medeſimo à ſua ſanctita*, which is to ſay, And I have oftentimes ſaid the ſame to his Holineſs: theſe words which ſhewed the will of the Embaſſadour to be different from that of his Prince, gave great doubt and ſuſpicion to the Kings Council, and they began to doubt that the Embaſſadour was rather inclined to favour the King of *France* than the Pope his Maſter; and ſetting ſecret Spies about him to obſerve his behaviour, it was perceived that by night he ſpake ſecretly with the *French* Embaſſadour, by which means he was undone; and if he had fallen into the hands of the Pope, he had peradventure put him to death. However by his imprudent anſwer, he both wronged himſelf, and was the occaſion that the King of *England* was conſtrained to begin the War ſooner than he would, who in deferring the ſuccours had poſſibly accorded the controverſie betwixt the Pope and the *French* King.

Lord Remy his Civill conſid. c. 64. p. 165.

7. *Demaratus*, which ſhould have ſucceeded in the Kingdom of *Sparta*, was deprived thereof by *Ariſton* his father, for one only imprudent word uttered without conſideration in the Senate. Which was, that news being brought unto him that he had a ſon born, he counted upon his fingers how long his Wife had been with him, and ſeeing that there were no more than ſeven Months, and that uſually women are delivered at nine, he ſaid, It is not poſſible that he ſhould be my ſon; theſe words turned to the great damage of *Demaratus*: for after the death of *Ariſton* his father, the *Spartans* refuſed to give him the Kingdom, becauſe the *Ephori* bare record that *Ariſton* had ſaid that it was not poſſible that *Demaratus*, born at the end of ſeven Months, ſhould be his ſon, and that he had bound it with an Oath.

8. *Renzo*

Lord Kemy Civil consider. c.65.p.168.

8. *Renzo de Ceri* (a most honourable Captain in his time) was in the pay and service of *Lawrence de Medici*, against *Francis Maria*, Duke of *Urbin*. This Captain was advertised that certain *Spanish* Captains had plotted a Treason to deliver the Duke of *Urbin* into the hands of the Duke of *Florence*: wherefore the said *Renzo*, talking with a Drum, demanded of him in jest and laughing (but with great inconsideration) When will these *Spaniards* deliver your Duke Prisoner? The Drum made no answer, but being returned to the Camp he reported to his Duke the words which *Renzo* had used to him, without any necessity or reason: wherefore the Duke of *Urbin* having engraven them in his heart, stood upon his guard, and marked the behaviour of the *Spanish* Captains. In the end, through certain Letters and writings, found amongst their Baggage, the truth appeared, and the Conspirators against Duke *Francis* were known, who were committed to Prison, and convict of Treason. Thus *Renzo* was the cause why the Treason took no effect, the Captains were dispatched, and that *Lawrence* his Master made not so soon an end of the Wars, as otherwise he might probably have done.

Bish. Cowp. Serm. p. 56. Chetwinds hist. collect. cen.2.p.42.

9. Famous was the Contention between *Chrysostom* on the one part, and *Theophilus*, *Cyril*, and *Epiphanius* on the other about the burning or not burning of *Origens* Books, all good and great men, yet they grew so hot, that because *Chrysostom* would not consent to the burning, *Theophilus* and *Cyril* would hardly acknowledge him a lawful Bishop, and *Epiphanius* in bitter chiding fell to such choler, as he said, he hoped he should not die a Bishop. To whom *Chrysostom* answered as eagerly again, That he trusted he should never return alive into his own Country of *Cyprus*: which chiding words were not so bitter in sound as afterwards they proved true indeed: For both *Epiphanius* died before he gat home to *Cyprus*; and *Chrysostom* being put out of his Bishoprick, ended his life in banishment.

CHAP. XXI.

Of the dangerous and destructive curiosity of some men.

Melch. Ad. vit. Germ. Med.p.133.

Vesalius was busied in the dissection of the body of a Person of Quality, meaning to find out the root of that distemper, which was supposed to have given him his death, when to his grief he found that which he looked not for: The heart panted, and there appeared other convincing signs, that the unfortunate Noble-man might have lived, had not he been so unseasonably Butchered: this cost the Anatomist much trouble and disgrace; and it hath fallen out with many others in the like manner, who while they have been gratifying their curiosity, have occasioned irreparable injuries to themselves or others.

Schot. Phys. curios. l. 1. c.36.p.177. Heyw. hier. l. 7. p.480.

1. *Cornelius Agrippa* living in *Lorrain*, had a young man who Tabled with him, one day being to go abroad he left the Keys of his Study with his Wife, but with great charge to keep them safe, and trust them to no man. The youth over-curious of Novelty, never ceased to importune the woman till she had lent him the Key to take view of his Library: he entred it, and light upon a Book of Conjurations, wherein reading, he straight hears a great bouncing at the door; but not minding that, he reads on: the knocking grew greater and louder: but he making no answer, the Devil breaks open the door and enters, enquires what he commands him to have done, or why he was called: the youth amazed, and through extreme fear not able to answer, the Devil seises upon him, and wriths his neck in sunder. *Agrippa* returns and finds the young man dead, and the Devils insulting over the Corpse, he retires to his Art and calls his Devil to an account of what had been done, who told him all that had passed: then he commanded the Homicide to enter the body, and walk with him into the Market-place, where the Students were frequent; and after two or three turns there, to forsake the body; he did so, the body falls down dead before the Scholars: all judge the reason of it, some sudden fit of an Apoplexy, but the marks about his neck and jaws rendred it somewhat suspicious; *Agrippa* concealed this story in *Lorrain*: but being banished thence, he afterwards feared not to publish it in *Lorrain*.

Delrio disq. magic. l. 2. Qu.29.§.1. p. 356.

Heyl. Cosmo. p. 790. Speeds hist. p. 232. Chetwinds hist. collect. cent. 7. p. 181. Herodian. l.4. p. 236, 237.

2. The Emperour *Carracalla* had a curiosity to know the name of him who was most like to succeed him, and employed one *Maternianus* to enquire amongst the Magicians of the Empire, by whom accordingly he was advertised, that *Macrinus* was to be the man: the Letters being brought unto *Carracalla* as he was in his Charriot, were by him delivered with the rest of his Pacquets to the hands of *Macrinus* (who was Captain of his Guard, and by his office to attend upon the person of the Emperour) that he might open them, and signifie unto him the contents thereof at his better leisure. *Macrinus* finding by these the danger in which he stood, resolved to strike the first blow, and to that end entrusted *Martialis* one of his Centurions with the Execution, by whom the Emperour was slain at *Edessa* as he was going to make water.

Fitz-Herb. of Relig. and Policy, par. 1.c.36. p.449,450.

3. *Natholicus*, King of *Scotland*, sent a great favorite of his to enquire of a famous Witch, what should be the success of a War which he had in hand, and other things concerning his person and estate, to whom she answered That *Natholicus* should not live long, and that he should be killed by one of his own servants; and being further urged to tell by whom? She said, that the Messenger himself should kill him; who, though he departed from her with great disdain, and reviled her, protesting that first he would suffer ten thousand deaths: yet thinking better upon the matter in his return, and imagining that the King might come to know of the Witches answer by some means or other, and hold him ever after suspected, or perhaps make him away, resolved to kill him, which he presently after performed: Thus was that Prince punished for his wicked curiosity, in seeking by such unlawful means to know the secret determinations of God.

Mr. Boyles Exp. Phil. Essay p. 4. Kornman.de mirac.mort. l. 6. c. 36. p. 18.

4. Such was the fatally venturous curiosity of the elder *Pliny*, that as the younger relates, he could not be deterred by the formidableness of the destructive flames vomited by *Vesuvius*, from endeavouring by their light to read the nature

ture of ſuch *Vulcanian* Hills: but in ſpight of all the diſſwaſions of his friends, and the affrighting eruptions of that hideous place, he reſolved that flaming wonder ſhould rather kill him than eſcape him; and thereupon approached ſo near that he loſt his life to ſatisfie his curioſity, and fell (if I may ſo ſpeak) a Martyr to *Phyſiologie*.

5. *Alipius* the intimate friend of St. *Auguſtine* went to *Rome* to improve himſelf in the ſtudy of the Law, and one day was unwillingly drawn to accompany them to a ſword-Play. Though, ſaith he, you may compel my body, yet my eyes and mind you can lay no force upon. And therefore when he came to the Theatre, he ſat with his eyes cloſed: but hearing a mighty ſhout of the people, overcome with curioſity, and truſting to himſelf that he was able both to ſee and deſpiſe whatſoever it ſhould be, he opened his eyes and ſaw the blood that was drawn, drinking up with the ſight the ſame immanity wherewith it was ſhed and beheld by others: ſo that falling into a preſent delight and approbation of that bloody pleaſure, he not only returned thither often himſelf, but drew others to the ſame place upon the like occaſion.

Zuin. Theat. vol. 1. l. 3. p. 231, 232. Auguſtin. Retract. l. 6. c. 8. p. 73.

6. *Nero* the Emperour, about the ſixty ſixth year of Chriſt, poſſeſſed at once with a mad ſpirit of cruelty, and I know not what kind of fooliſh curioſity, that he might have the lively repreſentation of the burning of *Troy*, cauſed a great part of the City of *Rome* to be ſet on fire; and afterwards to conceal himſelf from being thought the author of ſo great a villany, by an unparalleled ſlander, he caſt the guilt of ſo horrid a fact upon the Chriſtians: whereupon an innumerable company of thoſe Innocents were accuſed, and put to death, with variety of moſt cruel tortures.

Gaulter. tab. Chron. p. 17.

7. In the Land of *Tranſiane* there was a Prince tributary to the King of *Pegu*, and his near Kinſman named *Alfonge*, who married a ſiſter of the Prince of *Tazatay*, her name was *Abelara*, one of the greateſt beauties in the Eaſtern parts: they lived a ſweet and happy life with intire affection; and for their greater felicity they had two Twin ſons, who in their under-growth diſcovered ſomething of great and lofty, and appeared ſingularly hopeful for the future. Theſe Infants having attained their ten years, loved ſo cordially they could not live aſunder, and the ones deſire ſtill met with the others conſent in all things: but the Devil, the enemy of concord, inſpires a curioſity into the minds of the father and mother to know their fates: and to their grief they were told the time ſhould come when theſe two Brothers that now loved ſo fondly, ſhould cut one anothers throats, which much aſtoniſhed the poor Princes, and filled them with fearful apprehenſions. The two Princes being come to their fifteen years, one ſaid to the other, Brother, it muſt needs be you that muſt murther me, for I will ſooner die a hundred deaths than do you the leaſt imaginable harm. The other replied, Believe it not, good brother, I deſire you, for you are as dear and dearer to me than my ſelf. But the father to prevent the misfortune, reſolved to ſeparate them, whereupon they grew ſo troubled and melancholy, that he was conſtrained to protract his deſign till an occaſion happened that invited all three, the father and two ſons to a War betwixt the Kings of *Narſinga* and *Pegu*, upon title of Territories: but by the mediation of *Bramins* a peace was concluded, upon condition theſe two young Princes ſhould eſpouſe the two daughters of the King of *Narſinga*, and that the King of *Pegu*, on him that married the elder, ſhould confer all the Countries he took in the laſt War, with the Kingdom of *Martaban*: and the other brother, beſides the Kingdom of *Tazatay*, ſhould have that of *Verma*; the Nuptials conſummated, each departed to his Territory; Lands ſpaciouſly divided. Now it fell out that the King of *Tazatay* was engaged in a ſharp War with the King of *Mandranella*, and ſent to the two brother Princes for aid: who both haſtened (unknown to each other) with great ſtrength to his aſſiſtance. He from *Verma* came ſecretly to Town to viſit a Lady (once their ancient Miſtreſs) and the other brother being on the ſame deſign, they met at the Ladies gate by night, not knowing one another, where furious with jealouſie, after ſome words, they drew and killed each other. One of them dying, gave humble thanks to God that he had prevented the direful Deſtiny of his Horoſcope, not being the Aſſaſine of his brother as 'twas prejudicated: hereupon the other finding him by his voice and diſcourſe, drawing near his end himſelf, crept to him, and embraced him with tears and lamentations, and ſo both dolefully ended their daies together. The father being advertiſed of it, ſeeing his white hairs led by his own fault to ſo hard fortune, over-born with grief and deſpair, came and ſlew himſelf upon the bodies of his ſons; and with the grief and tears of all the people, were buried all three in one Monument: which ſhews us the danger of too great curioſity.

Vicent le Blanc's Travels, tom. 1. c. 32. p. 145.

CHAP. XXII.

Of the Ignorance of the Ancients, and others.

THere never was, nor is there ever like to be (in this World) a beauty of that abſolute compleatneſs and perfection, but there was ſome Mole to be diſcerned upon it; or at leaſt ſome ſuch thing as might have been wiſhed away. It is not therefore the deſign of this Chapter to uncover the nakedneſs of our Fathers, ſo as to expoſe it to the petulancy of any, but rather to congratulate thoſe further acceſſions of light and improvements in knowledge, which theſe latter Ages have attained unto, and to celebrate the wiſdom and goodneſs of the great Creator, who hath not been ſo liberal in his impartments to our Progenitours, but that he hath reſerved ſomething wherewith to gratifie the modeſt inquiries, and induſtrious reſearches of after-times.

1. That there were any ſuch men as Antipodes, was in former times reckoned a matter ſo ridiculous and impoſſible, that *Boniface*, Archbiſhop of *Mentz*, happening to ſee a Tractate written by *Virglius*, Biſhop of *Saltzburg*, touching the Antipodes, not knowing what damnable Doctrine might be couched under that ſtrange name, made complaint firſt to the Duke of *Bohemia*,

Heyl. Coſm. p. 24. Herb. Trav. l. 1. p. 6. Hak. Apol. l. 3. c. 8. p. 248, 249. Purch. Pilg. tom. 1. l. 8. c. 1. p. 895.

hemia, and afterwards to Pope *Zachary*, *Anno* 745. by whom the poor Bishop (unfortunate only in being Learned in such a time of ignorance) was condemned of Heresie. Even S. *Austin* and *Lactantius*, and some other of the ancient Writers, condemn this point of the Antipodes for an incredible ridiculous fable; and venerable *Bede* esteemed it for no better.

Hak. Apol. l.3.c.8.§.3. p.255. 2. The famous King *Ethelbert* had this Epitaph set upon him, which in those daies passed with applause,

Rex Ethelbertus hic clauditur in Polyandro,
Fana pians certus Christo meat absque Meandro.

King Ethelbert *lies here*
Clos'd in this Polyander:
For building Churches sure he goes
To Christ without Meander.

Full. Eccles. hist. in his præf. to the second book, p.47. 3. And how low Learning ran in our Land amongst the native Nobility, some two hundred years since, in the Reign of King *Henry* the sixth, too plainly appears by the Motto on the sword of the Martial, Earl of *Shrewsbury*, which was, *Sum Talboti, pro occidere in imicos meos*, the best Latin that Lord, and perchance his Chaplains too (in that Age) could afford.

Hak. Apol. l.3.c.7.§.2. p.236. 4. *Rhemigius*, an Interpreter of St. *Paul*'s Epistles, Commenting upon these words, *A vobis diffamatus est sermo*, tells us that *diffamatus* was somewhat improperly put for *divulgatus*: St. *Paul* being not very solicitous of the propriety of words. Whereupon *Ludovicus Vives* demands, What shall we say to these Masters in *Israel*, who know not that St. *Paul* wrote not in Latin but in Greek?

Hak. Apol. l.3.c.7.§.2. p.236. 5. It appears by the rescript of Pope *Zacchary* to *Boniface* a *German* Bishop, that a Priest in those parts baptized in this form, *Baptizo te in nomine patria & filia & spiritua sancta*. And by *Erasmus*, that some Divines in his time, would prove that Hereticks were to be put to death, because the Apostle saith, *Hæreticum hominem devita*, which it seems they understood as if he had said, *De vitâ tolle*.

Hak. Apol. l.3.c.7.§.2. p.236. 6. *Du Pratt*, a Bishop and Chancellour of *France*, having received a Letter from *Henry* the eighth, King of *England*, to King *Francis* the first of *France*, wherein, amongst other things, he wrote *Mitto tibi duodecem Molossos*, I send you twelve Mastiff Doggs: the Chancellour taking *Molossos* to signifie Mules, made a Journey on purpose to Court to beg them of the King, who wondring at such a Present to be sent him from *England*, demanded the sight of the Letter, and smiling thereat, the Chancellour finding himself deceived, told him that he mistook *Molossos* for *Muletos*, and so hoping to mend the matter made it worse.

Hak. Apol. l.3.c.8.§.1. p.247. 7. The ignorance of former Ages was so gross in the point of Geography, that what time Pope *Clement* the sixth, had elected *Lewis* of *Spain* to be the Prince of the Fortunate Islands, and for his aid and assistance therein had Mustered Souldiers in *France* and *Italy*; our Country-men were verily perswaded that he was chosen Prince of *Britain*, as one of the Fortunate Islands. And our very Leiger Embassadours there with the Pope, were so deeply settled in this opinion, that forthwith they with-drew themselves from *Rome*, and hasted with all speed into *England*, there to certifie their friends and Country-men of the matter.

Hak. Apol. l.3.c.8.§.1. p.248. 8. The head of *Nilus* was to the Ancients utterly unknown, as witnesseth *Herodotus*, *Strabo*, and *Diodorus Siculus*, to which *Ovid* alludes,

Nilus in extremum fugit perterritus orbem,
Occuluitque caput quod adhuc latet.———

Nile *fled for fear to the Worlds utmost bound,*
And hid his head which cannot yet be found.

But, saith *Pererius* upon *Genesis*, as many other things are found out unknown to the Ancients, so likewise amongst others, the head-spring of *Nilus*; and that in vast Marishes, near the Mountain of the Moon, not far from the famous Promontory of *Good Hope*, where is the utmost bound of the Continent, according to the Latitude of the Globe of the earth Southward.

Hak. Apol. l.3.c.8.§.1. p.248. Joseph. against Apion. l.1. p.768. 9. It is very observable and indeed admirable, that neither *Herodotus* nor *Thucydides*, nor any other Greek Author contemporary with them, have so much as mentioned the *Romans*, though then growing up to a dreadful power, and being both *Europeans*. And for the *Gauls* and *Spaniards*, the *Grecians*, as witnesseth *Budæus* (in his Book *De Asse*) were so utterly ignorant of them, that *Ephorus*, one of the most accurate Writers took *Spain*, which he calls *Iberia*, to be a City, though the Cosmographers make the circuit of it to contain above 1136 *French* Miles.

Herb. Trav. l.3. p.343. 10. The Ancients held, that under the middle or burning *Zone*, by reason of excessive heat, the earth was altogether uninhabitable: but it is now made evident by experience, that there is as healthful, temperate and pleasant dwelling as any where in the World, as appears by the relations of *Benzo*, *Acosta*, *Herbert*, and others.

Hak. Apol. l.3.c.8.§.1. p.249. 11. They were also altogether ignorant of the New World, which is known to us by the name of *America*, or the *West Indies*, till such time as it was discovered by *Christopher Columbus*, a *Genoan*, *Anno* 1492.

Hak. Apol. l.3.c.7.§.2. p.237. 12. Arch-Bishop *Parker* (in his *Antiquitates Britannicæ*) makes relation of a *French* Bishop, who being to take his Oath to the Arch-bishop of *Canterbury*, and finding the word *Metropoliticæ* therein, being not able to pronounce it, he passed it over with, *Soit pour dict*, Let it be as spoken. And others of the Clergy, when they had most grosly broken *Priscians* head, being taken in the fact, their common defence was those words of St. *Gregory*, *Non debent verba cœlestis oraculi, subesse regulis Donati*, The words of the Heavenly Oracles ought not to be subject to the Rules of *Donatus*.

Hak. Apol. in advert.3. p.5. 13. King *Alfred* in his Preface upon the Pastorals of St. *Gregory*, which he translated into *English*, saith, That when he came first to his Kingdom, he knew not one Priest on the South side of the River *Humber*, that understood his service in Latin, or that could translate an Epistle into *English*.

Cæl. Antiq. lect. l.7. c.28.p.326. 14. *Archelaus*, King of *Macedo* was so ignorant in the things of nature, [illegible] upon an Eclipse of the Sun, amazed with fear, he caused the Gates of the Palace to be shut up, and the hair of his son to be cut off, as he used in solemn mournings. A further survey of the ignorance of the Ancients may be taken from a re-collection of some of the instances of the newly discovered *Phænomena* (at least if we believe Mr. *Glanvile*) which are scattered, as he saith,

Glanvil. plus ultra. c.10.p.73, 74, 75.

faith, under the heads of the Arts and Instruments, which are as follow. In the Heavens, those of the Spots, and Dinettick motion of the Sun; the mountainous protuberances and shadows of the body of the Moon, about nineteen magnitudes more of fixed Stars; the *Lunulæ* of *Jupiter*; their mutual Eclipsing one another, and its turning round upon its own Axis; the ring about *Saturn*, and its shadow upon the body of that Star; the Phases of *Venus*; the increment and decrement of light amongst the Planets; the appearing and disappearing of fixed Stars; the altitude of Comets; and nature of the *Via Lactea*. In the Air, its spring; the more accurate History and nature of Winds and Meteors; the probable height of the Atmosphere have been added by the Lord *Bacon*, *Des Cartes*, Mr. *Boyle*, and others. In the earth, new Lands by *Columbus*, *Magellan*, and the rest of the discoverers; and in these new Plants, new Fruits, new Animals, new Minerals, and a kind of other world of Nature, from which this is supplyed with numerous conveniencies for life. In the Waters, the great motion of the Sea, unknown in elder times; and the particular Laws of flux and reflux in many places are discovered. The History of Bathes, augmented by *Savonarola*, *Baccius*, and *Blanchellus*. Of Metals, by *Agricola*; and the whole Subterranean World described by the universally Learned *Kircher*. The History of Plants much improved by *Mathiolus*, *Ruellius*, *Bauhinus*, and *Gerhard*, besides the late account of *English* Vegetables, published by Dr. *Merrett*, a worthy Member of the Royal Society; and another excellent *Virtuoso* of the same Assembly, Mr. *John Evelyn*, hath very considerably advanced the History of Fruit and Forest Trees, by his *Sylva* and *Pomona*, and greater things are expected from his preparations for *Elysium Britannicum*, a noble design now under his hands. The History of Animals hath been much enlarged by *Gesner*, *Rondeletius*, *Aldrovandus*, and more accurately enquired into by the Micographers, and the late Travellers, who have given us accounts of those more remote parts of the Earth, that have been less known to these; amongst whom the ingenious Author of the *Carribees* deserves to be mentioned as an instance. In our Bodies Natural History hath found a rich heap of Materials in the particulars of the *Venæ Lacteæ*; the *Vasa Lymphatica*; of the Valves and *Sinus* of the Veins; the several new passages and Glandules; the *Ductus Chyliferus*; the Origination of the Nerves; the Circulation of the Blood, and the rest.

Sandys in Ovid. Met. l. 7. p. 144.

15. Great men and Learned, saith *Pliny*, who know more in natural causes than others do, feared the extinction of the Stars, or some mischief to befall them in their Eclipses: *Pindarus* and *Stesichorus* were subject to this fear, attributing the failing of their lights to the power of Witch-

CHAP. XXIII.

Of the Sloathfulness and Idleness of some men.

IT is said of the Elder *Cato*, That he used to inflame the minds of his fellow Souldiers to the love of Industry, Labour and Vertue, with such kind of Memorials as this:

Si cum labore quippiam rectè geris,
Labor recedit, facta rectè permanent:
Quod si jocosè, nequiter quid egeris,
Abit voluptas; turpe factum permanet.

which because it pleased me in the reading, and may possibly do the like to some others, for the sake of the *English* Reader, I will adventure thus to translate,

When what is good, we do perform with pain:
The pains soon pass, the good deeds still remain.
When slothfully or basely ought is done,
Those base deeds stay, when all the pleasure's gone.

Indeed all the Ancient *Romans* were such haters of Idleness, that whereas *Agenotia*, which was to stir up to action; *Stimula*, which was to put on further; and *Strenua*, which was to make men Strenuous, were all three received as Goddesses to be worshipped in Temples within the City; they would not receive *Quies* or rest, as a Goddess in publick, but built a Temple for her in the *Lavicanian* way, which was without the City. And thither may those unprofitable Members of the Common-wealth go with their Sacrifices, who are like unto these that follow.

Camer. oper. subc. cent. 1. c. 15. p. 90.

1. *Altades*, the twelfth King of *Babylon*, an idle and slothful person, laid down these two as his Maxims, He is a vain and foolish man, who with continual labour and misery, makes War to the destruction of himself and others. His other was this, He is the most fool of all, that with toyl and labour heaps up Treasure, not for himself but his Posterity. From this idle Philosophy he collected two things, That no War was to be made, because of the labour; and a second, That we should enjoy the riches and glory, that was got by the sweat and miseries of others. Accordingly he framed his life, and spent his whole time amongst Whores and Catamites.

Camer. oper. subc. cent. 2. c. 32. p. 137.

2. There was, saith *Olaus Magnus*, a Stage-player, who was grown to an unreasonable corpulency; and well he might, for he could eat as much as ten men, and daily used so to do: one of the Kings of *Denmark* being informed of him, and that he lived a kind of idle life; that he might no longer be a publick grievance, and a devourer of that food which was only due to them that laboured in their employments, he caused him to be hanged up.

Camer. oper. subcis. cen. 2. c. 32. p. 137.

3. *Varia Servilius*, descended of a Pretorian Family, was remarkable for no other thing, save only his idleness, in which he grew old: insomuch as it was commonly said by such as passed by his house, *Varia hic situs est*, Here lies *Varia*, speaking of him as of a

Textor. Offic. l. 5. c. 47. p. 679.

person that was not only dead, but buryed.

Textor. Offic. l. 5. c. 47. p. 679. 4. *Domitianus* the Emperour, the son of *Vespatianus* and *Domicilla*, while he held the Empire, was so given up to sloth and idleness, that he spent most part of his time in pricking of flies to death with the point of a needle or bodkin: so that when once it was demanded of one who was come out from him, Who was with the Emperour? His answer was, *Ne musca quidem*, Not so much as a flie.

Textor. Offic. l. 5. c. 47. p. 679. 5. *Alexander*, the son of *Basilius Macedo*, was Emperour, when he was a young man about twenty years of age, at which time, and after he was so devoted to sloth and idleness, that laying aside the care of all matters of weight and Moment, he minded nothing else but Hunting, Horses, and Dogs, placing therein all his employment and delight.

Textor. Offic. l. 5. c. 47. p. 679. 6. *Romanus*, the Grandchild of *Romanus Lucapenus*, was a man the most slothful of all other men: he wholly resigned up himself to drinking of Wine, to idleness, and other pleasures: so that the care of the Empire was intrusted in the hands of *Josephus Bringa*, the Præfect, meerly upon the account of the extreme wretchlesness of the Emperour.

Textor. Offic. l. 5. c. 47. p. 679. 7. *Charles*, the son of *Ludovicus Carolinus*, King of *France*, when he succeeded his father in the Kingdom, was so noted for his singular sluggishness, that he was commonly called *Charles* the slothful: for he minded nothing that was serious, insomuch that he consumed and wasted away with meer idleness; and dyed young, leaving his Throne to be possessed by his son.

Herod. l. 5. Zuin. Theat. vol. 20. l. 1. p. 3639. 8. The *Thracians* accounted it the most honorable to be without any kind of employment: Husbandry and Tillage of the ground was looked upon by them as most contemptible; the gallantest way to procure them a livelihood, was (as they held) by the Wars, by Rapine, and Plunder.

Zuin. Theat. vol. 20. l. 1. p. 3639. 9. The *Sybarites* did throw out of their City, and banish from amongst them all such sorts of Artificers, and Handicrafts men as did make any noise, that so they might have full scope in the enjoyment of their rest and repose, and have no disturbance in the morning.

Zuin. Theat. vol. 20. l. 1. p. 3640. 10. The *Thespienses* esteemed it a great blemish to their Nobility to concern themselves in the study or practise of any Mechanical Art or Trade, yea they held themselves dishonoured to be busied in Agriculture it self: by this means, the people generally lived in extreme poverty.

Zuin. Theat. vol. 20. l. 1. p. 3640. 11. The *Messaliani*, a sort of Hereticks, and Enthusiasts, reject all bodily labour, indulging themselves in the greatest idleness and sloth that may be, expecting the coming of a certain Devil, whom they believe to be the Holy Ghost.

Camer. med. hist. cent. 1. c. 16. p. 94. 12. *Camerarius* relates a pleasant History from *Jodocus Damhoud* on this manner. As I was sitting, saith he, with some Senators of *Bruges*, before the gate of the Senate-house, a certain Beggar presented himself to us, who with sighs and tears, and lamentable gestures, expressed to us his miserable poverty, and asked our alms, saying withal, That he had about him a privy maim, and a secret mischief, which very shame restrained him from discovering to the eyes of men: We all pitying the case of the poor man, gave him each of us something, and he departed: one amongst us sent his servant after him, with command to enquire out of him, what his private infirmity might be, which he was so loth to discover? The servant overtook him, and desired of him that satisfaction; and having diligently viewed his Face, Breast, Arms, &c. and finding all his Limbs in good plight, I see nothing, said he, whereof you have any such reason to complain. Alas, said the Beegar, the disease that afflicts me is far different from what you conceive of, and is such as you cannot see. It is an evil that hath crept over my whole body, it is passed through the very veins and marrow of me, in such manner, that there is no one member of my body that is able to do any work: this disease is by some called Idleness and sloth. The servant hearing this, left him in anger, and returned to us with this account of him: which after we had well laugh'd at, we sent to make further enquiry after this beggar; but he had withdrawn himself.

CHAP. XXIV.

Of the blockish dullness and stupidity of some persons.

PLiny mentions a sort of Bears, and we also read it of certain Asses in *Tuscany*, that having fed upon Hemlock, they became so stupid that no sharp words of their Keeper, or others, would in the least work upon them: We shall find these heavy creatures out-acted in their dullness and insensibility by men, whose passions, senses and reason may seem to have been overwhelmed in them, beyond what could be expected (I was about to say) from the force and power of Poppy, or any Opiate whatsoever.

Diodor. Sic. rer. Antiq. l. 3. c. 3. p. 75. 1. *Agatharcides* speaks of a certain people in *Æthiopia*, who live without any kind of passion, they are not moved with the speech or sight of any such foreigners as sail thither, but looking backward they stand as if they were immovable, and without sense. If any strike them with a drawn sword they fly not, bearing all strokes and injuries whatsoever. No man is troubled at the wound or loss of another: so that they often see their Wives, Children, or other relations slain before their face, and yet express no sign either of anger or pity. In a word, they bear all sorts of evils with a quiet mind, only looking upon such as strike them, and at every stroke, a little moving of their heads.

Camer. oper. subcis. cen. 2. c. 89. p. 340. Zonar. Annal. to. 3. p. 122. 2. *Honorius* the Emperour being at *Ravenna*, when *Rome* was taken by *Alarick*, King of the *Goths*; he there received the news *Perditam Romam esse*, that *Rome* was lost: he understood it of a Cock of the Game he had which was called *Roma*; and exceedingly wondred that he was so soon dead, when he had sported pleasantly with him but a while before. Of so dull and stupid a temper was this Prince, retaining nothing at all of the vertue of his Father or Grandfather; and of the like disposition was *Arcadius* his Brother.

Knowles Turk. hist. p. 185, 186. 3. The *Turks* in the Reign of *Orchanes*, had passed over the *Hellespont*, and taken the Castle of *Zembenick*, by the *Greeks* called *Coiridocastron*, that is to say, the *Hogg Castle*; this was the first footing

footing the *Turks* ever had in *Europe*, and from whence to this day they could never be removed; but such was the great security, and stupidity of the proud *Greeks* at this time, that instead of arming to drive them out, as with ease they might; to extenuate the greatness of the loss, they commonly said there was but an Hogstie lost, alluding to the name of the Castle. This Castle gained, the *Turks* soon proceeded further to spoil the Country of *Chersonesus* as far as *Callipolis*; which pleasant City they took *Anno* 1358. where the madness and stupidity of the *Greeks* was again more than before to be wondred at; for the news of *Callipolis* being brought to *Constantinople*, the people there made small account thereof; but to extenuate the matter, when they had any talk of it, in jesting wise they commonly said, that the *Turks* had but taken from them a pottle of Wine.

Lipſ. monit. l. 2. c. 2. p. 145. Sueton. p. 225, 227. in Claudio. Lonic. Thea. p. 471.

4. *Messalina* was the Wife of the Emperour *Claudius*, whom she and his Freed-men governed as a little *Æthiope* uses to do an Elephant. The great stupidity of this Emperour will appear, by the impudent boldness, and prodigious licence she took in his life-time. Divers of the Nobility she caused to be slain, and more to be banished. And for lust I suppose there was not such a monster to be found for some ages before. Her adulteries were daily, and those not only in private, but in the very Palace, in the presence both of Ladies and their Husbands, as if she delighted in the infamy it self. In the night time she used to go disguised into the common stews, and there prostituted her self amongst the rest of those unhappy sacrifices, received her stipend, wearying her self, but not satisfying her lust. Once she thus flouted her Husband; There was one *Mnester* a Stage-player, with whom she was fallen in love; and him according to her modesty she courted. The man refused, whether out of reverence to the Emperour, or fear that he should not carry the defilement of his Bed with impunity; at which the Empress said laughing, What if my *Claudius* himself command you, will you then obey? This seemed incredible: but to her Husband she goes, perswades that Stock to send for *Mnester*, and command him to obey her in all things; from thenceforth the Player made no other denial. This is not all. There was in *Rome* one *Cajus Silius*, the most beautiful of all the *Roman* youth; him she enticed, enjoyed, and openly loved: as his reward, she made him Consul, and transferred the Riches and Ornaments of the Court to his House; so that he was now revered as the Prince; and yet not satisfied with this, she must have a new sawce to her languishing pleasure: she therefore openly marries him, while her Husband had retired to *Hostia*: the Nuptials were celebrated with all kind of pomp; the flower of both orders in *Rome* were invited; a great Feast was made, the genial bed prepared, and all usual solemnities performed; the Bride lay in the lap of her new marryed Husband, and treated him openly with all conjugal freedom: this is strange, her Husband being living, and also Emperour, but it was done, and had passed untaken notice of for him, but that his freed-men about him (fearing such novelties would tend to a change, and so hazzard their fortunes) excited him to revenge; at last therefore he gave order for his Wifes death; but with so little concern, and memory of what he had done, that he often asked his Servants why their Lady came not to Dinner, as if she had been still alive.

5. When *Valerianus*, the Emperour, was taken prisoner by *Sapores* the *Persian*; and by him made his footstool, as oft as he mounted his horse; His Son *Gallienus* succeeded him at *Rome*, who no way solicitous what became of his Father or the Empire, gave up himself to all manner of debauchery and voluptuousness; ever and anon saying to those that were about him, What have we for Dinner, what pleasures are prepared for us, what shall we have for Supper to morrow; what Plays, what Sports in the *Cirque*, what sword-fights, and what Scenick pastimes? So far was he dissolved by his luxury into stupidity and insensibleness, that when report was brought him of his Fathers death; his answer was, That he knew his Father was mortal. When he heard *Egypt* was revolted, What, said he jesting, can we not be without the flax of *Egypt*? When he was told that *Asia* was wasted, Can we not live, said he, without the delights of *Asia*? When news came that *Gallia* was lost, Cannot, said he, the state be safe without trabeated Cassocks? Thus in his loss from all the parts of the world, he jested, as if he were only deprived of that which furnished him with some inconsiderable trifle. So that in contempt of him, not only foraign Nations rent away the *Roman* Provinces; but also in divers parts of the world, so many aspired unto the Empire, that no less than thirty such pretenders are named, from the time of his Fathers, and his reign, to his death.

Pezel. Mell. hist. tom. 2. p. 231.

6. *Polydorus*, by the Comick Poets, is said to be a man of extraordinary dulness and stupidity of mind; and he had also a skin of that hardness, that a pin would not enter into it.

Ælian. var. hist. l. 13. c. 15. p. 369.

7. *Sivardus*, hearing of the death of his Father *Regnerus*, King of the *Danes*, and how he had been thrown amongst Serpents, to be poysoned and eaten up by them, at the command of *Hella*, King of the *Britains*; was so stupified with the grief he received thereat; that while he stood full of thoughts, leaning upon a Spear he held in his hand, the point of his Spear ran quite through his foot; and remained insensible of the wound he had received by it.

Zuin. Thea. vol. 1. l. 3. p. 224.

8. *Charles* the eighth, having conquered the Kingdom of *Naples*, was upon his return into *France*, when the *Venetians*, Pope *Alexander* the sixth, *Maximilian* the Emperour and *Lewis* Duke of *Millaine*, entred into a league with that silence, that *Philip*, the King of *France* his Embassadour then at *Venice*, though he was daily in the Court, and called to by the other Embassadours, yet could know nothing of it. The next day when the League was ingrossed, he was called into the Senate by the Duke; and when he understood the League, and the names of them that had entred into it, he was almost quite bereft of his understanding: the Duke told him, that the League was not made with purpose to war upon any, but to defend themselves if they were warred upon. Then *Philip* a little coming to himself, What then, said he, shall not my King return into *France*? Yes said the Duke, if he will return in a friendly manner, and we will assist him in all things. With this answer *Philip* departed out of the Senate; and being come into the Court-yard, he turned to a Secretary of the Senates, that had been with him all the while; And for the love of God, said he, tell

Zuin. Thea. vol. 1. l. 3. p. 225.

tell me over again all that the Duke said to me, for at this time I do not remember one word of it.

CHAP. XXV.

Of the treacherous and infirm Memories of some men, and what injuries have been done thereunto, through Age, diseases or other accidents.

THe Lynx is the sharpest sighted of all other beasts, yet it is also observed of him, that if he chance to look behind him, he forgets all that was before him, and his mind loses whatsoever it is that his eyes have ceased to see. There are some indeed whose forgetfulness may be imputed to the stupidity of their natures; but there are others also of extraordinary acuteness and ingenuity, who are so unhappy, as to be attended with a miserable frailty in their memory; and some very learned men have been so unfortuuate, as (through Age, disease, the vehement surprisal of some passion, or other accident) to have utterly lost all that their industry had gained.

Plin. nat. hist. l. 7. c. 24. p. 168. Solin. c. 7. p. 195. Sabell. Ex. l. 10. c. 9. p. 583.

1. *Pliny* tells of one, that with the stroke of a Stone, fell presently to forget his Letters only, in such manner as he could read no more, otherwise his memory served him well enough. Another, saith he, with a fall from the roof a very high house, lost the remembrance of his own Mother, his next Kinsfolks, Friends and Neighbours; and a third in a sickness of his, forgat his own servants: and upon the like occasion, *Messala Corvinus* the great Orator, forgat his own proper name, though he remembred other things well enough.

Schenck. Obser. Med. l. 1. Obs. 1. p. 68. Zuin. Thea. vol. 1. l. 1. p. 35.

2. *Franciscus Barbarus* (the friend of *Hermolaus*) in his old age lost all memory of his Greek learning, wherein before he was excellently skilled; and the same thing befel *Georgius Trapezuntius*, who in his extream age forgat all kind of Learning, both Greek and Latine.

Schenck. Obs. Med. l. 1. Obs. 2. p. 68.

3. *Apollonius* tells of *Artemidorus* the Grammarian, who having, as he walked, espied a Crocodile lying on the Sands, and perceiving him to move, was so smitten with the apprehension of fear, that he verily believed that his left Leg and Hand were already devoured by the Serpent, and utterly lost all the memory of his Learning.

Cæl. Antiq. lect. l. 13. c. 31. p. 616. Senec. Epist. 27. p.

4. *Seneca* writes of *Calvisius Sabinus* a rich man, that he had so slender a memory, that sometimes he forgat the name of *Ulysses*, at others that of *Achilles*, and so of *Priamus*, whose names yet he knew as well as we do those of our Schoolmasters; and yet this man was very ambitious of being thought to be a learned man.

Schenck. Obs. Med. l. 1. Obs. 3. p. 68.

5. *Bamba*, King of the *Goths*, by a draught of Poyson, given him by his successor *Heringius*, utterly lost the use of his memory.

Fulgos. Ex. l. 1. c. 6. Schenck. Obs. Med. l. 1. Obs. 4. p. 68.

6. In the reign of the Emperour *Frederick* the second, one *Germanus* a Clerke, having opened a vein, whereat he might lose some blood, together with it lost all memory of Learning; nor could he better tell how to write or read, than if he had never learnt either, but in the mean time he still retained all other things. A year together he continued in this Kind of oblivion, 'till (which is strange) being let blood again, at the same time of the year, in the same place, he was restored to his former knowledge of reading and writing.

Schenck. Obs. Med. l. 1. Obs. 8. p. 68.

7. A certain *Franciscan*, being recovered of a disease, was suddenly so deprived of his memory, that although he was an able Divine, yet he did not understand the first Elements, nor could he remember the names of those things which he daily used. Four months did he thus continue, and began to learn his Alphabet; but by the use of powerful medicines, he recovered all his former learning, in the next four months.

Zuin. Thea. vol. 1. l. 1. p. 36.

8. When *Curio* the Oratour, was to plead in the behalf of *Sex. Nævius*, and *Cicero* was to do the like for *Titinia Corta*; upon the sudden *Curio* forgat the whole cause, and said it was occasioned by the witchcraft and enchantments of *Titinia*. But the truth is, he had naturally so frail a memory, that sometimes propounding to insist upon three heads, he would either add a fourth, or have forgotten the third. And in his writings, usually he forgat what he had set down before.

Quenstedht Dialog. de Patr. vir. Illustr. p. 456.

9. *Hermogenes* was born in *Cilicia*, a Rhetorician of that account, that he may challenge the next place to *Aristotle*; he was scarce eighteen years old, when he wrote the Art of Rhetorick, which is yet extant. He was in great reputation for his learning, in the reign of *Marcus Aurelius*; but being arrived to the twenty fourth year of his age, he fell into an invincible and incurable stupidity of mind; so that he forgat all manner of learning: whereupon they used to say, by way of jest, *Hermogenes* was an old Man amongst Boyes, and a Boy amongst old men; he flourished *Anno Christi* 160.

Schenck. Obs. Med. l. 1. Obs. 8. p. 68.

10. *Antonius* of *Siena*, being newly recovered of a disease, did so perfectly forget all that he had before fixed in his memory, that he remembred not so much as the names of things: while he was at *Florence*, he believed he was at *Siena*; he knew not his friends from his enemies, but called them by other names; and therefore as a meer mad Man and Dotard, he was left to Nature. It was now twenty days since he was thus affected; when a looseness took him, wherein he voided blood, green choler and other things, and was thereby restored to his former memory, though he remembred nothing of what he had done in the mean time.

Sueton. l. 5. c. 39. p. 227. Zuin. Thea. vol. 1. l. 1. p. 36.

11. In *Claudius Cæsar*, there was nothing that men wondered more at, than his forgetfulness and inconsiderateness. When *Messalina* his Empress was slain by his command, as soon as he was sat down to Supper, he enquired of the Servitors, why their Lady did not come. And many of those whom he had put to death, the next day he invited into Council, and to play at Dice; and as if they made little haste, he sent messengers to reprove them for their sloth.

Johnst. nat. hist. Cl. 10. c. 9. p. 353.

12. *Thuanus* writes of *Theodore Beza*, that before he died, when his mind was grown feeble, he forgat things present; but what was printed in his memory afore-time, when he had his understanding, that he held, and it continued thus with him, during the two years wherein he languished.

So

Cæl. Antiq. lect. l. 20. c. 10. p. 933.

13. So ſtupid and ſo dull of memory was *Atticus* the Son of *Herod* the Sophiſt, that by no means he could be brought to retain the names of the firſt Elements, or letters in the Alphabet. His father to remedy this evil, procured twenty four boyes of like age with his ſon; and gave to each of them a ſirname from the ſeveral letters, that at leaſt by this means he might inſtruct the groſs capacity of his ſon.

Langii Polyanth. p. 811.

14. The Emperour *Antoninus Caracalla*, had ſo profited in learning and Philoſophy, that he was numbred amongſt the learned: and uſed to employ a great part of the day in philoſophical diſcourſes and diſputations. But afterwards he was ſeiſed upon with ſo great a forgetfulneſs of all ſorts of learning, as if he had never had the leaſt acquaintance with letters.

Zuin. Thea. vol. 1. l. 1. p. 36.

15. When *Theſeus* was about to ſail into *Creet*, with a purpoſe to encounter with the Minotaur there, his father commanded him all the way in his Voyage thither, to make uſe of black ſails; but in caſe he ſhould be victorious, in his return homewards, he ſhould then advance his white flags, as the ſure ſign of his being a Conquerour. *Theſeus* utterly forgot all that his Father had given him in charge: when therefore the careful old man ſtood almoſt continually upon the Rocks, in a longing expectation of his Sons arrival; at laſt he ſet his eye upon the ſhip, which he knew; but obſerving that the ſails of it were black, and concluding that his Son was periſhed in that his unfortunate enterprize, as one who was not able to ſurvive that which was once ſo dear and deſirable to him, he caſt himſelf headlong from the Rock into the Sea, and was there drowned.

Zuin. Thea. vol. 1. l. 1. p. 36.

16. *Conradus Lycoſthenes* in the year 1555. was ſuddenly taken with a dead Palſey on his right ſide, by which he loſt the uſe of his ſpeech; and though he retain'd his reaſon, yet his memory was quite gone for divers dayes. At laſt being reſtored to his wonted health, he lived ſeven years, with his memory as perfect and entire as ever.

CHAP. XXVI.

Of the abſurd and ſtrange follies of divers men.

SOme little deviations of any of the leſſer lights, would ſcarce be heeded by us, but ſhould the Sun make but one falſe ſtep, the eyes of almoſt all the world would be ſuddenly directed that way: thus the follies of mean perſons are lightly paſſed over; whereas the impertinences of Princes, and the dotages of great perſons, are as generally obſerved and cenſured, as thoſe fooliſh and ridiculous cuſtomes, wherewith whole Nations at once have been tainted and infected.

Hiſtory of the Caribby Iſlands, l. 2. c. 23. p. 337.

1. Amongſt the *Caribbians* aſſoon as the wife is delivered, the husband goes to bed to bemoan himſelf there, and act the part of the woman in that condition; but what is moſt troubleſome to the poor *Caribbian* who hath put himſelf into bed inſtead of his new delivered wife is, that they oblige him to a certain diet for ten or twelve dayes together, allowing him every day only a little piece of Caſſava, and a little water, wherein there had been boyled a little of that Root-bread; afterwards his allowance is a little increaſed, yet ſtill continued in that ſame diet; but he breaks the Caſſava, which is preſented to him, only in the middle, for the ſpace of about fourty dayes, leaving the extremities entire, which he hangs up in his Hut, to ſerve at the entertainment he afterwards intends to make for all his Friends: nay, after all this he abſtains, ſometimes for the ſpace of ten months, or a whole year, from ſeveral kinds of meat, as Lamantin, Tortoiſes, Swines-fleſh, Hens, Fiſh, and delicious things; being ſo pitifully ſimple, as to fear that thoſe things might prejudice the Child: at the expiration of the faſt, the ſhoulders of the poor Father, who hath a Child born, are ſcarified and opened with the tooth of an Agouty; and it is requiſite that the beſotted wretch ſhould not only ſuffer himſelf to be ſo ordered, but he muſt alſo endure it, without expreſſing the leaſt ſentiment of pain: Their perſwaſion is, that the more apparent the Fathers patience ſhall be in theſe trials, the more recommendable ſhall be the valour of his Son. But this noble blood muſt not be ſuffered to fall to the ground, ſince the effuſion thereof contributes ſo much to future courage; it is therefore carefully ſaved to rub the Childs face withal, out of an imagination, he will be the more generous.

Lipſ. Monit. l. 1. c. 3. p. 35.

2. The *Sinitæ* or the *Sinenſes*, have in their houſes little Images, which they worſhip as their gods; yet make they not ſo much of them, but in caſe any thing befall them contrary to their expectation, they will have them to ſuffer for it; ſo that after they have ſcourged them, they often caſt them out into the ſtreets; when ſoon after moved with repentance, they take them up again, adore them, ſeek to appeaſe them, and offer them Wine and Incenſe.

Clarks mir. c. 54. p. 216.

3. The King of *Catona* at his Coronation, ſwears that it ſhall not rain unſeaſonably, neither ſhall there be famine or peſtilence within his Dominions during his Reign.

Purch. Pil. vol. 2. p. 1539. Clarks mirr. c. 54. p. 216.

4. In *Sophala* in the *Eaſt Indies*, the King is called the Quiteve, and hath many that ſing his praiſes, when he goes abroad, calling him Lord of the Sun and Moon, King of the Land and Rivers, Conquerour of his enemies; in every thing great, great Witch, great Thief, great Lion, and all other names of greatneſs which they can invent, whether they ſignifie good or bad, they attribute to him.

Herodot. l. 7. p. 397. Lonic. Thea. p. 368. Clarks mir. c. 102. p. 473.

5. *Xexes*, having made a Bridge of Boats over the *Helleſpont*, for the tranſportation of his huge Army out of *Aſia* into *Europe*, there aroſe a great tempeſt which brake his Bridge in ſunder; wherewith he was ſo enraged, that he ſent a Chartel of defiance to the Sea, and commanded his Servants to give it three hundred ſtripes, and to throw fetters into it to bind it to its good behaviour; with hot Irons to burn ignominious brands in it; his Officers performing his commands were to ſay, O thou unruly water, thy Lord hath appointed thee this puniſhment, for that thou haſt wronged him that deſerved it not from thee; but whether thou wilt or not, he is reſolved to paſs over thee, nor ſhall any man hereafter ſacrifice unto thee, as being a deceitful and bitter River.

6. *C. Cali-*

Dio. Caſſi. l. 39. p. 397. & 405. Xiphil. in Caligul. p. 98. Sueton. l. 4. c. 55. p. 197.

6. *C. Caligula*, the *Roman* Emperour, had a Horſe called *Swift*, whom he invited to Supper with himſelf; he cauſed his provender to be ſet before him in Gold, he gave him Wine to drink in goblets of Gold; he ſwore by his health and fortune, he promiſed to make him Conſul, and had done ſo if the Horſe had lived; he did make him Prieſt, yea a Colleague with himſelf in the Supream Pontificate; his Stable was of Marble, his Manger of Ivory, his Caparisons and harneſs Purple, and a pendant Jewel of Precious Stones at his Poictrel; and he allowed him a Houſe, Family, Servants and Houſhold-ſtuff.

Herb. Trav. l. 2. p. 209. Clarks mir. c. 102. p. 474.

7. The Great Cham of *Tartary*, was wont when he had Dined, to cauſe his Trumpeters to ſound their Trumpets before his Palace Gate, thereby to give notice, and proclaim to all the Kings in the World, that now the Great Cham had Dined, they might all take leave to go to Dinner.

Plater. Obſ. l. 1. p. 42, 43.

8. I knew a Lady ſo over-curious and nice, that ſeeing Hogs and other creatures cut up and bowelled, tormented herſelf with the thought, that ſhe alſo carried about with her in her own body, ſuch ſtinking filth (as ſhe called it) incloſed. Upon which ſhe conceived ſuch an abhorrence, that ſhe hated her own body; ſaying, ſhe knew not what courſe to take to free herſelf from that uncleanneſs: and with this fancy ſhe was continually vexed; of which ſhe often ſeriouſly, and with great anxiety complained to me; and when I had much ado to forbear laughing, ſhe would be very angry.

Plater. Obſ. l. 1. p. 42.

9. The ſame Author mentions another Woman, that was exceedingly afflicted, and with tears complained to the Miniſter of the Pariſh, of the great trouble ſhe had; that whereas in the morning when ſhe roſe, ſhe put on her clothes; at night when ſhe went to bed, ſhe was conſtrained to put them off again.

Herodot. l. 7. p. 411.

10. *Pharnuches* was a great Commander of Horſe in the Army of *Xerxes*, which he deſigned againſt *Grecce*; who marching out of *Sardis* mounted upon a ſtately Horſe, a Dog ran betwixt the legs of his Horſe; the Horſe affrighted, reared up and threw *Pharnuches* out of his Saddle, with the bruiſe of which fall he ſpat blood. His Servants ſoon after the fall of their Maſter, dealt with the Horſe as they had received his orders to do, which was to lead him to the place where he had thrown his Lord, and there to cut off his legs and knees.

Herodo. l. 4. Zuin. Thea. vol. 2. l. 6. p. 430.

11. The *South*-wind had dryed up all the receptacles of water amongſt the *Pſilli*, a people in *Africk* (for that all their Country, which is within the *Syrtis*, is without Rivers) they therefore had a publick conference about it, where it was concluded, that an expedition ſhould be made by them againſt that Wind: when they came amongſt the Sands that are plentiful thereabouts, the ſame Wind blowing overwhelmed them all with the Sands, and ſo the *Naſamones* ſeiſed upon their Country.

Cauſ. Holy Court, tom. 1. l. 2. p. 38.

12. The *Moſſines* are a people who performed all the actions of moſt ſecrecy, in publick; yea even thoſe which are ordained for the neceſſities of nature, and treated the affairs of the Common-wealth in their Houſes.

Cauſ. Hol. Court, ibid.

13. The *Tibarenes*, as ſoon as their Wives were delivered, bound up their own heads with a Kerchief, lay down on their Beds, and made themſelves to be attended like women in Childbed. The poor Women, in the mean time were up and about the Houſe, endeavouring to make ready Baths for their Husbands, to dreſs and ſeaſon their viands, to tend and cheriſh them, as if they had born all the pain of feminine travel.

Cœl. Rhod. Antiq. l. 30. c. 4. p. 1390.

14. It is ſaid of the *Abderitæ*, after they had beheld the Tragedy of *Andromeda* and *Meduſa*, that they all even from the leaſt to the greateſt, became ſo frantick and fooliſh, that they ceaſed not to ſing, to clap their hands, to cry, to whiſtle through the ſtreets; and to have no diſcourſe nor thought of any thing but *Andromeda* and *Meduſa*.

Cauſ. Hol. Court, tom. 1. l. 3. p. 93.

15. Queen *Stratonica*, Wife of *Seleucus*, had not one hair upon her head; yet notwithſtanding gave ſix hundred Crowns to a Poet, who had celebrated her in his Verſe, and ſung that her hair had the tincture of the *Marygold*. I know not how this ſoothing flatterer meant it, but this Queen became very proud of it, which made her ſo much the more ridiculous.

Lonic. Thea. p. 370.

16. *Rudolphus*, King of the *Heruli*, warred with *Tado*, King of the *Lombards*; and when both Armies approached each other, *Rudolph* committed the whole to his Captains, he himſelf remained in his Tent in the mean time, and ſate jeſting at the Table. 'Tis true, he ſent one to the top of a Tree to behold the fortune of the day; but withall told him, if he brought him ill news, he would take his head from his ſhoulders. This Scout beheld the *Heruli* to run, but not daring to carry that news to the King, conſulted only his own ſafety; by which means the King and all that were with him were taken and ſlain.

Hakew. Apol. l. 4. c. 9. §. 5. p. 423.

17. *Nero*, the Emperour, was ſo luxuriouſly waſtful, and beyond all reaſon and meaſure, that he would not fiſh but with Nets of Gold, drawn with purple coloured Cords. It is ſaid he took delight to dig the Earth with a Golden Spade: and when there was queſtion about cutting the *Iſthmus* of *Corinth* (a deſign that had long troubled his brain) he went thither led on with muſical Violins, holding in his hand the Golden Spade, with which he began in the ſight of the whole world, to break the ground; a matter which ſeemed ridiculous to the wiſer ſort, living in that age.

Sueton. in Caligulâ, p. 177. Senec. de irâ, l. 1. c. 16. p. 299. Hakew. Apol. l. 4. c. 10. §. 1. p. 426.

18. *C. Caligula* preſented himſelf to be adored, ordained peculiar ſacrifices to himſelf; at nights in caſe the Moon ſhined out full and bright, he invited her to embracements and to lye with him; the day he would ſpend in private conference with *Jupiter Capitolinus*; ſometimes whiſpering, and laying his ear cloſe to the Statue of him, and ſometimes again talking aloud, as if he had been chiding. Nay being angry with Heaven becauſe his interludes were hindred by claps of Thunder, and his banquetting diſturbed with flaſhes of lightning, he challenged *Jupiter* to fight with him, and without ceaſing roared out that verſe of *Homer*.

Ζεῦ πάτερ ἤπις σεῖο ὐλοώτερ⊙ ἄλλ⊙.

None is, O Jove, more miſchievous than thou: or elſe that,

Ἦ μ' ἀνάειρ', ἢ ἐγώ σε.

Diſpatch thou me,
Or I will thee.

where-

whereupon *Seneca* inferrs what extreme folly was that to think that either *Jupiter* could not hurt him, or that he could hurt *Jupiter*.

Zuin. Theat. vol. 1. l. 2. p. 197.

19. The servants of the *Moscovites* (yea and their Wives too) do often complain of their Lords, that they are not well beaten by them, for they look upon it as a sign of their indignation and displeasure with them, if they are not frequently reproached and beaten by them.

Sabell. Ex. l. 4. c. 1. p. 179.

20. In the worship of *Hercules Lyndius*, it was the manner, that such as stood by him that embowelled the sacrifice, did curse the bowels, and wish heavy Imprecations upon them.

Ælian. var. hist. l 8. c. 4. p. 215, 216.

21. *Poliarchus*, the *Athenian*, was arrived at that height of Luxury and Folly, that if any of his Dogs, or Cocks that he loved, chanced to die, he made publick Funerals for them, invited his friends, and buried them with great sumptuousness: erecting Pillars upon their Monuments, upon which also he caused their Epitaphs to be engraven.

CHAP. XXVII.

Of such as have been at vast Expences about unprofitable Attempts; and where-from they have been enforced to desist, or whereof they have had small or no benefit.

THere is scarce any thing of that difficulty, but some one or other have had the confidence to undertake it; and there have been some men of that nature, as to desire nothing more than to effect that which others have looked upon as altogether impossible. Some of these costly designs have been given over as suddenly, as they were rashly adventured upon, and others made to miscarry by some accident or other.

Or. el. Epit. fol. 55. Camer. oper. subc. cent. 1. c. 81. p. 374.

1. In the Province of *Northgoia*, a part of *Bavaria*, the Emperour *Charles* the great, caused a Ditch to be begun, which should have been in length two thousand paces, and in breadth three hundred, whereby through the help of the Rivers *Regnitz* and *Altmul*, he meant to have made a passage for Boats from the *Danubius* into the River of *Rhine*, which begun-work was hindred by continual rains, and the Marishness of the Grounds.

Herod. l. 2. p. 137. Sandys Relat. l. 2. p. 128, 129. Heyl. Cosm. l. 4. p. 923. Bellon. Lithgows Travels p. 311. Diod. Sicul. rerum Ant. l. 1. c. 2. p. 29. Knowles Turk. hist. p. 544.

2. Full West of the City of *Memphis*, close upon the *Libyan* Desarts, aloft on a rocky level adjoining to the Valley, stand those Pyramids (the barbarous Monuments of Prodigality and vain glory) so universally celebrated the Regal Sepulchers of the *Ægyptians*. The greatest of the three and chiefest of the Worlds seven wonders, being square at the bottom, is supposed to take up eight Acres of ground, every square being three hundred single paces in length. The square at the top consisting of three stones only, yet large enough for threescore to stand upon, ascended by two hundred fifty five steps, each step above three foot high, of a breadth proportionable. No stone so little throughout the whole, as to be drawn by our Carriages; yet were these hewen out of the *Trojan* Mountains far off in *Arabia*, a wonder how conveyed hither, how so mounted a greater. Twenty years it was in building by three hundred sixty six thousand men continually wrought upon, who only in Radishes, Garlick, and Onions, are said to have consumed one thousand and eight hundred Talents. It hath stood (as may be probably conjectured) about three thousand two hundred years, and now rather old than ruinous. *Herodotus* reports, That King *Cleops* became so poor by the building hereof, that he was compelled to prostitute his daughter, charging her to take whatsoever she could get.

Knowles Turk. hist. p. 670.

3. *Arsinoe* is eighty Miles distant from *Cairo*, the ancient Kings of *Ægypt* (seeking by vain and wonderful works to eternize the memory of themselves) had with incredible charge and cost, cut through all that main Land, so that Vessels of good burden might come up the same from *Arsinoe* to *Cairo*: which great cut or ditch *Sesostris*, the mighty King of *Ægypt*, and long after him *Ptolomæus Philadelphus* purposed to have made a great deal wider and deeper, and thereby to have let the Red Sea into the Mediterranean, for the readier Transportation of the *Indian* Merchandize to *Cairo*, and to *Alexandria*: which mad work *Sesostris* (prevented by death) could not perform; and *Ptolomæus* (otherwise perswaded by skilful men) in time gave over for fear, lest by letting in the great South Sea into the Mediterranean, he should thereby (as it were with another general Deluge) have drowned the greatest part of *Grecia*, and many other goodly Countries of *Asia*: and with exceeding charge (instead of honour) have purchased himself eternal infamy.

Camer. oper. subc. cent. 1. c. 81. p. 370.

4. The Emperour *Caius Caligula* desired nothing more earnestly, than to effect that which others thought was utterly impossible to be brought to pass: And hereupon it was, that he made a Bridge which extended it self from *Baiæ* to *Putéoli*, that is, three Miles and six hundred paces out-right; to this purpose, he caused Ships of burden to be brought from all parts; these he placed at Anchor in double order, or two by two in breadth, and cast a huge quantity of earth upon them, till such time as he had brought his Bridge into the form of the *Appian* way.

Camer. oper. subc. cent. 1. c. 81. p. 371.

5. *Claudius Cæsar*, successour to the forementioned *Caligula*, propounded to himself to let dry the *Fucine* Lake; this he hoped speedily to effect with small cost, and to his great honour: the rather because some private persons had offered to perform it at their own charge, provided, that the drained Lands should be granted them as the reward of their labours. For three Miles space therefore, partly by levelling, and partly by digging in the Mountain, he at last with great difficulty finished his intended Channel, when he had spent eleven years about it, and kept thirty thousand men at work therein continually, and without intermission.

Camer. oper. subc. cent. 1. c. 81. p. 372. Tacit. Annal. l. 5. Sueton. in Neron. l. 6. c. 31. p. 251.

6. *Severus* and *Celer* were the Contrivers and Engineers, who had the boldness and confidence to attempt to perform by Art that which Nature had denied, and to mock the great power and wealth of *Nero*, for they promised to cut out a Navigable River from the Lake *Avernus*, unto the mouth of *Tyber*, the ground being all the way rugged and dry, or interposed Mountains to make their way through, and no way of encreasing the water, unless by the *Pomptine* Fenns,

all elſe was ſo craggy and dry, that to dig through them was intolerable labour, without any ſufficient cauſe or occaſion for it. Notwithſtanding all which, *Nero* (as he was ambitious to be thought the performer of incredible things) attempted to digg through the Mountains neareſt unto *Avernus*, and the Monuments and footſteps of his vain and exploded hopes are yet remaining to be ſeen. *Suetonius* makes mention of this Channel, begun as far as from *Avernus* to *Oſtia*, wherein Ships ſhould have ſailed, and yet not by Sea, to the length of an hundred and ſixty Miles; and the breadth of it was ſuch, as that two Ships might meet and paſs by each other in it. For the perfecting of this Work, *Nero* cauſed all the Priſons every where to be ranſacked, and the men to be Tranſported into *Italy*; and even thoſe that were convicted of Capital Crimes, he ſuffered not to be any other way condemned, but only to theſe works of his.

Camer. oper. ſubc. cent. 1. c. 81. p. 373.

7. *Seleucus Nicanor* endeavoured to cut through that *Iſthmus*, or neck of Land, that lies betwixt the *Euxine* and the *Caſpian* Sea; but he lived not to finiſh it, for he was ſlain by *Ptolomæus Ceraunus*.

Camer. oper. ſubc. cent. 1. c. 81. p. 373.

8. Some of the *Ægyptian* Kings cut a mighty Channel or Paſſage, in length four daies ſail, and in breadth, ſuch as two Galleys might ſafely meet in it. In the digging and cutting of this in the Reign of *Neco*, King of *Ægypt*, there were no leſs than an hundred and twenty thouſand *Ægyptians* that periſhed: The marks and Mines of this great work are to be ſeen ſtill near unto *Sues*. The deſign they drave herein was, to ſail from the River *Nilus* into the Red Sea, or to *Sinus Arabicus*; but all theſe expences came to nothing, but were fruſtrate in their end.

Camer. oper. ſubc. cent. 1. c. 81. p. 373.

9. *Trajanus* the Emperour, as *Dion* reports, attempted to cut a Channel, whereby he might bring *Euphrates* into the River *Tygris*; but when he underſtood that the Channel of *Euphrates* lay much higher than that of *Tigris*; he deſiſted from his Enterprize, fearing leſt *Euphrates* being brought thus down into a lower way ſhould not flow as it was wont.

Camer. oper. ſubc. cent. 1. c. 81. p. 375.

10. *Anno* 1569. the *Turks* with a mighty number of Souldiers and ſlaves, attempted to bring the River *Volga* (the greateſt River of the *Aſiatick Sarmatia*, and which by ſeventy mouths exonerates it ſelf into the *Caſpian* Sea) into the ſame Channel with the River *Tanais*, which divides *Europe* from *Aſia*: To this purpoſe they were to digg through a high Mountain, called by the *Muſcovites Perenteka*, about ſeven Miles in the aſcent and deſcent of it; but thoſe *Turks* were conſumed in their labour, partly by Famine, and over-working, and partly by venemous creatures, and the Incurſions of the *Tartars*: ſo that after great expence of blood and money, nothing came of it.

CHAP. XXVIII.

Of falſe Accuſers; and how the Accuſed have been acquitted.

WEre it enough to accuſe, there would no man be innocent. But Innocency is under ſuch a Protection and Guardianſhip, as ſeldom ſo deſerts it: but that uſually the means of its eſcape are as ſtrange, as the contrivances againſt it were impudent and daring. It is true, ſome have been brought off at a cheaper rate, than he who follows, who foreſaw his ruine, unleſs he took care that he could not be guilty.

Burt. Mel. par. 3. §. 3. p. 566. Purchaſ. Pilg. tom. 1. l. 1. c. 15. p. 79.

1. *Combalus* was a beautiful young man, and having received orders from *Seleucus* his Lord and King, to conduct his Queen *Stratonice* into *Syria*; fearing the worſt, before he went he took ſuch effectual order with himſelf, that at his return he might free his fidelity from all manner of ſuſpicion. The Queen fell in love with him by the way: but he refuſing to comply with her deſires, was by her at her return accuſed of incontinency, to the King her husband; and thereupon caſt into Priſon; the day of hearing being appointed, to the admiration of the beholders, he made it appear that he was no man, and thereby ſufficiently cleared his innocency.

Hippocrat. Epiſt. ad Damaget. Burt. Mel. in his Ep. to the Reader, p. 23, 24, 25, &c.

2. *Democritus* looked upon all the occurrences of humane life with laughter: and he was ſo far carried with this Ironical paſſion, that the Citizens of *Abdera* took him to be mad: They ſent therefore Embaſſadours to *Hippocrates* the Phyſician that he would exerciſe his skill upon him. When *Hippocrates* was come, the people of *Abdera* came flocking about him, ſome weeping, ſome entreating of him that he would do his beſt. After ſome little repaſt, he went to ſee *Democritus*, the people following him, whom he found in his Garden in the Suburbs, all alone, ſitting upon a ſtone, under a Plane Tree, without Hoſe or Shooes, with a Book on his knees, cutting up ſeveral beaſts, and buſie at his ſtudy: The multitude ſtood gazing round about to ſee the Congreſs; *Hippocrates* having ſaluted him, demanded of him what he was doing? He told him, That he was buſie in cutting up ſeveral Beaſts, to find out the cauſes of Madneſs and Melancholy; *Hippocrates* commended his work, admiring his happineſs and leiſure: And why, quoth *Democritus*, have not you that leiſure? Becauſe, replied he, Domeſtical affairs hinder, neceſſarie to be done for our ſelves, Neighbours, Friends, Expences, Diſeaſes, Frailties, and mortalities which happen to Wife, Children, Servants, and ſuch buſineſſes which deprive us of our time. At this ſpeech, *Democritus* profuſely langhed (his friends and the people ſtanding by, weeping in the mean time and lamenting his madneſs) *Hippocrates* asked the reaſon why he laughed? He told him, At the vanities and fopperies of the time, to ſee men ſo empty of all vertuous actions, to hunt ſo after Gold, having no end of Ambition, to take ſuch infinite pains for a little glory, and to be favoured of men, and to make ſuch deep Mines in the Earth for Gold, and many times to find nothing,

thing, with loss of their lives and fortunes: Some to love Doggs, others Horses: Some to desire to be obeyed in many Provinces, and yet themselves will know no obedience; some to love their Wives dearly at first, and after to forsake them, and hate them: begetting children, with care and cost for their education; yet when they grow to mans Estate, to leave them naked to the worlds mercy. Do not these behaviours express their intolerable folly? When they are poor and needy, they seek Riches: and when they have them, they do not enjoy them, but either hide them under ground, or else wastfully spend them: There is no truth or Justice found amongst them, for they daily plead one against another, and all this for Riches, whereof after death there can be no possession. When *Hippocrates* heard these, and such other words, so readily uttered without premeditation, to declare the Worlds vanity, full of ridiculous contrariety, and having further discoursed with him at large, he left him; and no sooner was he come away, when the Citizens came flocking about him, to know how he liked him? He told them in brief, that notwithstanding those small neglects of his attire, body, diet, *&c.* the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

Val. Max. l. 3. c. 7. p. 86.

3. *M. Scaurus* was by a studyed Oration, accused publickly to the people, that he had received a great summ of money from King *Mithridates*, and was hired therewith to betray the Common-wealth: *Scaurus* pleaded for himself on this manner, It is somewhat unequal, O ye Citizens of *Rome*, that I should be compelled to render an account of my actions to such persons as I have had but little conversation with. Yet (though most of you have not been with me in my honours and employments) I shall be bold to ask you this one question, *Varius Sucronensis* saith that *Æmylius Scaurus* is corrupted with the Kings money to betray the *Roman* Republick; *Æmylius Scaurus* denies that he is any way guilty of such a crime: Which of us two will ye believe? The people moved with this saying of his, with loud clamours forbad his accuser to proceed any further in his action.

Val. Max. l. 3. c. 7. p. 84. Lon. Theat. p. 373.

4. *M. Nævius*, a Tribune of the people (or as some say the two *Petilii*) accused *Pub. Scipio Africanus* in the *Forum* to the people and Senate: he came into the *Forum*, with a great retinue, and ascending the Pulpit, with a triumphal Crown upon his head, This day, said he, O *Romans*, I enforced proud *Carthage* to receive the Law from you, and therefore it is meet, that you should accompany me to the Capitol, there to make supplication for the continuance of your prosperity. The event was agreeable to the gallantry of his words, for the whole Senate, Knights of *Rome*, and all the Commonalty went along with him; it remained, that his Accuser should either stand alone in the midst of his confusion, or join himself with the rest, which he did, and from an Accuser, became one of the honourers of *Scipio*.

Lipsi. monit. l. 2. c. 11. p. 293.

5. *M. Marcellus* had taken *Syracuse*, and made use of his Victory with an uncommon moderation: but the *Sicilians* unmindful hereof, and stirred up by his enemies, came to the Senate to make complaint of him: he was then Consul, and his Colleague *Valerius Lævinus* fortuned not to be present at that time in the Senate: how easie was it for him to disturb the business, and to send them away deluded. But he would have their complaint heard, and when his Colleague was come, removed himself and sate in a lower place. When they had made their Accusation, the Senate commanded them to withdraw, but he desired they might be present also at his defence, which done, he departed the Court, leaving every man his liberty to vote as he pleased. Here it was that his innocence and their impudence was manifest to all men, yea even to themselves: so that of Accusers, they became Suppliants, and requested him to become the Patron of *Sicily*; which he undertook, and with that fidelity discharged his trust, that forgetting all injuries, he did several good Offices for them.

Zuin. Theat. vol. 3. l. 5. p. 766.

6. The two *Cælii* were accused of Parricide, in as much as *Titus Cælius* their father, was found murdered in his bed, the two brethren lying in a bed in the same Room, and there was no servant or freed-man, who were under the suspicion of this murther: But they were both acquitted upon this account; full proof was made to the Judges, that they were found both of them fast asleep, and the Chamber door standing open. This sleep of theirs was looked upon as the Index of an innocent security; and it was adjudged that Nature could not away with it, to sleep upon the wounds and blood of a newly murdered father, and by this means they were pronounced not guilty.

Val. Max. l. 3. c. 7. p. 86.

7. *M. Antonius*, the Orator, as *Quæstor* was going into *Asia*, and was got as far as *Brunduſium*, where by Letters he understood that he was accused of Incest before *L. Cassius*, the Prætor, whose Tribunal was by reason of an over severity called the Rock of the guilty. He might have escaped by the benefit of the *Memmian* Law, that forbad any should be accused that were absent upon publick affairs. But he immediately returned to the City, and hereby declaring an innocent confidence, he soon obtained a speedy absolution, and a more honourable dismission.

Simson Ch. hist. l. 4. cent. 4. p. 486, 491. Socrat. Eccl. hist. l. 1. c. 20. p. 245.

8. Such was the malice and falshood of the *Arrians* against *Athanasius*, that they accused him of Fornication, Magick, the slaying of *Arsenius* and cutting off his hand, the overthrowing of the Holy-Table, breaking of the Cup, and burning of the Scriptures: thus he was accused at the Council of *Tyrus*, where all things were carryed with partiality, clamour, confusion, and unrighteous dealing; *Athanasius* going to the Emperour to complain hereof, was deposed in his absence, that *Arsenius* setting his Hand to the Instrument, whom they feigned he had murdered, at the Council of *Sardica*: all these accusations were found to be a Mass of forged lies and calumnies, which the *Arrians* had not the confidence to appear to, before those uncorrupted Judges: so the Innocency of *Athanasius* was cleared, and he restored.

Stowes An. p. 719.

9. In the Reign of Queen *Elizabeth*, *Thomas Lovelace*, by forged Letters, sought to have three of his Cousin-Germans brought into question for their lives about matters of High Treason; the malice and forgery of this wicked business being found out, the false accuser had judgement, to be carried on Horse-back about *Westminster*-Hall, with his face to the Horse-tail, and a Paper on his back containing his offence; from thence to be carried in the same manner, and set on the Pillory in the Palace-yard, and

there to have one of his ears cut off; also to be set on the Pillory on a Market-day at Cheapside, with the like Paper; after that to be carried into *Kent*, and at the next Assize there, to be set on the Pillory with the like Paper, and his other ear to be there cut off; also to stand in the Pillory one Market-day at *Canterbury*, another at *Rochester*; and in all these places his offence to be openly read: which sentence was accordingly executed.

CHAP. XXIX.

Of Perjured persons, and how they have been punished.

AN Oath is the most solemn and Sacred security that one man can possibly give to another: notwithstanding which, there are a multitude of men who bear no more regard to what they have sworn, than if they had been words which had never been said. *Nemesis* is in pursuit of all these sons of falshood and fraud, and having once overtaken them will, no doubt, inflict a vengeance upon them agreeable to their merit.

Knowles Turk. hist. p. 299. Din. mem. l. 3. p. 166, 167. Jov. Elog. l. 2. p. 100. Beards Theat. l. 1. c. 27. p. 169, 170.

1. *Uladislaus*, King of *Poland* and *Hungary*, had fortunately fought against the *Turks* at the Mountain *Hæmus*, and taken *Carambey*, the General of their Army; by means of this Victory, he occasioned *Amurath*, the *Turkish* King, to sue to him for Peace: the terms of it were both honourable, and every way advantageous: it was mutally sworn to by the King upon the holy *Evangelists*; and *Amurath*, by his Embassadours, upon the *Turkish Alcoran*. This known to the Pope, and other Christian Princes, they spake of it as unseasonable, unprofitable, and dishonourable; whereupon the Cardinal *Julian* is sent by the Pope as his Legate to break the Peace, and to absolve the King from his Oath. The young King therefore at their instance, breaks the League, and undertakes the War with greater preparations and vigour than his former; he advances with his Army to *Varna*, a City upon the *Pontick* Shore, doing all the mischief he was able to the Enemies Country; which so soon as the *Turk* had knowledge of, he returns out of *Cilicia*, and enters battel with the Christians; where at first the *Turks* were made to retire by the King and *Huniades* with great slaughter, and almost to flye; *Amurath* seeing all brought into extreme danger, beholding the Picture of the Crucifix in the displayed Ensigns of the voluntary Christians, pluck'd the writing out of his bosom, wherein the late League was comprized, and holding it up in his hand, with his eyes cast up to Heaven, said, Behold thou Crucified Christ, this is the League thy Christians in thy name made with me, which they have without cause violated: now if thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy Name and me, and shew thy power upon thy Perjured people, who in their deeds deny thee their God. It was not long e're the battel turned, *Uladislaus* was slain, his head cut off by *Ferizes* an old *Janizary*, and fastened on the end of a Launce, Proclamation was made that it was the head of the Christian King, by which the rest were so daunted that they fled; the Legate also who exhorted to this War was slain, and his dead Corpse laden with the outrage and contumelies of the Infidels, for that being a Priest he had contrary to the Law of Nations, advised and perswaded to break the Peace. This battel was fought *Anno* 1444.

Camer. oper. subc. cent. 2. c. 78. p. 308. Knowles Turk. hist. p. 654.

2. *Ibraim* Bassa, Grand Vizier, the Minion and darling favorite of *Solyman* the Magnificent, upon a time in familiar conference with his Lord and Master, besought him that he would not persist to accumulate so many honours upon him, lest flourishing and being improved to an unbecoming height, his Majesty e're long should think it fit to tumble him headlong from that high Pinacle of honour whereunto he had raised him, by putting him to death; *Solyman* then assured him with an Oath, That so long as he lived he should never be put to death by his order. Afterwards this so fortunate *Ibraim* grew into dislike with his Master; and *Solyman* having purposed his death, was yet somewhat troubled about the Oath that he had before made him, when one of the Priests told him, That when a man is asleep he cannot be said to live, seeing that life is a continual Vigil and Watch; that therefore opportunity should be sought to find the Bassa asleep, and then he might be conveniently sent out of the World, without breach of the Princes Oath. *Solyman* liked well of this base and fradulent device, and one time when the Vizier was sleeping, sent an Eunuch with a Razour to cut his Throat, as accordingly he did.

Zuin. Theat. vol. 2. l. 4. p. 341. Fulg. l. 9. c. 6. p. 1230.

3. *Ludovicus*, the son of *Boso*, King of *Burgundy*, came into *Italy* against the Emperour *Berengarius* the second, where he was by him overcome in Battel and taken; but as a singular instance of humanity in *Berengarius*, he was by him set free, having first received his Oath, That during his life he should no more return into *Italy*: but the ungrateful Prince unmindful both of his own Oath, and the others benefits, not long after enters *Italy* a second time with mighty Forces, and about *Verona* was again made Prisoner, and had his eyes put out by the Victor as a punishment of his ingratitude and breach of Faith.

Zuin. Theat. vol. 2. l. 7. p. 522.

4. *Anno* 1070. or thereabouts, so great a feud arose betwixt the Emperour *Henry* the fourth, and Pope *Gregory* the seventh, that the Pope excommunicated him, and depriving him of his Imperial Dignity, caused that *Rodulphus*, Duke of *Suevia*, should be (as he was) by some of the *German* Princes substituted in his stead; there was therefore a great Battel betwixt them, at the River *Ellester*, where the Emperour *Henry* had the Victory: *Rodulphus* by a terrible blow had his right arm struck off from his body, at which he cryed out, Behold, O ye Nobles, that right hand of mine which I gave to Lord *Henry*, in confirmation of the fidelity I had sworn to him, which Oath, notwithstanding, contrary to all Justice and Equity, I have violated, and am now thus justly punished.

Lipsi. monit. l. 2. c. 5. p. 208, 209. Fulg. l. 9. c. 6. p. 1216. Beard's Theat. l. 1. c. 27. p. 169.

5. *Ptolomæus*, one of the Successours of *Alexander* the Great, having driven out *Antigonus*, had seized upon *Macedonia*, made Peace with *Antiochus*, and a League with affinity with *Pyrrhus*: So that now he was secure on all hands, except his own Sister and the Children she had:

It

It was *Arsinoe*, who had been the Wife of *Lysimachus* King of *Macedon*; he therefore bent his mind and used all his arts to take her, together with her Children; but finding her cautious, advised and fearing all things, he made use of the strongest engine with the weaker sex, which is Love; she was his Sister, but that was nothing in the *East*, where such relation is rather an incentive than otherwise. He therefore sent his Embassadours with presents and letters; he offers her the society of the Kingdom and the inheritance of it to her Children; and professes, that he had employed his Arms upon it for no other end, than that he might leave it to them; the truth of this he was ready to depose upon oath, whereever she pleased to appoint, even at the holiest Altars and Temples she should make choice of. In short, *Arsinoe* is perswaded, she sends the most faithful of her Friends to receive the Kings Oath, which he immediately gave them in an ancient Temple touching the Altar, and Images of the gods; cursing himself with horrid and utmost execrations, if he did not sincerely desire the marriage of his Sister, if he did not make her his Queen, and her Children his Heirs, and no other. *Arsinoe* now full of hopes, comes to an enterview and conference with him; who in his countenance and eyes carried nothing but love; he marries her, sets the Diadem upon her head in sight of the People and Souldiery, and calls her Queen; *Arsinoe* overjoyed, went before to *Cassandrea* a well fortified City, where her Treasures and her Children were (this was the only thing he sought) she brings in her Husband, to receive and feast him there; the Wayes, Temples and Houses were adorned, sacrifices offered; her Son *Lysimachus* of sixteen, and *Philip* of thirteen years old were commanded to go meet their Unkle, whom he met and greedily embraced without the Gates, and brought along with him. Being entred the Gate and Castle, he layes aside his Mask, and resumes his own countenance and affections; having brought in his Souldiers, he immediately commands the Royal youths to be slain, and that in the lap of their Mother whither they had fled; she (the more miserable in this that she might not dye with them) having in vain interposed her self betwixt them and the Swords of their Executioners, was driven into exile, with the allowance only of two Maids to attend her there. But *Ptolomy* did not long triumph in his victory; for an inundation of *Gauls* breaking into *Macedonia*, overcame and took him, cut off his head, and fixing it at the end of a Spear, carried it about to strike terrour into others.

Beard. Thea. l. 1. c. 28. p. 178.

6. In the raign of Queen *Elizabeth*, there was in the City of *London*, one *Ann Averies* Widow, who forswore her self for a little mony, that she should have paid for six pound of Flax, at a shop in *Woodstreet*, upon which she was suddenly surprised with the justice of God, and fell down immediately speechless, casting up at her mouth, what nature had ordained to pass another way, and in this agony died.

Herb. Trav. l. 2. p. 190.

7. *Melech Bahamen*, a King that commanded many Hills and Dales in *Gelack* and *Taurus*, was looked upon by the Covetous and ambitious eye of *Shaw Abbas*, King of *Persia*; he sent therefore *Methicuculi Beg* with an Army of *Cooselbashawes* to perfect his designs upon him, commanding his General not to descend thence without victory. *Bahaman* having intelligence hereof, after he had like an experienced Souldier, performed all other things requisite, put Himself, his Queen, two Sons, and ten thousand able men in a large and impregnable Castle, victualled for many years, not fearing any thing the *Persian* could attempt against him. *Methicuculi*, having viewed this inaccessible Fortress, and finding force not valuable, turns Politician, summons them to a Parlee; which granted, he assaults them with protestations of truce and friendship, entreating the King to descend and taste a Banquet, swearing by *Mortis Alli*, the head of *Shaw Abbas*, by Paradise, by eight Transparent Orbes he should have Royal quarter, come and go as pleased him. By these *Paynim* attestations, and rich presents, he so allured the peaceful King that was unused to deceit, that at last he trained the King and his two Sons to his treacherous Banquet; whereat upon a sign given, three *Cooselbashes* standing by, at one instant with their slicing Scimitars whipt off their heads: e're this villany was spred abroad, by vertue of their Seals he caused the men above to descend and yield up the Castle unto him, some receiving mercy, others destruction. By this detested policy he yoked in slavery this late thought indomitable Nation.

Bishop Godwin, p. 73.

8. *Stigand* thrust himself into the Archbishoprick of *Canterbury*, and with it held *Winchester*; he raised the *Kentish* men against *William* the Conqueror, who thereupon bore a grudge against him; underhand procured Legates from *Rome* to deprive him; and he was likewise clapt up in the Castle of *Winchester*, and hardly used, even well near famished, which usage was to make him confess where his treasure lay. But he protested with Oaths that he had no mony; yet after his death a little Key was found about his neck, the lock whereof being carefully sought out, shewed a note or direction of infinite treasures hid under ground in divers places; he dyed in the year 1069.

Speeds hist. p. 380. Chetw. hist. collect. cent. 7. p. 198.

9. *Elfrid*, a Noble man, intending to have put out the eyes of King *Ethelstan*, his treason being known, was apprehended and sent to *Rome*; where at the Altar of St. *Peter*, and before Pope *John* the tenth, he abjured the fact; and thereupon immediately fell down to the earth, so that his Servants bore him to the *English* School, where within three dayes after he dyed; the Pope denying him Christian buryal, till he knew King *Ethelstan*'s pleasure.

Speeds map. p. 9.

10. From *Basham* in *Sussex*, Earle *Harold* for his pleasure putting to Sea in a small Boat, was driven upon the Coast of *Normandy*, where by Duke *William* he was detained till he had sworn to make him King of *England*, after *Edward* the Confessors death; he afterwards without any regard to his oath, placed himself in the Throne. Duke *William* thereupon arrived at *Pensey*, and with his Sword revenged the perjury of *Harold*, at *Battel* in the same County, and with such severity, that there fell that day, King *Harold* himself, with sixty seven thousand nine hundred seventy and four *English* men; the Conquerour thereby putting himself into full possession.

Radan. Orat. Ext. pars 2. c. 10. p. 260.

11. *Ludovicus*, King of *Burgundy*, made war upon the Emperour, and being taken prisoner by him, the Emperour gave him his liberty, having first made him swear, that he should never more make war upon him. *Ludovicus* was no sooner free in his person, but as if he had been free of his oath too, he came upon the Emperour

rour with greater preparations, and a ſtronger Army than before: But he was overcome the ſecond time, and loſt all; his eyes alſo were plucked out, and upon his forehead from ear to ear, were theſe words imprinted with a hot Iron, This man was ſaved by Clemency, and loſt by Perjury.

Camer. oper. ſubciſ. cent. 2. c. 77. p. 303.

12. In the reign of the Emperour *Ludovicus*, the Son of *Arnulphus*, *Adelbert* Palatine of the Oriental *France* was accuſed of having ſlain the Emperours Son; and thereupon was cloſely beſieged by the Emperour in the Caſtle of *Aldenburg* near *Pabeberg*; but the Caſtle was ſo well fortified both by Art and Nature, that the Emperour deſpaired of forcing it, or prevailing with the defenders of it, to ſurrender themſelves. *Hatto* the Biſhop of *Mentz*, goes to *Adelbert* (who was his near Kinſman, and therefore the more liable to be overreached by his fraud) and invites him to treat with the Emperour; and that if things ſhould not prove to his own mind, he ſwore to him, that he would ſee him ſafe returned into his Caſtle of Strength. *Adelbert* accepts of the motion, the Biſhop and he went out of the Gates; when the Biſhop looking upon the Sun, told him the journey was long, and an early hour of the day, and therefore he thought it beſt to return to the Caſtle, and refreſh themſelves with a Breakfaſt, that they might afterwards travel the better. *Adelbert* ſuſpecting no evil; with great courteſie invites him back with him; they returned, and after Breakfaſt again they ſet forward. As ſoon as *Adelbert* came in preſence of the Emperour, he is there yielded up into the power of his enemy, and condemned to death. Upon which (with as great boldneſs as truth) he accuſed *Hattô* of his treachery and perjury, who replied that he had performed his Oath, in returning with him to Breakfaſt in his Caſtle. *Adelbert* (by the Emperours command) was executed; and ſoon after the noble Family of the Palatines of the Oriental *France* was extinct; and ſo the Caſtle, together with all his other Territories fell into the hands of the Emperour.

Camer. oper. ſubciſ. cent. 2. c. 77. p. 303.

13. *Paches*, the *Athenian* General, called out *Hippias* Captain of the *Arcadians*, and Governour of the Town of *Notium*, to a Treaty, upon this ſworn condition, That in caſe they ſhould not agree amongſt themſelves, he would ſet him in ſafety within the Town. When *Hippias* was come forth to him, he ſet a Guard upon him; and forthwith leading his Army againſt the Town, he aſſaulted and took it, put all the *Arcadians* and *Barbarians* he found there to the Sword. This done he took *Hippias* along with him to the City, where he gave him his liberty, as he ſaid, according to their agreement, but ſoon after cauſing him again to be apprehended, he appointed him to be put to death.

Liv. hiſt. Clark. mir. c. 95. p. 429.

14. The *Æqui* having made a League with the *Romans* and ſworn to the ſame; afterwards revolted, choſe a General of their own, ſpoiled the Fields and Territories belonging to *Rome*. Ambaſſadours were thereupon ſent to complain of the wrong, and to demand ſatisfaction. But the General ſo little eſteemed them, that he bad them deliver their meſſage to an Oak that grew thereby. Accordingly one of the Ambaſſadors turning to the Oak ſaid, Thou hallowed Oak, and whatſoever elſe belongs to the gods in this place, hear and bear witneſs of this perfidiouſneſs, and favour our juſt complaints, that by the aſſiſtance of the Gods, we may be revenged for this perjury. So returning, the *Romans* gathered an Army, and having in Battle overthrown the *Æqui*, they utterly deſtroyed that perjured Nation.

CHAP. XXX.

Of the Inconſtancy of ſome Men in their Nature and Diſpoſition.

IN the Country of the *Troglodytæ*, they ſay there is a Lake, the taſte of whoſe Waters is bitter and ſalt thrice in a day, then it returns to ſweet again, and in the ſame manner it is with it in the night alſo: whereupon it hath gained the name of the mad River. Men are no leſs unequal and inconſtant in their manners, than theſe Waters are in their taſte; now courteous, and then rough; now prodigal, and ſtraight ſordid; one while extreamly kind, and e're long vehemently hating, where they paſſionately loved before.

Oroſii hiſt. l. 6. c. 18. p. 266.

1. *Mena* was the Freed-man of *Sextus Pompeius*, and in the War betwixt him and *Octavianus Cæſar*, he revolted from his Maſter with ſixty Ships in his company, of all which *Cæſar* made him the Admiral: not long after *Cæſar* having loſt moſt of his Navy by ſhipwrack, *Mena* returned to *Pompeius* his forſaken Lord, carrying along with him ſix Ships, and was received by him with great humanity: here endeavouring to repair his formerly loſt honour, he burnt divers of *Cæſars* Ships: and yet after all this when he found himſelf circumvented and overcome by *Agrippa* in a Naval fight, he again went over to *Cæſars* ſide with ſix Gallies; this Runnagate the third time was received by *Cæſar*, who indeed indulged him his life, but left him without employment under him.

Sabellic. Exemp. l. 6. c. 3. p. 324. Plin. l. 34. c. 6. p. 492.

2. As long as *Marius* the younger, managed the War with proſperity and ſucceſs, he was then called by the people of *Rome*, the Son of *Mars*; but no ſooner did fortune begin to frown upon him, but they altered their ſtile, and called him the Son of *Venus*: ſuch is the levity and vanity of the inconſtant multitude; and brake down the Statues made for him in every ſtreet.

Sabell. Ex. l. 8. c. 8. p. 461.

3. Pope *Innocent*, while as yet he was a private man, uſed more than all others to cry out of the Popes, that they did not employ the uttermoſt of their endeavours to root out that ſchiſm, under which the Church of *Rome* had ſo long laboured; and that they did not oppoſe with all their might, the enemies of the Chriſtian faith. But when this man had himſelf attained to the Popedom, he was ſo altered in his opinion and manners, that divers perſons are ſuppoſed to be proſecuted by him with great violence upon no other account, than that they earneſtly exhorted him to the performance of thoſe things, the want of which he had ſo blamed in his Predeceſſors.

Clark. mir. c. 72. p. 314. Plin. l. 34. c. 6. p. 492.

4. The *Athenians* had given Divine Honours to *Demetrius Phalareus*, in a baſe manner had flattered him during his victories, had ſet up

two

two hundred Statues in his honour; but when they heard of his overthrow by *Ptolomy* King of *Egypt*, and that he was coming to them for succour, they sent some to meet him, to let him know, he should not come near them, for they had made a decree that no King should come into *Athens*. They subverted and took down all those Statues which they had before erected, and that also while *Demetrius* was living, and before either rust or dust had any way disfigured them; three hundred and sixty Statues, saith *Pliny*, and brake before the year was out.

Xiphil. in Caligulâ, p. 95.

5. *Caius Caligula* was so inconstant, and difficult in the management of affairs, that no man knew what was fit for him to say or do in his presence; sometimes he deligated in a numerous and full attendance, and soon after he was in love with solitude; he would often be angry when nothing was begged of him; and at other times, when any thing was asked he would haste away with all the speed imaginable, to the performance of this or that, and when he came upon the place, do little or nothing in it: he was prodigal in the expending, and sordid in the procurement of monys; he was now pleased with flatterers, and such as spake freely in his presence, and immediately incensed against both; he dismissed many villanous persons without any punishment; and caused many excellent persons to be killed by his command; and he freequently treated his best friends with severity, and in an injurious manner.

Plut. in Alcibiad. p. 203. Sabell. Ex. l. 8. c. 8. p. 462.

6. *Alcibiades* varied his manners according to the custom of those he conversed with, he passed through more mutations, than the Cameleon doth colurs. In *Sparta* he was very frequent in exercises, fed sparingly, went frugally, was austere, and kept himself to their black broth, no way differing from the natural *Spartans*. In *Ionia* he was voluptuous, merry and slothful: in *Thrace* he gave himself to riding and drinking of Wine; and when he was with *Tissaphernes* he strove to exceed the very *Persians* themselves, in all sorts of pomp and luxury.

Fullers Worthies p. 82. Berkshire.

7. *Bray* is a Village well known in *Berkshire*, the vivacious Vicar hereof, living under King *Henry* the eighth, King *Edward* the sixth, Queen *Mary*, and Queen *Elizabeth*, was first a Papist, then a Protestant, then a Papist, and then a Protestant again: this Vicar being taxed by one for being a Turn-coat, and an inconstant changeling; Not so, said he, for I have alwayes kept my principle, which is to live and dye the Vicar of *Bray*.

Heyl. Cosm. p. 553.

8. *Marcus Antonius de Dominis*, Archbishop of *Spalato*, seeming to loath the *Roman* Superstition, came for refuge into *England Anno* 1616. and having here both by Preaching and Writing, laboured to overthrow the Church of *Rome*, upon I know not what projects he declared himself to be of another mind *Anno* 1622. and returned again to *Rome*, where he wrote as reproachfully of the Church of *England*; but the infatuated man was not long after imprisoned in the Castle of *Angelo*, and his dead body burnt to ashes.

Heyl. ibid. Socrat. Eccles. hist. l. 2. c. 11. p. 304.

9. *Socrates* in his Eccleasiastical History, saith of *Ecebolius*, that he was under *Constantine* a Christian, under *Julian* a Pagan, and a Christian again under *Jovinian*: so wavering and inconstant a Turncoat was *Ecebolius*, saith he, from his beginning to his end.

10. — *Leidington* was a man of the greatest understanding in the *Scottish* affairs, and a person of an excellent wit, but withall so variable and inconstant, that *George Buchanan* used to give him the sirname of Chameleon. *Baker. Chro: p. 514.*

11. There was a Matron in *Ephesus* of so noted a chastity, that the Women of the neighbouring parts flocked thither on purpose to behold her. She when she buried her Husband, was not content with the common usages to follow the Herse with dischevelled hair, or in the sight of the assistants to beat upon her bare breasts; but she also followed the deceased into the very monument; and having seen it laid there in its peculiar apartment, (after the *Greek* manner) she remained there to keep the body, and to lament it for whole nights and dayes together. Her Parents nor Kindred could prevail to get her away; and the Magistrates themselves having attempted it in vain were departed. All men bewailed a Woman of so singular an example, and it was the fifth day since she had tasted any food. The faithful Maid sate by her mournfull Mistress; and when her own tears were spent, lent her others, repairing also the light in the Monument, as oft as it required it. She was therefore the only discourse of the City, and it was confessed by all men, that that was the only true and most illustrious example of conjugal chastity and love. In the mean time the Governour of the Province, had commanded that certain thieves should be crucified near to that very Dormitory, where the Matron lamented her lately departed Husband. The next night therefore the Souldier that was set to guard the Crosses, lest any should steal the bodies thence, and bury them, perceiving a clear light amongst the Monuments, and hearing the sighs of some Mourner, in a curiosity that is incident to humane nature, he was desirous to know who was there, and what they did: He thereupon descends into the Monument, where beholding a most beautiful woman, at first he stood immoveable; soon after espying the dead body that lay there, considering her tears, and those injuries she had done to her face with her nails, judging of the matter as it was, that the woman was such as was not able to bear the death of her Husband; he went and fetcht his Supper into the Monument, and began to exhort the Mourner, that she would not persist in a vain grief, or distend her heart with unprofitable sighs: he represented that the same fate waited upon all; that all must come at last to that long home: and spake such other things, as serve to appease such hearts as are exasperated with grief. But she wounded with an unknown consolation, rent her breasts with greater vehemence, and pulling off her hair, she laid it upon the breast of her deceased Husband, that lay before her. Notwithstanding all which the Souldier left not the place, but with the same exhortation, attempted to bring the woman to taste of some food. At last the Maid (corrupted 'tis likely by the odour of the Wine) reached out her conquered hand, to receive the humanity of him that invited her: and having refreshed her self with meat and drink, she began to attempt upon the obstinacy of her Mistress: What, said she, is this like to advantage you, if you shall perish by famine, if you shall bury your self alive, if you shall render up your uncondemned breath, before such time as the fates do require it? *Petron. Arb. in Satyr. p. 140, 141, &c.*

Think,

Think you the Ghosts, or ashes of the dead,
Regard what tears their supervivours shed?

Will you restore him to life again, in despight of all the destinies that oppose it; or will you rather deserting a feminine errour enjoy the comforts of life as long as you may be permitted? That very body that lies extended before you, ought to put you in mind, that you should indeavour to live. No man is unwilling to hear when he is intreated to live. And therefore the woman dry with several dayes abstinence, suffered her obstinacy to be prevailed upon, and filled her self with meat as greedily as her Maid had before done. But you know what it is that for the most part is wont to tempt humane satiety; with the same blandishments wherewith the Souldier had prevailed with the Matron to live, with the same he attempts her chastity also. The young man seemed to this chaste one neither unhansome nor uneloquent; and the Maid too seeking to get him into her favour, repeated ever and anon,

And wilt thou fight with pleasing Loves, nor care
Within what solitary fields we are?

To cut short, the woman abstained not as to that part of the body, the victorious Souldier overcame in both; they therefore lay together, not only that night but the next, and a third after, the entrance of the Monument being closed, that it might be supposed that the most chast woman had expired upon the Corpse of her Husband. But the Souldier delighted with the beauty of the woman, and also with the privacy, bought what he was able; and at the entrance of the night brought it to the Monument: the Parents therefore of one of the Thieves lately crucified, perceiving how slightly the bodys were guarded, took down their Son from the Cross, and committed him to the earth. But the Souldier in the morning perceiving that one of the Crosses was without its Carcase, and fearing the punishment of his neglect; told the woman what had hapned, and withall that he would not expect the sentence, but would pronounce upon his sloth, with his own Sword, beseeching her to afford him a place, and to make a fatal repository, for her Friend as well as for her Husband. The woman (no less compassionate than chaste) Certainly, said she, the gods will not suffer, that at the same time, I should behold the funerals of two men, the dearest unto me of all other; I had rather part with the dead than slaughter the living; and having said this, she commands the body of her dead Husband to be taken out of his Coffin, cuts off his nose to disfigure his face, and delivers him to be fastned to the Cross that was empty. The Souldier made use of the wit of the wise woman; and the next day it was the wonder of the people, which way the dead Thief was again got upon his Cross.

Cœl. Rhod. lect. Antiq. l. 11. c. 13. p. 499. Brusen-facetiar. l. 4. c. 7. p. 278.

12. *Portius Latro*, an excellent Oratour, of whom *Seneca* says, that he was too much in every thing, and constant in nothing; for he neither knew how to leave his studies, nor when he had, how to get to them again: when he once set himself to writing, he remained at it night and day; and followed it without any intermission, till such time as he fainted; and on the other side, when he was risen from it, he yielded up himself as intirely to pastime, jesting and merriment. When he was got into the Mountains and Woods, he contended with the best and hardiest of all them that were born in those places, for patience in Labour, and Pains and diligence in Hunting; and fell into such desires of living in that manner, that he had much ado to perswade himself back to his former course of life. But being once returned, he gave up himself with such eagerness to his studies, as if he had never departed from them. This man afterwards fell into the disease of a double Quartan, which was so tedious to him, that not able to endure it, he laid violent hands upon himself, and so dyed.

CHAP. XXXI.

Of the Covetous and Greedy dispostion of some Men.

Caus. hol. Court, tom. 1. l. 2. p. 56.

THe great and learned *Hippocrates*, wished a consultation of all the Physicians in the World, that they might advise together upon the means how to cure Covetousness: It is now above two thousand years ago, since he had this desire; after him a thousand and a thousand Philosophers have employed their endeavour to cure this insatiable Dropsy. All of them have lost their labour therein, the evil rather encreases, than declines under the multitude of remedies. There have been a number in former ages sick of it; and this wide Hospital of the World is still as full of such Patients as ever it was. We read of

Zonar. Ann. tom. 1. fol. 42.

1. *Herod*, the *Ascalonite*, after his vast expences, that he grew to such a Covetous humour, that having heard how *Hircanus* his predecessor had opened the Monument of King *David*, and carried thence three thousand talents of Silver; he taking along with him, a party of his choicer friends (lest the design should take air) went in the night time, opened and entred the same Monument; and though he found nothing of Silver, as *Hircanus* had before done, yet he found there much furniture, and several utensils of Gold, all which he caused to be carried away; which done, he passed on to the more inward Cells and Repositories, where the bodies of the two Kings *David* and *Solomon* lay embalmed; endeavouring to enter there, two of his Courtiers were struck dead; and as it is constantly affirmed, he himself (frighted with the eruption of fire and flame from those apartments) went his way. After this deed of his, it was observed that his affairs succeeded not with his wonted prosperity; and in his family there was a kind of continual Civil War, which after did not end without the blood of more persons than one.

Plut. in vita Crassi, p. 542. Plin. l. 3. c. 10. p. 479.

2. *Marcus Crassus*, the *Roman*, at the beginning had not much more than three hundred talents left him; yet by his covetous practises got such a vast estate, that when he was Consul, he made a great sacrifice to *Hercules*, and kept an open feast for all *Rome*, upon a thousand Tables, and gave

Zuin. Theat. vol. 3. l. 1. p. 616. Hak. Apol. l. 4. c. 5. §. 1. p. 352.

gave to every Citizen Corn to find him three months; and yet before his *Parthian* expedition, being deſirous to know what all he had was worth, found that it amounted to ſeven thouſand and one hundred talents, but even this would not content him; but thirſting after the *Parthian* Gold, he led an Army againſt them, by whom he was overthrown; his head was chopt off by *Surinas* the *Parthian* General, who alſo cauſed molten Gold to be poured down his throat, upbraiding by that action his unquenchable avarice.

Clarks mir. c. 33. p. 113.

3. Cardinal *Angelot* was ſo baſely covetous, that by a private way he uſed to go into the Stable, and ſteal the Oats from his own Horſes: on a time the Maſter of his Horſe going into the Stable in the dark, and finding him there, taking him for a Thief, beat him ſoundly; he was alſo ſo hard to his Servants, that his Chamberlain watching his opportunity ſlew him.

Herod. l. 1. p. 77, 78.

4. *Nitocris*, Queen of *Babylon*, built her Sepulchre over the moſt eminent Gate in that City; and cauſed to be ingraven upon her Tomb, What King ſoever that comes after me, and ſhall want mony, let him open this Sepulchre and take thence ſo much as he pleaſes, but let him not open it unleſs he want, for he ſhall not find it for his advantage. *Darius* long after finding this inſcription brake open the Sepulchre, but inſtead of Treaſure he only found this Inſcription within; Unleſs thou wert a wicked man, and baſely covetous, thou wouldſt never have violated the Dormitories of the dead.

Full. worth. p. 84. Barks.

5. *Arthur Bulkley*, the covetous Biſhop of *Bangor*, in the reign of King *Henry* the eighth, had ſacrilegiouſly ſold the five fair Bells of his Cathedral, to be tranſported beyond the Seas, and went down himſelf to ſee them ſhipped; they ſuddenly ſunk down with the Veſſel in the Haven, and the Biſhop fell inſtantly blind, and ſo continued to the day of his death.

Full. ch. hiſt. l. 10. cent. 17. p. 57.

6. One reports this *Paſquin* of *Bancroft*, Archbiſhop of *Canterbury*, for his covetouſneſs,

Here lies his Grace in cold clay clad,
Who dy'd for want of what he had.

Lipſ. monit. l. 1. c. 5. p. 73, 74.

7. *Anno* 712. *Rodericus* was the laſt King of the *Goths*: there was a Palace in *Toledo*, that was ſhut up, and made faſt with ſtrong Iron bars; the Univerſal Tradition concerning which was, That the opening of it ſhould be the deſtruction of *Spain*: *Rodericus* laugh'd at it, and ſuppoſing that Treaſure was hid in it, cauſed it to be broke open; no Treaſure was found, but there was a great Cheſt, and in it a linnen cloath, wherein was depainted ſeveral ſtrange faces, and uncouth habits in a Military poſture; alſo there was an Inſcription in Latin to this purpoſe, That *Spain* ſhould be deſtroyed by ſuch a Nation as that; and the Prediction was in ſome ſort verified: for Count *Julianus* having his daughter raviſhed by the King, in Revenge thereof he called in the Moors from *Africa*, who ſlew the King and ruinated the Country.

Fulg. l. 9. c. 4. p. 1191.

8. *Perſes*, the laſt King of *Macedon*, a little before he was taken, was deſerted by all his Souldiers, ſaving only a few *Cretans*, whom he retained with the hope of mighty promiſes, having before-hand put into their hands ſome Veſſels of Gold, as a pledge of his juſt meaning; by means of theſe men he was brought into a ſafe place, where promiſing to pay them in money, he took back his Veſſels, and refuſed to give them any thing in lieu of them; whereupon being deſerted by the *Cretans* alſo, he fled into *Samothracia* without other company than his Gold, was taken by *Æmylius*, and led in Triumph through *Rome*; and loſt both his Kingdom and Liberty as his Covetouſneſs deſerved.

Fulg. l. 9. c. 4. p. 1199.

9. Pope *Benedict* the ninth was ſo very deſirous of Gold, that he ſold the very Popedom it ſelf to *Gregory* the ſixth for money; and 'tis very probable that he would have ſold himſelf, his liberty and life too, in caſe he could have found a purchaſer that would part with good ſtore of Coin.

Val. Max. l. 7. c. 10. p. 206.

10. In the Siege of *Caſſilinum*, where *Hannibal* had reduced them within to a grievous Famine, there was a Souldier that had taken a Mouſe, and ſold it to another for two hundred pence, rather than he would eat it himſelf to aſſwage his cruel hunger: but the event was both to the buyer and ſeller as each did deſerve, for the ſeller was conſumed with Famine, and ſo enjoyed not his money; the buyer though he paid dear for his Morſel, yet ſaved his life by it.

Val. Max. l. 9. c. 4. p. 256.

11. *Quintus Caſſius* being in *Spain*, *M. Silius*, and *A. Culpurnius*, were purpoſed to ſlay him: as they went about it they were ſeized upon with their Daggers in their hands, the whole matter was confeſſed by them; but ſuch was the extreme covetouſneſs of *Caſſius*, that he let them both go, having agreed with one for fifty, and the other for ſixty thouſand Seſterces. It is ſcarce to be doubted but that this man would willingly have ſold his own Throat to them in caſe he had had another.

Val. Max. l. 9. c. 4. p. 256.

12. *Ptolomæus*, King of *Cyprus*, by ſordid means had heaped up much Treaſure, and ſaw that for the ſake of his Riches he muſt periſh; he therefore embarked himſelf, together with all his Treaſure, in a Ship, and put to Sea, that he might bore the bottom of his Veſſel, die as himſelf pleaſed, and withal diſappoint the expectation of his enemies that gaped for the prey: but alas, the covetous wretch could not find in his heart to ſink ſo much Gold and Silver as he had with him, but returned back with thoſe Riches which ſhould be the reward of his death.

Sueton. l. 10. c. 16. p. 313. Hak. Apol. l. 4. c. 5. §. 4. p. 357.

13. *Veſpaſian* the Emperour practiſed ſuch kind of Traffick as even a private man would ſhame to do, taking up Commodities at a cheap, that he might vend them at a dearer rate. He ſpared not to ſell Honours to ſuch as ſued for them; or Pardons to ſuch as were accuſed, whether they proved guilty or guiltleſs. He made choice of the moſt ravenous polling Officers he could any where find out, advanced them to the higheſt Places, that thereby being grown Rich, he might condemn their perſons, and confiſcate their Eſtates. Theſe men he was commonly ſaid to uſe as Spunges, becauſe he both moiſtened them when dry, and ſqueezed them when wet. When ſome of his ſpecial Friends for his honour intended to erect to him a ſumptuous Statue worth a Million of Seſterces, *Vos vero inquit mihi argentum date*, he deſired rather to receive from them the value thereof in ready Coin, as being leſs troubleſom to them, and more acceptable to him.

Sueton. l. 4. c. 42. p. 190.

14. *C. Caligula* was the Succeſſour of *Tiberius*, as well in Vice as the Empire; ſome with threats he forced to name him their heir, and if they re-

Hak. Apol. l.4.c.5.§.4. p. 357. covered after the making of their Wills, he dispatched them by poyson, holding it ridiculous that they should live long after their Wills were made. For the bringing in of money he set up Stews both of Boyes and-Women in the Palace it self, and sent some through the Streets to invite persons thither, for the increasing of the Emperours Revenues; and having by this, and such like wretched means, amassed huge heaps of Treasure (to satiate his appetite being inflamed with a longing desire of touching money) he would sometimes walk upon heaps of Gold, and sometimes as the pieces lay spread abroad in a large Room, he would rowle himself over them stark naked. Most transcendent and excessive covetousness, which blinded so great a Prince, and cast him into such an extremity of baseness, as to become a publick Pander and Poysoner for the love of money.

Sueton. l.7. c.12.p.277. Hak. Apol. l.4.c.5.§.3. p. 355. Fulg. Ex. l. 9. c. 4. p. 1194. 15. *Galba* being Proconsul in *Spain* under *Nero*, the *Tarraconians* sent him for a Present a Crown of Gold, affirming that it weighed fifteen pounds: he received it, and caused it to be weighed, found it to want three pounds, which he exacted from them (laying a side all shame) as if it had been a true debt: And to shew he was no Changling, after his coming to the Empire, he gave with his own hands to a certain Musician that pleased him (out of his own Purse) twenty Sesterces, about three shillings *English* money; and to his Steward at making up of his Books of Account, a reward from his Table.

Zuin. Theat. vol. 2. l. 5. p. 408. 16. *Lewis* the eleventh in fear of his father *Charles* the seventh, abode in *Burgundy*, where he contracted a familiarity with one *Conon* an Herbman: succeeding his father in the Kingdom, *Conon* took his Journey to *Paris* to present the King with some Turnips, which he had observed him to eat heartily of when he sometimes came from Hunting: in the way hunger constrained him to eat them all up, save only one of an unusual bigness, and this he presented the King with. The King delighted with the simplicity of the man, commanded him a thousand Crowns; and the Turnip wrapt up in Silk to be reserved amongst his Treasures: a covetous Courtier had observed this, and having already in his mind devoured a greater summ, bought a very handsome Horse, and made a Present of him to the King, who chearfully accepted the gift, and gave order that the Turnip should be brought him; when unwrapt, and that it was seen what it was, the Courtier complained he was deluded: No, said the King, here is no delusion, thou hast that which cost me a thousand Crowns for a Horse that is scarcely to be valued at an hundred.

CHAP. XXXII.

Of the Tributes and Taxes some Princes have imposed upon their Subjects.

I Have read of *Henry* the second, King of *England*, that he never laid any Tax or Tribute on his Subjects in all his Reign, and yet when he died he left nine hundred thousand pounds in his Treasury: a mighty and vast summ, if we consider the time wherein this was. There are waies it seems for Princes to be Rich, without sullying their Consciences with heavy and unheard of Oppressions of their Subjects: some indeed of the following impost were but a moderate sheering of the Sheep; but others were the fleaing off skin and all, and the Princes tyrannically sporting of themselves with the bitter Oppression, and woful miseries of their overburdened people. Thus

Caus. hol. Court. tom. 2. Max. 12. p. 399. 1. *Johannes Basilides* the great and cruel Duke of *Muscovia*, commanded from his Subjects, a Tribute of Sweat, and of Nightingales in the midst of Winter.

Appian. bell. civil. l. 5. p. 104. Hak. Apol. l. 4. c. 5. p. 355. 2. *Sylla* raised out of the lesser *Asia* alone, twenty thousand Talents yearly; yet *Brutus* and *Cassius* went further, forcing them to pay the Tribute of ten years within the space of two, and *Antonius* in one, by which computation they paid in one year two hundred thousand Talents, a mighty summ.

Petr. Greg. de Repub. l. 3. c. 5. §. 9. p. 54. 3. There was heretofore amongst the *Grecians* a Tribute called *Chrysargurum*, by which every Beggar, every Whore, every divorced woman, every servant or freed-man paid something to the Treasury: something was exacted from every Male for Dung, for Cattel, for Dogs; both in City and Country every man and woman paid a Silver penny for their heads; for every Horse, Ox, and Mule as much as was demanded; but for every Ass or Dog six half-pence: for which Tribute, when there was great lamentation in the City, seeing it was exacted without mercy, *Anastasius Dicorus* the Emperour abolish'd it, and burnt the Tables (wherein the Tribute was described) in the Cirque, in the presence of all the people.

Liv. l. 7. p. 126. Sueton. in Neron. c. 10. p. 237. 4. *Caius Manlius*, the Consul, by a new example, propounded a Law in his Camp at *Sutrium*, by which throughout all the Tribes all that were manumitted should pay the twentieth part of what they were worth; and because that by this Law a great in-come and addition was to be made to their impoverished Treasure, the fathers of the Senate were agreed it should pass; this Law was abrogated by *Nero* in the beginning of his Reign, that he might thereby be the more gracious with the people.

Petr. Greg. de Repub. l. 3. c. 5. p. 55. 5. *Basilius* the younger, Emperour of the East, ordained a Tribute wherein that which could not be paid by the poor, was to be exacted upon the Rich: the Tribute was called ἀλληλέγγυον, *Allelengyon*; this kind of Tribute was taken away by *Romanus Argyrus* the Emperour, and had been before that by *Constantine*, but that death prevented him.

Hak. Apol. l. 4. c. 5. p. 357. 6. The Emperour *Fl. Vespatianus* laid an Imposition upon Urine, and being by his son *Titus* put

Petr. Greg. de Repub. l. 3. c. 6. p. 56.

put in mind of the baseness of it, he took a piece of money received upon that account, and reaching it to his sons Nostrils, demanded of him, whether he felt any other savour from it than from any other kind of money, adding withal, *Bonus odor Lucri ex re qualibet*, The smell of gain is good and pleasant from whencesoever it ariseth; the like Tribute upon Urine, was exacted by *Ferdinand*, King of *Naples*, upon the Citizens of *Capua*, by which he also got an infamous note upon himself.

Sueton. in Caligul. c. 40. p. 189.

7. *Cajus Caligula*, the *Roman* Emperour, exacted new and unheard of Tributes; he gathered them at first by Publicans: but perceiving the gain on their side was much, he afterwards gathered them by Centurions, and Pretorian Tribunes; nor was there any sort of men, nor any kind of thing but what was Assessed at something. For all manner of eatable things throughout the whole City, he had a certain rate upon them; for all manner of Law-suits and Judgements, wheresoever commenced or decided, he had the fortieth part of the summ about which they contended; and if any man was convicted to have compounded or given away his right, he was sure to be punished; he had the eighth part out of the daily gains of Porters; out of the gets of common Prostitutes, he received as much as they earned by once lying with a man; it was also annexed to the Chapter of the Law, That not only Strumpets, but all such as kept such houses of baseness, should be liable to this Tribute: nay that even wedded persons should pay for their use of marriage.

Petr. Greg. de Repub. l. 3. c. 6. p. 57.

8. In the last Wars in *Lorrain*, and in the year 1594. whereas before there were sundry sorts of Tributes imposed, this was at that time added, That every Family should contribute so much to the present Tax, as it did usually expend in victuals in one day.

Petr. Greg. l. 3. c. 6. p. 57.

9. The *Lampsaceni* at such time as they wanted money, took this course in the Collection of it, They imposed a further rate than usual upon all vendible things, so that what was the former price of the Commodities, that the seller did reserve to himself, and what was over and above, was paid to the Publick.

Herodian. Lamprid.

10. The Emperour *Commodus* upon his birth day, demanded of each of the Senators Wives, and from each of their Children two Crowns; and this Tribute he called his First-fruits; and of all the Senators, that were in the rest of the Cities and Provinces, he exacted five Drachma's a man: when notwithstanding all this, money still failed, he feigned a necessity of his passing over into *Africa* to settle the Affairs thereof, that so he might have an occasion of Collecting so much as might bear the charge of his Expences.

Petr. Greg. de Repub. l. 3. c. 4. p. 51. §. 13.

11. *Isaacius Comnenus*, Emperour of the East, had a new and extraordinary way of Taxing: and it was on this manner, Upon every Street wherein there were thirty Chimneys, or Tunnels, he imposed one Crown in Gold, two in Silver, one Sheep, six strikes of Barley, six measures of Wine, six measures of Brann, and thirty Hens; upon one that had twenty, the eighth part of a Crown in Gold, a Crown in Silver, half a Lamb, four measures of Barley, four measures of Wine, and twenty Hens; upon a Street that had ten, he fixed as his Tribute, five pieces of Silver, a young Lamb, two measures of Barley, and ten Hens.

Petr. Greg. de Repub. l. 3. c. 4. p. 52.

12. *Margareta*, the Queen of *Denmark* and *Norway*, upon the overthrow of *Albertus* by the *Swedes*, being advanced to the Kingdom, exhausted the *Suernes* and *Goths* by intolerable exactions and imposts, she demanded a certain summ of money for every Tail of the greater Cattle, a Floren for every Hearth or fire, and a mark of *Stockholme* value from every Marriage: besides divers other heavy Taxes that were levyed every Week or Month upon them.

Lipsi. de Constantiâ, l. 2. c. 23. p. 210, 211.

13. Almost all the Provinces of the *Roman* Empire, saith *Lipsius*, paid yearly the fifth part of the profits of their Pasture, and the tenth of their Arable. Nor did *Anthony* and *Cæsar* forbear to exact the Tributes of nine or ten years to be paid in one. When *Julius Cæsar* was slain, and Arms were taken up for their liberty, every Citizen was commanded to pay down the five and twentieth part of all their Goods. And more than this, all that were Senators paid for every Tile of their house six Asses, an immense contribution above the reach of our senses, as well as of our Estates. But *Octavianus Cæsar* (probably with some reference to his name) exacted and received of all freed men the eighth part of their Estates. I omit what the Triumvirs, and other Tyrants have done, lest I should teach those of our times by the recital of them.

Alex. ab Alexandr. l. 4. c. 10. p. Herod. l. 3.

14. *Alexander Severus*, who was accounted amongst the best of the Emperours, was yet severe this way, for he imposed a Tribute upon all Taylours, Boat-men, or Barge-men, Apple-women and Citron sellers, Skinners and Leather-sellers, Wain-wrights, Silver-smiths and Gold-smiths, and other Arts and Handicrafts, for the adorning of those Baths which he had Founded. And, saith *Herodian*, deceasing in the eighteenth year of his Reign, he left to his Children and Successours such a summ of money as none before him had done; and so great an Army as no force could be able to resist.

Zuin. Theat. vol. 3. l. 6. p. 812.

15. The Tribute called *Cunigosteura* and *Fanolehe*, was by the institution of *Charles* the Great: Every measure of Bread-corn paid yearly five pence; every man, who by reason of sickness or age, desired an exemption from the War, was fined at the same summ: nor were the Churches or Church-men themselves freed of Contribution in this kind. This Prince had with him an account of all Farms, Stipends, Fields, Meadows, Vineyards, Villages, the annual Rents and value of all these, with the Tributes imposed upon them; as also a stated account of great and small Cattel, and number of servants: not only so, but he had the very housh old-stuff of all Prefects, Presidents, Prelates, Monks, and Nuns, written down and Registred.

Bak. chron. p. 16.

16. King *Athelstan* imposed, as a Tribute on the Prince of North-*Wales*, to pay three hundred Wolves yearly, which continued three years: and in the fourth there was not one Wolf to be found, whereby the Province was cleared of infinite trouble and danger, the great abundance of them had formerly occasioned.

Rad. orat. Extemp. pars 2. c. 13. p. 283, 284.

17. *Ludovicus Sfortia* sent *F. Marchesius* to the *Genoans* to demand of them a mighty Tribute: The *Genoans* received the Embassadour with all manner of civility, they led him into a Garden, and there shewed him the herb *Basil* (it is the Emblem of an afflicted Common-wealth) they desired him to take some of that weak Herb and smell to it, he did so, and told them that it smelt very

very ſweet: they then wiſhed him that he would preſs and rub it betwixt his fingers, and ſo ſmell to it: he did ſo, And now, ſaith he, it ſtinks: In like manner, ſaid the *Genoans*, if the Prince deal graciouſly and mercifully with us, he will oblige us to all chearfulneſs and readineſs in his ſervice, but if he ſhall proceed to grind and oppreſs us, he will then find the bitter and troubleſome effects of it.

Plin. nat. hiſt. l. 12. c. 1. p. 358. Magiri. Polymn. p. 2213.

18. The Plane Tree was firſt brought over the *Ionian* Sea, into the Iſland *Diomedia* to beautifie the Tomb of *Diomedes*; from thence tranſlated into *Sicily*; and ſo at length brought into *Italy*, and planted as a ſingular, rare, and ſpecial Tree; but now it is carryed as far as *Terwin* and *Tourney* in *France*, where it is counted an appurtenance to the very ſoil that payeth Tribute; inſomuch as people that will but walk and refreſh themſelves under the ſhadow of it, muſt pay a Tribute and Cuſtom thereupon to the people of *Rome*.

Magiri. Polymn. p. 2214.

19. *Dionyſius* the elder exacted a vaſt ſumm of money of the *Syracuſans*, and when he ſaw that they lamented, pretended poverty, and deſired to be freed of it, he then appointed a new Impoſt or Tax to be laid upon them: and this he cauſed to be collected twice or thrice. At laſt when he had commanded the ſame ſhould be paid again; and that he obſerved thereupon that the people laugh'd, and as they walked together caſt out ſharp words and jeſts upon him, he gave order that the Tribute ſhould be demanded no more, for, ſaith he, ſince they begin to contemn us, it is a ſign that they have no money at all leſt.

Magiri. Polymn. p. 2213.

20. *Licinius*, the Prefect of *Gallia*, proceeded ſo far in his avaricious deſign, that whereas the *Gauls* were to pay their Tribute every Month, he ordained that there ſhould be fourteen Months accounted to the year; *December* he ſaid was indeed the Tenth Month, but after that he would have two other to ſucceed (which he called the *Auguſti*) for the eleventh and twelfth Months, for theſe interpoſed Months he required the ſame Tribute to be paid, as in any other two of the year.

Magiri. Polymn. p. 2214.

21. *Druſus* had impoſed a Tribute upon the *Friſons*, a ſmall one and agreeable to their poverty; it was that for Military uſes they ſhould pay a certain number of Ox Hides, not determining either the meaſure or ſtrength of them. *Olennius* was afterwards made Governour of that people, and he choſe out certain Bulls Hides, according to the meaſure and ſtrength of which their Tribute ſhould be accepted: if otherwiſe, not. This was hard to other Nations, but eſpecially to the *Germans*, who had Foreſts indeed of mighty Beaſts that were wild, but had few Herds of them at home: and therefore they firſt delivered up their Oxen themſelves; afterwards their Lands; and at laſt not able to pay their Tribute, they gave up their own bodies, thoſe of their Wives and Servants to be Slaves in lieu of it. Hereupon began firſt complaints, and then indignation; and becauſe they were not able to remedy theſe things by a juſt War, they ſeized upon thoſe Souldiers that were appointed to collect the Tribute, and hung them upon Gibbets.

Magiri. Polymn. p. 2214.

22. *Antigonus* laid heavy Impoſitions upon the Nations of *Aſia*, and when one told him that *Alexander* did not uſe to do ſo, he ſaid it was true indeed, for *Alexander* did only Mow *Aſia*, and that he was to gather the Stubble. Βλαχερνόμιον was the name of a Tribute that was impoſed upon the Aſtrologers, and ſuch as were figure-ſetters, and by that appellation they uſed to reproach ſuch as conſulted the Mathematicians and Calculators of Nativities. *Magiri. Polymn. p. 2213.*

23. Every three years the *Æthiopians* were wont to pay by way of Tribute unto the Kings of *Perſia*, as *Herodotus* ſaith, two hundred Billets of the Timber of the Ebony Tree, together with Gold and Ivory, the yearly Tribute of which laſt was twenty great and Maſſy Elephants Teeth. *Plin. nat. hiſt. l. 12. c. 4. p. 360.*

24. *Mauſolus*, King of *Caria*, had ſundry ſubtil and injurious waies whereby he uſed to extort money from his Subjects; he feigned that another King demanded Tribute of him which he was not able to pay, and that therefore he muſt be ſupplyed by the purſes of his people; he got a great ſumm from the *Myllacenſes*, pretending that their Mother City was to be invaded by the enemy, and whereas it wanted a Wall he had not wherewith to build one. By *Condalus* his Lieutenant he divers waies drained and exhauſted the people; for ſuch Cattel as were given him he left in the hand of the Donours for ſome years, and then demanded them, together with all the increaſe of them within ſuch a time as they were firſt given; he ſold the Fruits of ſuch Trees at a price as hung over any part of the Kings High-waies; he demanded a Tributary Drachm for the burial of any Souldier that deceaſed. And whereas the *Lycians* rejoyced and delighted in their hair, he feigned an Edict from the King, That they ſhould have it cut off, unleſs every man ſhould redeem his at a certain rate by him at pleaſure impoſed. *Petr. Greg. de Repub. l. 3. c. 6. p. 57.*

CHAP. XXXIII.

Of Cheats; and the extraordinary boldneſs of ſome in their Thefts.

THe Emperour *Aurelius Alexander* (ſaith *Lampridius*) was ſo perfect a hater of all Thieves, that if he chanced but to ſee any of them, he had his finger ready to pull out one of their eyes; and not only ſo, but it ſeems that ſo great was his Antipathy towards all that laboured under that kind of Infamy, that at the caſual ſight of any ſuch, with the very commotion of his mind, he would vomit up choler, and ſuch a ſudden burning would come into his face that he could not ſpeak for the preſent ſo much as one ſingle word. Great ſure is that filthineſs which excited a loathing in ſo gallant and great a man; but the Hiſtories of theſe bold and ſubtil practitioners will not (I hope) prove altogether ſo nauſeous.

1. *Richard Smyth* of *Shirford* in *Warwickſhire*, having but one only daughter called *Margaret*, and doubting of iſſue Male, treated with Sir *John Littleton* of *Frankley* in *Worceſterſhire*, for a marriage betwixt his ſaid daughter and *William Littleton*, third ſon to the ſaid Sir *John*: In conſideration whereof he agreed to ſettle all his Lands in remainder, after his own deceaſe without other *Dugdale's Antiq. Warwickſh. p. 38.*

other issue upon the said *William* and *Margaret* and the Heirs of their two bodies lawfully begotten, but for lack of such issue, to return to his own right Heirs. And having writings drawn accordingly, trusted the said Sir *John Littleton* to get them engrossed, which being effected, and a day appointed for sealing, Mr. *Smith* came over to *Frankley*, where he found very noble entertainment; and some of Sir *John*'s friends to bear him company, in whose presence the writings were brought forth and begun to be read; but before they came to the uses, stept in Sir *John Littletons* Keeper in a sweat, and told them that there were a brace of Bucks at Lare in the Park, which carryed a Glass in their Tayls for Mr. *Smiths* Dogs to look in (for he loved coursing well and had his Grey-hounds there) but if they made not haste, those Market people which passed through the Park would undoubtedly rouse them. Whereupon Sir *John Littleton* earnestly moved Mr. *Smith* to seal the Writings without further reading, protesting they were according to the draughts he had seen, and without any alteration. Which bold asseverations putting him out of all suspicion of sinister dealing, caused him forthwith to seal them, and go into the Park. Hereupon the two children (for they were not above nine years old a piece) were married together, and lived in the House with Sir *John*; but about six years after the young man dyed by a fall from his Horse; and Mr. *Smith* resolved to take his Daughter away: Sir *John* designing to marry her again to *George* his second Son, refused to deliver her, till which Mr. *Smith* never suspected any thing in the deed formerly so sealed as hath been said, but then upon the difference betwixt him and Sir *John*, it appeared that for want of issue by the before specified *William* and *Margaret* the Lands were to devolve unto the right Heirs of the said *William*, which was *Gilbert Littleton* his eldest Brother, contrary to the plain agreement at first made. What success attended all this take in short: From *Gilbert* these Lands descended to *John* his Son, from him to the Crown, as being one of the Conspiracy with *Essex*, in the forty second of *Eliz.* and dyed in Prison. After which *Muriel* his Widdow, petitioned King *James* for a restitution of his Lands, and obtained it; but doubting further troubles by sutes with Mr. *Smith*, sold them away to Serjeant *Hele* a great Lawyer, who considering the first foundation of *Littletons* Title, that they might be the better defended, disposed of them to his five sons; but such is the fate that follows these possessions, that for want of a publick adversary, these Brothers are now at suit among themselves for them. And as none of the line of *Gilbert Littleton* to whom they descended (by the fore-specified fraud) doth enjoy a foot of them, so 'tis no less observable, that the Son and Heir of *George* by the same *Margaret*, to wit *Stephen Littleton* of *Holbeach* in *Worcestershire* was attended with a very hard fate, being one of the Gunpowder Conspirators in 3 *Jac.* for which he lost his life and estate.

Full. Chur. hist. l. 2. cent. 11. p. 142. Burt. Mel. part. 3. §. 2. p. 452.

2. Earle *Godwin* cast a covetous eye on the fair *Nunnery* of *Berkley* in *Gloucestershire*, and thus contrived it for himself: he left there a handsome Young Man, really or seemingly sick, for their charity to recover, who quickly grew well and wanton. He is toying, tempting, taking, such fire and flax quickly make a flame; The Sisters lose their chastity, and without taking Wife in the way, are ready to make Mothers. The Young Man if sick, returns to Earl *Godwin* in health, leaving the healthful Nuns sick behind him. The fame hereof fills the Country, flies to Court, is complained of by Earl *Godwin* to the King: Officers are sent to enquire, they return it to be true; the Nuns are turned out, their house and lands forfeited, both bestowed on Earl *Godwin*: surprized weakness being put out, and designing wickedness placed in the room thereof.

3. At another time the said Earl had a mind to the rich mannour of *Bosham* in *Sussex*, and complemented it out of *Robert* Archbishop of *Canterbury* on this manner: Coming to the Archbishop, he said *Da mihi Basium*, that is, give me a buss or kiss, an usual favour from such a Prelate: The Archbishop returns, *Do tibi Basium*, kissing him there with an holy Kiss (perchance) as given, but a crafty one as taken, for *Godwin* presently poasts to *Bosham*, and takes possession thereof, and though here was neither real intention in him who passed it away, nor valuable consideration to him, but a meer circumvention; yet such was *Godwins* power, and the Archbishops poorness of Spirit, that he quietly enjoyed it. These rich and ancient Mannors of *Berkley* and *Bosham*, (Earl *Godwins* brace of Cheats) and distant an hundred miles from each other, are now both met in the Right Honourable *George Berkley* as Heir apparent thereof, his Ancestors being long since possessed of them.

Full. Chur. hist. l. 2. cent. 11. p. 142.

4. *Maccus*, a famous Cheat, came into the Shop of a Shoomaker at *Leyden* and saluted him, casting his eye upon a pair of Boots that hung up; the Shoomaker asked if he would buy them, the other seemed willing, they were taken down, drawn on and fitted him very well: Now saith he, how well would a pair of double sole Shoos fit these Boots! They were found and fitted to his feet upon the Boots. Now, saith *Maccus*, tell me true, doth it never so fall out, that such as you have so fitted for a race as you have now done me, run away without paying? Never said the other; but said he, if it should be so, what would you then do? I would follow him said the Shoomaker. Well saith *Maccus* I will try, and thereupon began to run; the Shoomaker immediately followed crying stop thief, stop thief, at which the Citizens came out of their Houses; but *Maccus* laughing, Let no man, said he, hinder our race, for we run for a Cup of Ale; whereupon all set themselves quiet spectators of the course, till *Maccus* had run quite away; and the poor Shoomaker returned sweating and out of breath, and declared how he had been dealt with.

Eras. Colloq. in Conviv. Fabulos. p. 313.

5. At *Antwerp* not long since, there was a Priest, who had received a pretty round sum in Silver, which he had put into a great Purse that hung upon his Girdle; a certain Cheat had observed it, who came, and saluting of him civilly, tells him, that he was appointed by the Parish where he lived to buy a new Surplice; he humbly begs therefore, that he would please to go with him to the place where they were sold, that he might be the better fitted, in as much as he was of the very same pitch and habit of body with the Priest of their Parish; he prevailed and together they went, a Surplice was brought forth, and put upon him; the Seller said

Eras. Colloq. in Conviv. Fabulos. p. 314.

it

it fitted exactly; the cheat when he had ſurveyed the Prieſt, now before and then behind, ſaid it was too ſhort before; that's not the fault of the Surplice, ſaid the Shop-keeper, but is occaſioned by the diſtenſion of the Purſe: the Prieſt therefore laid down his Purſe, that they might view it again, but no ſooner had he turned his back but the Cheat catched up the Purſe, and away he ran with it; the Prieſt followed in the Surplice as he was, the Shop-keeper purſued the Prieſt, the Prieſt called ſtop the Thief, the Shop-keeper ſaid ſtop the Prieſt, the Cheat ſaid ſtop the Prieſt for he is mad; the people eaſily believed no leſs, when they ſaw him running in publick, and ſo habited, ſo that while one was a hindrance to the other, the Cheat got off clear with the purſe and mony of the poor Prieſt.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 290.

6. In the reign of King *Francis* the firſt of that name, King of *France*, a notable Thief, apparrelled like a Gentleman, as he was diving into a great pouch, which *John* Cardinal of *Lorrain* had by his ſide, was eſpyed by the King being at Maſs and ſtanding right over againſt the Cardinal; the Thief perceiving himſelf diſcovered, held up his finger to the King, making a ſign he ſhould ſay nothing, and he ſhould ſee good ſport. The King glad of ſuch merriment towards, let him alone, and within a while after coming to the Cardinal, took occaſion in talking with him, to make the Cardinal go to his Pouch, who miſſing what he had put therein, begins to wonder; but the King who had ſeen the Play, was merry on the other ſide: after the King had even wearied himſelf with laughter, he would gladly that the Cardinal ſhould have again what was taken from him, as indeed he made account that the meaning of the taker was. But whereas the King thought he was an honeſt Gentleman, and of ſome account, in that he had ſhewed himſelf ſo reſolute, and held his countenance ſo well; experience ſhewed that he was a moſt cunning Thief, that meant not to jeſt, but making as if he jeſted was in good earneſt. Then the Cardinal turned all the laughter againſt the King, who uſing his wonted Oath, ſwore by the faith of a Gentleman, that it was the firſt time that ever a Thief had made him his Companion.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 291.

7. The Emperour *Charles* the fifth, commanding a remove; while every man was buſied in putting up his ſtuff, there entred a good Fellow into the Hall, where the Emperour then was, being meanly accompanied, and ready to take Horſe; this Thief (for ſo he was) having made great reverence, preſently went about the taking down of the Hangings; making great haſte, as if he had much buſineſs to do; and though it was not his profeſſion, yet he went about it ſo nimbly, that he whoſe charge it was to take them down, coming to do it, found that ſome body had eaſed him of that labour, and which was worſe, of carrying them away too.

Camer. oper. ſubciſ. cent. 1. c. 64. p. 291.

8. Great was the boldneſs of an *Italian* Thief, who in the time of Pope *Paul* the third, played this prank. A certain Cardinal having made a great feaſt in his houſe; and the Silver Veſſels being locked up in a Trunk, that ſtood in a Parlour next the Hall where the Feaſt had been; while many were ſitting and waiting in this room for their Maſters, there came a man in, with a Torch carried before him, bearing the countenance of the Steward, and having a Jacket on, who prayed thoſe that ſate on the Trunk to riſe up from it, becauſe he was to uſe the ſame; which they having done, he made it to be taken up by certain Porters that followed him in, and went clean away with it. And this was done while the Steward and all the Servants of the Houſe were at Supper.

Lonic. Thea. p. 523.

9. The Emperour *Charles* the fifth, had a little Watch, of admirable and rare Workmanſhip; in a great croud he was robbed of it, by a Courtier that attended upon him; but the Watch it ſelf betrayed the Thief, for it ſtruck the hour of the day in his pocket: at the ſound of which, the poor man ſurprized and affrighted, caſt himſelf on his knees before the Emperour imploring his pardon, which the Emperour eaſily granted, ſaying that the fear of ignominy had been far more to him than the hope of gain could ever be.

Camer. oper. ſubciſ. cent. 1. c. 65. p. 294.

10. When the Emperour makes his entrance into the Imperial Cities, the cuſtome is that the Deputies of the ſaid Cities (in congratulation of his coming) preſent him with certain gifts: Theſe gifts are moſt commonly great Cups of Gold, or other Veſſels curiouſly wrought, and of great value, filled ſometimes with pieces of Gold, ſtamped with the Impreſs of the Cities that have the priviledge to Coin mony. In one of the chiefeſt Cities of *Germany* ſuch preſents being made to the Emperour *Maximilian* the firſt in the preſence of ſome of his greateſt favourites, they were left in his Chamber, and placed upon the Cupboard, even as they were preſented; at which time in the ſtreets ſome pleaſant Paſtimes, and Shews were made to delight the Emperour with: all the Courtiers were ſo intent to look upon theſe, that they had filled all the Windows of the Emperours Chamber. One of the Emperours greateſt Familiars thinking his Lord and Maſter would be as buſie in beholding the ſports as the reſt, pretending in kindneſs to leave his place to one that ſtood by him, a greater man than himſelf, he withdrew himſelf back into the Chamber by the Cupboard, and ſeeing all was clear, puts his hand into the Cup that was given, and takes out an handful of Gold, and puts it into his Pocket, aſſuring himſelf that no man ſaw him. But the Emperour who ſeemed as if he thought of nothing but the Shews, took heed to ſomething elſe; for he wore on his finger a Ring ſet with a certain Stone, which would ſhew all that was done behind him; wherefore caſting his eye upon it, he looked where one would not think he did. The Paſtimes ended, the Courtiers ſtood in the Chamber waiting what the Emperour would ſay, when he called him that had fingered part of the Preſent, bidding him to put his hand in the Cup, and to take out as much as he could of that which was in it. The Thief not knowing whereunto it tended, and confounded with the ſting of a guilty Conſcience, took but a very few of the pieces, which having done, the Emperour willed him to tell them, while the reſt waited very attentively, not knowing what this Ceremony tended to; and thinking thoſe pieces ſhould be diſtributed amongſt them all. The Emperour ſmiling ſaid to the Thief, Draw me now out thoſe other pieces which thou didſt put up into thy Pocket a while ſince, that I may ſee whether thou didſt gripe more then, or now. The poor ſoul confounded with that word, begins to frame excuſes and prayers; in the end he emptied his Pocket upon the Table, and tells before them all the pieces of Gold he had put up; the number

of

of which being far greater than those he took the second time, the Emperour said unto him, Take all these pieces to thee to defray the charges of thy Journy, and be gone, and take heed thou never come any more in my sight; and thus was the Courtier banished the Court with shame enough.

Camer. oper. subcis. cent. 1. c. 64. p. 291, 292. Sabell. hist. Venet. decad. 3. l. 6. Zuin. Thea. vol. 3. l. 1. p. 604.

11. A certain *Candiot* called *Stamat*, being at *Venice*, when the treasure was shewed in kindness to the Duke of *Ferrara*, entred into the Chapel so boldly, that he was taken for one of the Dukes domestical servants; and wondring at so much wealth, instead of contenting himself with the sight, intended to purloin thence a part at least for himself. St. *Markes* Church gilded well nigh all over with pure Gold, is built at the bottom round about, within and without with pieces or tables of Marble. This *Grecian* Thief with marvellous cunning, devised to take out finely by night one of those tables or stones of Marble, against that place of the Church, where the Altar stands, called the Childrens Altar, thereby to make himself an entrance into the treasury; and having laboured a night, because in that time the Wall could not be wrought through, he laid the Stone handsomly into its place again, and fitted it so well, that no man could perceive any shew of opening it at all. As for the Stones and Rubbish which he took out of the wall, he carried it away so nimbly, and so cleanly, and all before day, that he was never discovered. Having wrought thus many nights, he got at length to the Treasure, and began to carry away much riches of divers kinds. He had a God-father in the City, a Gentleman of the same Isle of *Candy*, called *Zacharias Grio*, an honest man and of a good Conscience: *Stamat* taking him one day aside, and near to the Altar, and drawing a promise from him that he should keep secret that which he should impart to him, discovered from the beginning to the end all that he had done, and then carries him to his House, where he shews him the inestimable Riches he had stollen. The Gentleman being vertuous, stood amazed at the sight; and quaking at the horror of the offence, began to reel, and was scarce able to stand. Whereupon *Stamat* as a desperate Villain was about to kill him in the place; and as his will of doing it encreased, *Grio* mistrusting him, stayed the blow by saying, That the extream joy which he conceived in seeing so many precious things, whereof he never thought to have had any part, had made him as it were besides himself. *Stamat* contented with that excuse, let him alone, and as a gift gave *Grio* a Precious Stone, of exceeding great value, and is the same that is now worn in the fore part of the Dukes Crown. *Grio* pretended some weighty matter to dispatch; forth he goes and hastens to the Palace, where having obtained access to the Duke, he revealeth all the matter, saying withal, that there needed expedition, otherwise *Stamat* might rowse himself, look about him, disguise himself and be gone. To gain the more credit to his words, he drew forth of his bosome that Precious Stone that had been given him: Which seen, some that were present were immediately sent away to the House, where they laid hold on *Stamat*, and all that he had stollen, which amounted to the value of two millions of Gold, nothing thereof being as yet removed. So he was hanged betwixt two Pillars, and the Informer besides a rich recompence, which he at that time received, had a yearly pension assigned him out of the publick treasury, for so long as he lived.

Wieri oper. lib. de irâ, p. 140, 141, 142.

12. *Anno Dom.* 1560. when *Hadrianus Turnebas* read in *Paris* Lectures upon *Aristophanes*, he openly averred, That heretofore in that City, he had seen a crafty fellow, called *Petrus Brabantius*, who as often as he pleased would speak from his Belly, with his mouth indeed open, but his lips unmoved, and that this way he put divers cheats upon several persons; Amongst others this was well known: There was a Merchant of *Lions*, who was lately dead, that had attained to a great estate by unjust arts, as all men believed. *Brabantius* comes to *Cornutus*, the only Son and Heir of this Merchant, as he walked in a Portico, behind the Church-yard, and tells him that he was sent to inform him, of what was to be done by him, that it was more requisite for him to think of the soul and reputation of his Father, than his death. Upon the sudden, while they are discourling a voice is heard, as if it was that of the Father (which though it proceeded from the belly of *Brabantius*, yet he feigned to be wonderfully affrighted at it). The voice was to inform the Son, what state his Father was now in, by reason of his injustice, what tortures he endured in Purgatory, both upon his own and his Sons account, whom he had left Heir of his ill gotten goods, that no freedom thence was to be expected by him, without just expiation by his Son, by alms to such as stood most in need, which were the Christians who were taken by the Turks; That he should credit the man, who was by special providence come to him, to be employed by Religious persons, for the redemption of such persons that were captive at *Constantinople*. *Cornutus* a good man (though loth to part with his mony) told him that he would advise upon it that day, that on the next *Brabantius* should meet him in the same place. In the mean time he suspected there might be some fraud in the place, because shady, dark, and apt enough for echoes or other delusions. The next day therefore he takes him into an open plain place, where no bush nor bryar was; where notwithstanding he heard the same song, with this addition, that he should deliver *Brabantius* six thousand Franks, and purchase three Masses daily to be said for him, or else the miserable soul of his Father could not be freed. *Cornutus* bound by Conscience, Duty and Religion (though loth) yet delivered him the mony, without witness of the receipt or payment of it; and having dismissed him, and hearing no more of his Father, he was somewhat more pleasant than usual. Those that sate at Table with him, wondred at it: at last he told them what had befallen him; and thereupon was so derided by all, that at once he should be cheated of brain and mony, that for meer grief, within some few days after he died.

CHAP.

CHAP. XXXIV.

Of persons of base birth, who assumed the names of Illustrious Persons.

THey say there is a Pool in *Comagena* that sends forth a mud, that burns in such manner, as that it is no way to be quenched till a quantity of earth be cast upon it; and *Virgil* hath it of the Bees (those little Birds) that when they swarm, and have furiously commenced a civil war amongst themselves, cast a handful of dust upon them, and they return to their wonted quietness.

Hi motus animorum atque hæc certamina tanta
Pulveris exigui jactu compressa quiescunt.

Their fierce resolves, and bloody battles cease
When dust is thrown; and they return to peace.

The mud and dregs of men are sometimes so inflamed with a passionate desire after greatness, that they cannot rest till they are forced to their old obscurity, or laid down in the dust of death.

Lipsius monit. l. 2. c. 5. p. 188.

1. *Andriscus* was of so mean a condition in *Macedonia*, that he had no other way to sustain himself, but by his daily labour; yet this man suddainly feigned himself to be *Philip*, the Son of King *Perseus*, and the feature of his face was somewhat like his. He said it, and others believed it, or at least pretended they did; especially the *Macedonians* and *Thracians*, out of weariness of the *Roman* Government, which with the novelty and rigour of it displeased them. He had therefore speedily gathered mighty forces, with which he overthrew a *Roman* Prætor; at last he was overcome by *Metellus*, led in chains to *Rome*, and there triumphed over.

Speeds hist. p. 706.

2. *Lambert Symnel*, pretended himself to be *Richard* Duke of *York*, the second Son of *Edward* the fourth, and thereupon came to claim the *English* Crown; after a terrible battle fought in his quarrel, he was taken alive, and by order of King *Henry* the seventh, put first into his Kitchin to turn the Spits, and was afterwards advanced to be his Falconer, in which office he lived and dyed.

Knowles Turk. hist. p. 255, 256, &c. Lipsius monit. l. 2. c. 5. p. 200.

3. *Amurath* the second, having newly ascended the Throne of his Father *Mahomet*; at *Thessalonica* an obscure fellow, crept as it were out of a Chimneys Corner, took upon him the name and person of *Mustapha*, the Son of *Bajazet*, who was slain many years before, in the great battle at Mount *Stella* against *Tamerlain*. This counterfeit *Mustapha*, animated by the *Greek* Princes, set so good a Countenance upon the matter, with such a Grace and Majesty, that not only the Country people, but men of great place and calling repaired to him as their Natural Prince and Soveraign; so that in a short time he was honoured as a King in all parts of the *Turkish* Kingdom in *Europe*. *Amurath* to repress this growing mischief, sent *Bajazet* Bassa with a strong Army into *Europe*, where he was forsaken of his Army, and for safety of his life compelled to yield up himself to *Mustapha*. Much trouble he afterwards created to *Amurath*, at last being entrapped by the policy of *Eivaces* Bassa, he fled when none pursued, being taken, he was brought bound to *Amurath*, then at *Adrianople*, by whose order he was hanged from the battlements of one of the highest Towers in the City, and there left to the Worlds wonder.

Val. Max. l. 9. c. 15. p. 274.

4. *Herophilus* a Farrier, by challenging *C. Marius* (who had been seven times Consul) to be his Grandfather, gained such a reputation to himself, that divers of the Colonies of the Veterane Souldiers, divers good Towns, and almost all the Colledges made choice of him for their Patron. So that *C. Cæsar*, having newly oppressed *Cn. Pompeius* the younger in *Spain*, and admitting the people into his Gardens, this man was saluted in the next Cloysters, by almost as great a Company, and unless *Cæsar* had interposed, the Republick had had a wound imprinted upon it by so base a hand; but *Cæsar* banished him from the sight of *Italy*, yet after his death he returned, and then entred into a Conspiracy of killing all the Senators, upon which account by their command he was executed in Prison.

Val. Max. l. 9. c. 15. p. 275.

5. In the reign of *Augustus Cæsar*, there was one who pretended, that he was born of his Sister *Octavia*, and that by reason of the extream weakness of his body, he (to whom he was set forth) kept him as his own Son, and sent away his own Son in his room; but while he was thus carried with the full sayls of impudence to an act of the highest boldness, he was by *Augustus* adjudged to tug at an Oar in one of the publick Gallies.

Lipsius Ex. polit. l. 2. c. 5. p. 188. Petr. Greg. de Repub. l. 7. c. 18. p. 295.

6. In the reign of *Tiberius*, there was one *Clemens*, who was indeed the servant of *Agrippa Posthumus*, the Grandchild of *Augustus* by *Julia*, and whom he had banished into the Isle *Planasia*, but soon after by fraud and fame became *Posthumus* himself. For hearing of the death of *Augustus*, he with great courage went to bring forth his Master (by stealth) out of the Isle, and so to recommend him to the *Germane* or other Armies: but saying slowly, and finding that *Agrippa* was already slain, he took his name upon him, came into *Etruria*, where he suffered his Hair and Beard to grow, then gave out what he was, sometimes shewed himself in private, then went he to *Ostia*, and thence into the City, where he was applauded in divers Companies. At last *Tiberius* having notice thereof, by the help of *Salustius Crispus*, at a convenient time, caused him to be suddenly apprehended, his mouth stopped, and brought to the Palace; where *Tiberius* asking him how he came to be *Agrippa*; How came you, said he, to be *Cæsar?* He was secretly made away, having expressed great constancy in his torments, for he would not discover one of those that were in the Conspiracy with him.

Justin. hist. l. 35. p. 268. Lipsius Ex. polit. l. 2. c. 5. p. 190. Petr. Greg. de Repub. l. 7. c. 18. p. 295.

7. *Demetrius Soter*, who reigned in *Syria*, being for a certain and just cause offended with them of *Antioch*, made War upon them; they fearing the worst, fly to new remedies, set up a base person, whom they salute for *Alexander* the Son of *Antiochus*, and encourage him to seek after his Fathers Kingdom of *Syria*; what through the hatred of *Demetrius*, and the desire of novelty, this new *Alexander* was generally followed and embraced: he admires himself at his new fortune, and the Troops he commanded; he fought with *Demetrius*, and not only overcame, but

but slew him upon the place. By this means he became the peaceable possessor of all *Syria* for nine years and ten months, when giving up himself to all kinds of debauchery, he was set upon by the young son of *Demetrius* (now grown up) overthrown and slain: the end of this *Scenick* and imaginary King.

Lipſ. mon. l. 2. c. 5. p. 193.

8. In *Germany*, *Anno* 1284. in the Reign of *Rudolphus* of *Hapsburg* the then Emperour, there arose one who gave out himself to be the old Emperour *Frederick* (who had been dead more than twenty two years before.) The Emperor *Rudolphus* at that time laid Siege to *Colmaria*, but not a little moved that this Impostour had got together a great Force, and that divers of the Nobles and Cities in the Lower *Germany* took part with him, he desisted from his Siege, came down the *Rhine*, as one that made hast to pay his obeysance to the old Emperour: but having once seized upon him, and demanded, Who? Whence? and for what reason he had done such things? he caused him to be burnt in the Town of *Witzlar*.

Lipſ. Ex. polit. l. 2. c. 5. p. 194.

9. In the same *Germany*, *Anno* 1348. there was a notable Impostour about *Voldemarus* Marques of *Brandenburgh*; the Marques had been abroad and missing, whether lost or dead for thirty one years; when *Rudolphus*, Duke of *Saxony*, considered which way he might deprive *Ludovicus Bavarus* of his Marquisate of *Brandenburgh*. To this purpose, he kept privately about him a Miller, whom he instructed with all requisite art and subtilty, and gave out that he was the Marques; divers Castles and Towns were hereupon yielded up to him; the *Bavarians* and their Assistants were overthrown by him in one great Battel, wherein *Rudolphus* Count *Palatine* of the *Rhine*, with seventy nine Knights were taken Prisoners; three years did this Miller bear up, till at last he was taken, and adjudged to the flames, to the Infamy of his Abettours.

Lipſ. Ex. polit. l. 2. c. 5. p. 195.

10. *Baldwine* the eighth, was Earl of *Flanders* and *Hannonia*, afterwards Emperour of *Constantinople*, slain in a Battel against the *Bulgarians*. Twenty years after his death, *Bernardus Rainsus* a *Campanian*, gave himself out to be the Emperour, long imprisoned but now at liberty; the gravity of his Countenance, the remembrance of former men and things, the exact knowledge of his Pedegree, deceived even the most cautious and circumspect; much trouble he created, till at last cited before *Lewis* the eighth, King of *France*, and not able to answer such questions as were by him propounded, he was reputed and sent away as an Impostour; after which, taken in *Burgundy*, he was sent to *Joanna*, Countess of *Flanders*, and by her order strangled.

Lipſ. monit. l. 2. c. 5. p. 200.

11. The like to this fell out in *Spain*, when *Alphonsus* was King of *Arragon*; a youth of about eleven years of age, and under the Government of his mother, there rose up one who gave out of himself, That he was that old *Alphonsus*, twenty eight years past reported to be slain at *Fraga*; to colour his absence all that while, he said, How that out of a weariness of humane affairs, he went into *Asia*, and the Holy Land, where he had fought in the Wars for God and Religion, that having now expiated his sins, he was returned to his Subjects. The matter took with many, and he had undoubtedly raised some considerable stirs there, but that being taken at *Augusta*, he there hang'd himself.

CHAP. XXXV.

Of the huge Ambition of some men, and their thirst after Soveraignty.

Caus. holy Cour. tom. 2. l. 2. p. 57.

HEliogabalus sometimes took his Courtiers, and commanded them to be ty'd and trussed fast to a great Wheel, and then turned and rolled them up and down in the water, taking infinite pleasure to see them sometimes aloft, sometime below, sometime to tast the sweetness of the air, and sometime to be deeply plunged in the water, where of necessity they drank more than enough. Ambitious men daily act the same play, but they personate it tragically; and therefore it was well advised by one of the Kings of *France*, when his Chancellour shewed him his own lively Effigies upon a piece of *Arras*, standing upon the uppermost part of Fortunes Wheel: You would do well, said he, to pin it fast lest it should turn again. Yet all considerations of this kind are two little, to rebate the keenness of some mens soaring minds, who are in continual Fevors to be great, though for never so little a time, and at what rate soever.

Hist. of the cardinals par. 3. l. 1. p. 248.

1. At the Election of the Pope, the great Ambition of Cardinal *William Rhotomagensis* was visible even in the scrutiny, for being timerous and fearful things would not happen as he expected, seeing Cardinal *Æneas* going towards the *Schedule*, he said to him with an humble and submissive voice, *Æneas*, I recommend my self to thee, remember me I beseech thee, and have compassion on me; *Æneas* answered him only thus, Poor Worm thou mistakest in recommending thy self to me. His Ambition was moreover conspicuous in the prayers he went mumbling about, yet so as his Neighbours might understand him, lifting up his eyes and his voice to Heaven, and joining his hands, he cried out, *Deus propitius esto mihi peccatori*, God be merciful unto me a sinner. The scrutiny being published it appeared that *Æneas* had three voices more than *Rotomagensis*; and by the accession of Cardinal *Prosper Colonna* was then made Pope.

Lipſ. mon. l. 2. c. 5. p. 223.

2. When *Stephen*, that good and great King of *Poland* was dead, and that the usual Assembly was called for the Election of a new King, the Great *Cham* of *Tartary* was also there by his Embassadours, who in his name told them, That he was a Potent Prince able of his own Subjects to lead many Myriads of Horse into the Field, for either the defence or inlargement of *Poland*. That he was also frugal and temperate; and setting aside all delicate dishes his manner was to asswage his hunger with only Horses flesh. In the next place as to matters of Religion (concerning which he heard they were in dispute) their Pope should be his Pope, and their *Luther* his *Luther*. No marvel if this Embassy was received with laughter, when they beheld a man ready to part at once with Religion and all things Sacred, for the very desire he had after Rule.

Plut. in Sertorio, p. 582.

3. After the Noble exploits of *Sertorius* in *Spain*, had put those on his part almost in equal hopes with their enemies, *Perpenna* too much re-

relying upon the Nobility of his Descent, ambitiously aspired to the power of *Sertorius*: to that purpose he sowed the seeds of dissention in the Army and amongst the Captains; and the Conspiracy being ripe he invited *Sertorius*, with other his Officers (Confederate with him) to supper, and there caused him to be murdered. Immediately the *Spaniards* revolted from *Perpenna*, and by their Embassadours yielded themselves to *Pompey* and *Metellus*. *Perpenna* soon shewed he was a man that knew neither how to command nor to obey; he was speedily broken and taken by *Pompey*; nor did he bear his last misfortune in such manner as became a General, for having the Papers of *Sertorius* in his hands, he promised to *Pompey* to shew him Letters from consular persons, and under the hands of the chiefest men in the City, whereby *Sertorius* was invited into *Italy*: *Pompey* burnt the Letters, and all *Sertorius* his Papers, not looking upon any of them himself, nor suffering any other, and then caused *Perpenna* to be dispatched, that he might free the City of a mighty fear; and this was the end of the foolish Ambition of *Perpenna*.

Pezel. Mell. tom. 1. p. 333, 338. Clarks mir. c. 102. p. 472.

4. *Alexander* was at the Siege of *Tyrus*, when a second time there came to him Embassadours from *Darius*, declaring that their Master would give him ten thousand Talents if he would set at liberty his Mother, Wife, and Children, that were taken by him; moreover if he would marry the daughter of *Darius*, he would give with her in Dowry all the Land that lay betwixt *Euphrates* and the *Hellespont*. The Contents of this Embassage were discussed in *Alexanders* Council, when *Parmenio* said, That for his part, were he in *Alexanders* stead, he would accept of those conditions and put an end to the War. *Alexander* on the other side answered, That were he *Parmenio* he would do so too, but whereas he was *Alexander*, he would return such answer as should be worthy of himself, which was this, That they should tell their Master that he stood in no need of his money, neither would he accept of a part for the whole; that all his money and Country was his own; that he could marry the daughter of *Darius* if he pleased, and could do it without his consent; that if he would experience the humanity of *Alexander*, he should speedily come in to him. After this, he sent other Embassadours with these offers, Thanks for his civilities to his captive Relations, the greater part of his Kingdom, his daughter for his Wife, and thirty thousand Talents for the rest of the Captives; to which he replyed that he would do what he desired, if he would content himself with the second place, and not pretend to equality with him, but as the World would not endure two Suns, neither could the earth endure two Soveraign Emperours, without permutation of the state of all things; that therefore he should either yield up himself to day, or prepare for War to morrow.

Clarks mir. c. 102. p. 471.

5. *Solon*, the *Athenian* Law-giver, said it of one of his prime Citizens called *Pisistratus*, That if he could but pluck out of his head the worm of Ambition, and heal him of his greedy desire to Rule, that then there could not be a man of more vertue than he.

Clarks mir. c. 86. p. 373.

6. *Richard*, Duke of *Glouceſter*, afterwards King of *England*, by the name of *Richard* the third, stopped at nothing how impious or villainous soever, to remove all obstructions between him and the Crown: He is said to have murthered King *Henry* the sixth in the Tower, and his son Prince *Edward* at *Tewksbury*; he caused his own brother *George*, Duke of *Clarence*, to be drown'd in a Butt of *Malmsey*; he was suspected to have made away *Edward* the fourth, his brother and King, by poyson; he beheaded *Rivers*, *Vaughan*, *Grey*, and the Lord *Hastings*, as the known impediments of his Usurpation; and the Duke of *Buckingham* his old friend, when he saw he declined his service in the murder of his Nephews, which yet he got performed upon the bodies of those two innocent Princes: But the just judgement of God overtook him for the spilling of all this innocent blood. His only son was taken away by death; his own conscience was so disquieted, that he was in continual fears in the day, and his sleeps disturb'd and broken with frightful Visions and Dreams. At last he was slain in *Bosworth* Field, his Carkass was found naked amongst the slain, filthily polluted with blood and dirt, trussed upon an Horse behind a Pursivant at Arms, his head and arms hanging down on the one side of the Horse, and his leggs on the other, like a Calf, and so he was interred at *Leicester*, with as base a Funeral as he formerly bestowed upon his Nephews in the Tower.

Clarks mir. c. 86. p. 377.

7. *Cæsar Borgia*, the son of Pope *Alexander*, was a most ambitious man, he caused his brother *Candianus*, then General over the Popes Forces, to be murdered in the Streets, and his dead body to be cast into the River *Tyber*; and then casting off his Priestly Robes, and Cardinals habit, he took upon him the leading of his Fathers Army; and with exceeding prodigality he bound fast to him many desperate Ruffians, for the execution of his horrible devices. Having thus strengthened himself, he became a terrour to all the Nobility of *Rome*; he first drave out the honourable Family of the *Columnii*; and then by execrable treachery poysoned or killed the chief Personages of the great Houses of the *Ursini* and *Cajetani*, seizing upon their Lands and Estates. He strangled at once four Noble men of the *Camertes*; drave *Guido Feltrius* out of *Urbin*; took the City of *Faventia* from *Astor Manfredus*, whom he first beastly abused and then strangled. In his thoughts he had now made himself Master of all *Latium*, when he was cast down when he least feared. Being at supper with his Father, prepared on purpose for the death of certain rich Cardinals, by the mistake of a Servant, he and his father were empoysoned by deadly Wine prepared for the Guests.

CHAP. XXXVI.

Of the great desire of Glory in some Noble and other ignoble Persons.

Liny considering with himself the Nature of the Element of fire, how rapacious and devouring a thing it is, and quickly consumes whatsoever it laies hold on, what store of it is in the World; how 'tis in every House, under every foot in Pebbles and Flints; above us

us in fiery Meteors, and beneath us in subterranean passages, begins to marvel that all the World was not consumed with fire: When I consider that almost every soul is wrapt about with this ardent desire of Glory, how far a man is liable to be transported thereby: and that as *Tacitus* hath well observed, it is the last Garment that man parts with and denudes himself of; I cannot sufficiently wonder that it hath done no more mischief in the World, and that it hath burnt, though destructively in some, yet so harmlesly in others, as some of the following Examples will declare.

Sand. Relat. l. 2. p. 113. 1. The Tower of *Pharos* had the reputation of the Worlds seventh wonder, it was built by King *Ptolomy Philadelphus*, but *Sostratus*, who was employed therein as the chief Architect, engraved upon it this Inscription, *Sostratus* of *Gnydos*, the son of *Dexiphanes*, to the Gods Protectors, for the safety of Sailers; this Writing he covered with Plaister, and upon the Plaister he inscribed the Name and Title of the King: he knew that would soon waste away, and then his own name written in Marble, he hoped would (as he had desired) be celebrated to Eternity.

Guaz. de civili conver. l. 2. p. 329. 2. We read of one who published a Book of his, the Title whereof was, Of the Contempt of Glory; in this his work he endeavoured to shew by many and notable arguments, that it was a vanity unworthy of a man to hunt for popular applause by any of his performances. Yet this very person was afterwards convinced of the same errour he had so severely reproved in others, in as much as he had set his name in the Frontispiece of his Book.

Zuin. Theat. vol. 1. l. 2. p. 154. Guaz. de civ. conver. l. 2. p. 330. Fulg. Ex. l. 8. c. 15. p. 1102. 3. *Cicero* accounted it so great a matter to speak eloquently, and laboured therein with that anxiety, that being to plead a Cause before the Centumviri, when the day was come before he was prepared so fully as he desired, and that his Servant *Eros* brought him word that the Tryal was put off to the next day, he was so over-joyed, that he gave him his freedom, who had brought him so acceptable tidings. So far also was he from dissembling this his thirst after Glory, that in a long Epistle he openly and earnestly entreated *Luceius* a *Roman* Citizen, that he would gratifie him in these three things, First, That he would write the Conspiracy of *Catiline*, distinctly from all Foreign and external Wars, and thereby procure to him an immortal name. Secondly, That he would more studiously adorn that than any other part of his Works, and that in some things he would rather consult his love, than what the truth it self would bear. And lastly, That he would do this with the greatest expedition, that he himself, while yet living, might enjoy some part of his Glory.

Guaz. ibid. l. 2. p. 331. 4. When *Alexander* the Great had demolished the Walls of *Thebes*, *Phryne*, that beautiful and rich Curtesan, went to the *Thebans* and proffered to rebuild them at her own Charges, provided that to the eternal memory of her Name, she might be permitted to engrave upon them these words, *Alexander* overthrew *Thebes*, and *Phryne* did in this manner restore it.

Muret. var. lect. l. 12. c. 12. p. 317. 5. *Thales* the *Milesian*, was a man of great and high reach, he found out many admirable things, as in other Arts, so also in that of Astronomy: when he had found out what proportion the Suns greatness did bear to the greatness of that Circle which he finisheth in his annual course, and how by the Rules of *Geometry* this might be clearly demonstrated; he communicated this experiment of his to a rich man of *Priene*, that was a curious enquirer into such matters, who admiring the comprehensive wit of *Thales*, together with the excellency of the Invention, bad him ask what reward he would: I, said *Thales*, ask no other reward than this, That at no time you challenge the Glory of this Invention to your self; but that if you are desirous at any time to impart the secret to any other, you shall ever acknowledge that I was the man who first found it out: for (saith my Author) even the wisest of men do not despise glory, much less are we able (who are not wise) to bear it patiently if any with impudence and injustice challenge to themselves any praise worthy observation of ours.

6. *Eroſtratus*, a young man, seeing he could not make himself famous by any vertuous or praise worthy action, resolved to perpetuate the memory of himself by performing something of the highest infamy: having settled his mind upon such a design, he set the Temple of *Diana* at *Ephesus* on fire, which for the stately Fabrick of it was worthily reputed amongst the wonders of the World; he confessed it was for this only end, that he might be discoursed of in after times: which occasioned the *Ephesians* by a severe Decree to prohibit so much as the mention of his name, that the memorial of him might be utterly abolished: which had accordingly been, but that *Theopompus* an Historian of great eloquence did make mention of him in his writings. *Solinus c. 43. p. 38. Val. Max. l. 8. c. 14. p. 240. Lon. Theatr. p. 638. Din. mem. l. 5. p. 346.*

7. In the Reign of *Henry* the seventh, there was a commotion begun in *Cornwall* about the payment of a Subsidy lately granted; the Ring-leaders in this Insurrection were *Thomas Flamock*, and *Michael Joseph*, a Smith: for which they were soon after hang'd, drawn and quartered. It is memorable with what comfort *Joseph* the Blacksmith cheared up himself at his going to Execution, saying, That yet he hoped by this that his Name and Memory should be everlasting. So dear even to vulgar Spirits is perpetuity of name, though joined with Infamy, what is it then to noble Spirits when it is joined with glory? *Bak. chron. p. 349, 350. Poly Virg. Din. l. 5. p. 347. Speeds hist. p. 754.*

8. *Platerus* speaks of a Student in Physick that came to *Basil* on purpose to Commence Doctor, *Anno* 1598. and falling grievously sick, towards the close of his life, he had an earnest desire that he might die a Doctor: to gratifie him therefore he was privately and in his bed created Doctor of Physick, with which he was well satisfied. *Plater. obs. l. 3. p. 862.*

9. *Themistocles* was exceedingly enflamed with the love of Glory, and the ambition of performing great matters: being yet but young, he importuned with most earnest entreaties, *Epicles* an Harper (in great esteem with the *Athenians*) to practise his Art at his house, not that he himself would learn, but that divers persons might enquire for his house, and by this means discourse of him and it. When the Battel at *Marathon* was fought, and the famous exploits of *Miltiades* were celebrated; he was observed to be thoughtful for the most part, and to pass the nights without sleep, and to leave off his usual compotations; and when they that were amazed at this change of his life, asked him the reason of it: The Trophies of *Miltiades*, said he, will not suffer me to sleep. Being chosen Admiral by the people, he referred the dispatch of all kind of affairs that were brought *Plut. in Themist. p. 113, 114. Val. Max. l. 8. c. 14. p. 239. Lipsi. mon. l. 2. c. 17. p. 404. Fulg. Ex. l. 8. c. 15. p. 1001.*

before him, to that day wherein he was to take Ship, that ſo at one and the ſame time, being buſied in ſo many matters, and called upon by ſo many ſeveral men, he might be looked upon as a perſon of great Authority. And when chiefly by his means *Xerxes* had received that notable defeat at Sea, *Themiſtocles* was preſent at the Olympick Games next after, where the Spectators not regarding thoſe that ſtrove for the Maſteries, faſtened their eyes upon him all the day; and (as admiring his vertue) ſhewed him to ſtrangers with great applauſe; he (tickled with Glory) turning to his Friends, told them he had now received the fruits of all his labours for *Greece*. The ſame man being once asked in the Theatre, whoſe voice it was that pleaſed him beſt? His (ſaid he) that ſings moſt in my praiſe.

Jov. Elog. Din. l. 5. p. 347.

10. *Gabrinius Fundulus*, the Tyrant of *Cremona*, when he was to loſe his head at *Millaine* for all his horrible crimes, and was exhorted by ſome to repent himſelf of his Villanies, and hope in God for pardon, he frowningly replyed, That he did not in the leaſt repent himſelf of what he had done in the right of War: but it was an eſpecial grief to him, that he had not executed one act, which once he had conceived in his mind to do, which was, That he had once determined to throw down head-long the Emperour *Sigiſmund*, the Pope, and *Balthazar Coſſa*, from the top of an high Tower (whereinto they were invited) into the Market-place below. And now at the cloſing up of his life, when he was not able to boaſt of the fact, yet he boaſted of the will and purpoſe he had to do it, and griev'd he had loſt the opportunity of doing a famous exploit as he thought it.

Sueton. l. 1. c. 7. p. 8. Din. l. 8. p. 498. Lipſ. mon. l. 2. c. 18. p. 405.

11. *C. Julius Cæſar* coming to *Gades* in *Spain*, and beholding there in the Temple of *Hercules* the Statue of *Alexander* the Great, he ſighed, deteſting his own ſloth, who (as he ſaid) had done nothing worthy of memory in ſuch an Age wherein *Alexander* had ſubjected the World unto himſelf. He therefore earneſtly deſired a ſpeedy diſmiſſion from that Province which had fallen to him as *Queſtor*, that he might ſeek out occaſions for great Enterprizes as ſoon as might be.

Lipſ. mon. l. 2. c. 18. p. 406.

12. *Pericles* was cited to the Aſſembly by the angry *Athenians*, for that he had ſpent ſo much Treaſure upon publick Works and Ornaments in the City: he mildly replied, Doth it therefore repent you, O Citizens? I ſhall then make you this Propoſition, Let my name be inſcribed upon each of theſe Works, and I will defray the expences therein at my own coſt and charge. At this all the Aſſembly cryed out, That he ſhould go on in the name of the gods, and that he ſhould not deſiſt from expences upon that account: behold an honourable conteſt for Glory betwixt him and the people.

Lipſ. mon. l. 2. c. 14. p. 406.

13. *Trajanus* the Emperour, did openly and almoſt every where aim at this: for whether he made any new Work, or repaired any that was old, even upon the moſt inconſiderable things he cauſed his name to be inſcribed, inſomuch that thereupon ſome in a ſcoffing manner termed him the *Wall-Flower*, or *Pellitory* on the Wall.

Lipſ. mon. l. 2. c. 14. p. 407.

14. *Alexander* the Great took *Caliſthenes* along with him (a man famous for wiſdom and eloquence) on purpoſe to write the Hiſtory of his Exploits; and by his writings to ſpread abroad the-glory of his Name. He alſo cheriſhed *Ariſtotle* upon the ſame account, and gave him a moſt liberal and magnificent allowance of eighty Talents, towards the compleating of that one Book of his Hiſtory of Animals, hoping his Name would thereby be perpetuated. When he came to *Sigæum*, and beheld there the Tomb of *Achilles*, he ſigh'd and cry'd out, O fortunate young man, who hadſt a *Homer* to Trumpet out thy fame. So alſo meeting with a Meſſenger, who by his geſture and countenance ſeemed to have ſome joyful matter to relate, What good News haſt thou, ſaid he? is *Homer* alive again? By that ſaying, expreſſing his ardent deſire to have had the moſt excellent Writer to have been the deſcriber of his Acts, and the publiſher of his Praiſes.

Fulg. Ex. l. 8. c. 15. p. 1099.

15. *Commodus* that blemiſh of the Empire, was yet deſirous of a great name and fame abroad, ſo that he called the City of *Carthage* after his own name *Commodiana*. He took off *Nero*'s head from the *Coloſſus*, and ſet his own upon it inſtead of the other. He alſo cauſed ſome Months to be called after him. But we find that fortune hath ſtill oppoſed them that have ſought Glory in an oblique line: For though in brave perſons, ſuch as *Alexander*, *Julius*, *Auguſtus*, their names do yet continue in Cities and Months; Yet not ſo to *Nero*, *Caligula*, *Commodus*, and others their like: For ſoon after their death all thoſe things were extinguiſhed, from whence they hoped for an eternity.

Lon. Theatr. p. 636. Fulg. Ex. l. 8. c. 15. p. 1106.

16. *Pauſanias*, one of near attendance upon the perſon of *Philip* King of *Macedon*, on a time asked *Hermocles* which way a man might ſuddenly become famous? Who replied, If he did kill ſome Illuſtrious Perſon, for by this means it would come to paſs, that the glory of that man ſhould redound to himſelf: hereupon he ſlew *Philip*: and indeed he obtained what he ſought, for he rendred himſelf as well known to poſterity by his Parricide as *Philip* did by his vertue.

Val. Max. l. 8. c. 14. p. 240.

17. There went a fame of a certain *Indian*, that he had ſuch a peculiar skill in ſhooting, that he could at pleaſure paſs his Arrows through a Ring ſet up at a convenient diſtance; this man was brought Priſoner and preſented to *Alexander* the Great, who deſired him to give him an inſtance of his Art in that kind. The *Indian* refuſed, whereat *Alexander* was ſo incenſed, that he commanded he ſhould be led away and ſlain; while he was leading on to the place of his intended puniſhment, he told the Souldiers, That he had for ſome time diſaccuſtomed himſelf from ſhooting, and that fearing (through want of exerciſe) that he ſhould not perform what he deſired, he had therefore refuſed the Emperours command. This was told again unto *Alexander*, who thereupon not only commanded he ſhould be ſet at liberty, but alſo gave him many gifts, admiring the greatneſs of his Spirit, that had rather die, than loſe any of that reputation he had formerly gained.

Zuin. Theat. vol. 2. l. 5. p. 394. Feltham's Reſol. p. 47. Fulg. Ex. l. 8. c. 15. p. 1108, 1109.

18. *Nero* the Emperour was poſſeſſed with a deſire (though an inconſiderate one) of eternity, and perpetual fame, and thereupon aboliſhing the old names of many things and places, he gave them others from his own name. The Month *April* he would have called *Neroneus*; and he had determined to have named *Rome* it ſelf *Neropolis*, or *Nero*'s City.

Sueton. l. 6. c. 55. p. 268.

19. *Ælius Adrianus* the Emperour was of an eager but various diſpoſition, he covered the im-

Pezel. Mell. hiſt. tom. 2. p. 193.

impetuouſneſs of his mind with a kind of Artifice, feigning Continence, Courteſie, and Clemency, and on the other ſide diſſembling and concealing as he could that burning deſire that he had after Glory. He envyed great Wits, both living and dead; he endeavoured to extenuate the glory of *Homer*; and gave order to celebrate the memory of *Antimachus* in his ſtead, whereas many had not ſo much as heard of his name before. He perſecuted even ſuch Handicrafts men as excelled in any particular thing, many of which he depreſſed and cruſhed, and many of them he cauſed to be ſlain: For whereas he himſelf was deſirous to be accounted ſuperexcellent in all things, he hated all others that had made themſelves remarkable in any thing. Having bought peace of divers Kings by private preſents, he boaſted that he had done more ſitting ſtill, than others by their Forces and Arms.

Fulg. Ex. l. 8. c. 15. p. 1104.

20. *Pompey* the Great purſued the Pirates in the *Piratick* War into *Creet*, where when he found they were oppoſed by *Metellus* the Pretor in that Iſland, inflamed with an over deſire of Glory, he defended them againſt *Metellus* with his own Forces, that he might have no *Roman* copartner with him in the *Piratick* Victory.

CHAP. XXXVII.

Of the intolerable Pride and haughtineſs of ſome Perſons.

Fullers hol. State, l. 1. c. 15. p. 45.

THe Pride of the Jeſuites is as generally as juſtly taxed, who being the youngeſt of all other Orders, and therefore by Canon to go laſt, will never go in Proceſſion with other Orders, becauſe they will not come behind them. An unworthy tumour of the ſoul this vice is, and ſuch a misbecoming bliſter, that ſeldom or never is obſerved to riſe upon thoſe minds that are truly noble and generous; at leaſt not till they are intoxicated and put beſides themſelves by an over-liberal draught, out of the luſcious cup of fortunes. Continued proſperity and affluence of all things, has indeed unhinged the ſouls of many that were otherwiſe brave men, and made them do things that ſignified they had no ſentiments of mortality left within them; ſo that *Memento te eſſe hominem*, might ſeem no more than what is neceſſary, to ſome that are mentioned in the following Examples.

Cauſ. holy Court. tom. 3. Max. 15. p. 418. Camer. oper. ſubc. cent. 2. c. 38. p. 164. Sabell. l. 4. dec. 1. Zuin. vol. 2. l. 4. p 364.

1. *Dominicus Sylvius*, Duke of *Venice*, maryed a Gentlewoman of *Conſtantinople*, ſhe was plunged into ſenſuality with ſo much profuſion, that ſhe could not endure to lodge, but in Chambers full of delicious perfumes of the Eaſt; ſhe would not waſh her ſelf but in the dews of Heaven, which muſt be preſerved for her with much skill; her Garments were ſo pompous, that nothing remained but to ſeek for new ſtuffes in Heaven, for ſhe had exhauſted the Treaſures of Earth; her Viands ſo dainty that all the mouths of Kings taſted none ſo exquiſite; nor would ſhe touch her meat but with Golden Fork's and precious ſtones. God to puniſh this curſed Pride and ſuperfluity, caſt her on a bed, and aſſailed her with a malady ſo hideous, ſo ſtinking and frightful, that all her neareſt Kindred were enforced to abandon her; none ſtayed about her but a poor old woman, throughly accuſtomed to ſtench and death: the delicate *Seniora* was infected with her own perfumes in ſuch manner, that from all her body there began to drop a moſt ſtinking humour, and a kind of matter ſo filthy to behold, and ſo noyſom to the ſmell, that every man plainly perceived that her diſſolute and exceſſive daintineſs had cauſed this infection in her.

Plut. in Lucullo; p. 505.

2. *Tigranes*, King of *Armenia*, had ever in his Court divers Kings that waited upon him, four of which alwaies attended upon his Perſon, as his Foot-men; and when he rode abroad they ran by his Stirrup in their Shirts; when he ſat in the Chair of State, they ſtood about him holding their hands together, with countenances that ſhewed the greateſt bondage and ſubjection imaginable, ſhewing thereby that they reſigned all their liberty, and offered their bodies to him, as their Lord and Maſter, and were perſons more ready to ſuffer than to do any thing.

Lipſ. mon. l. 2. c. 14. p. 342. Raleigh's hiſt. world, l. 2. c. 18. §. 6. p. 430.

3. *Seſoſtris*, King of *Ægypt*, though otherwiſe a Prince of great vertues, was yet of a moſt intolerable Pride: For he cauſed four of his Captive Kings, inſtead of Horſes, to draw his Chariot, when he was diſpoſed to be ſeen, and to ride in Triumph. One of theſe four, at ſuch time as *Seſoſtris* was carried out to take the air, caſt his head continually back upon the two formoſt Wheels next him, which *Seſoſtris* obſerving, asked him What he found worthy of his admiration in that motion. To whom the Captive King anſwered, That in thoſe he beheld the mutability of all worldly things, for that both the loweſt part of the Wheel was ſuddenly carried above, and became the higheſt; and the uppermoſt part was as ſuddenly turned downwards, and under all. Which when *Seſoſtris* had judiciouſly weighed it helped to prick the bliſter of his Pride, and he diſmiſſed thoſe Kings, and all other from the like ſervitude in the future.

Bak. chron. p. 40.

4. *Aldred*, Arch-biſhop of *York*, had a certain ſuit to *William* the Conquerour, and having a repulſe therein, the Arch-biſhop in great diſcontent, offered to depart: The King ſtanding in awe of his diſpleaſure, ſtayed him, fell down at his feet, deſired pardon, and promiſed to grant his ſuit. The King all this while being down at the Arch-biſhops feet, the Noble-men that were preſent, put him in mind that he ſhould cauſe the King to ariſe: Nay, ſaith the Prelate, let him alone, let him find what it is to anger St. *Peter*.

Lon. Theat. p. 637.

5. *Anibal* was ſo exalted with the Victory he had got at *Cannas*, that afterwards he admitted not any of his Citizens of *Carthage* into his Camp; nor gave anſwer to any but by an Interpreter. Alſo when *Maherbal* ſaid at his Tent door, That he had found out a way whereby in a few daies (if he pleaſed) he might ſup in the Capitol, he deſpiſed him. So hard is it for felicity and moderation to keep company together.

Polyd. Virg. l. 13. p. 212. Speeds hiſt. p. 478.

6. King *Henry* the ſecond of *England*, *Anno Dom.* 1170. cauſed his ſon Prince *Henry* at ſeventeen years of age to be Crowned King, that he might in his own life-time participate in the Government with him: And on his Coronation day (for honours ſake) placed the firſt diſh on the Table himſelf, while the new King was ſate down: Whereupon the Arch-biſhop of *York* ſaid

ſaid pleaſantly to him, Be merry my beſt Son, for there is not another Prince in the whole World that hath ſuch a Servitor at his Table. To whom the young King ſcornfully anſwered, Why do you wonder at this? my Father doth not think that he doth more than becomes him: for he being a King only by the Mothers ſide, ſerveth me who have a King to my Father, and a Queen to my Mother.

M. de Serres hiſt. of France, p. 113, 114. Lon. Theatr. p. 641. Simſ. ch. hiſt. l. 1. cent. 12. p. 114.

7. *Frederick* the firſt, Sirnamed *Barbaroſſa*, in proſecution of Pope *Alexander* the third, had ſent his ſon *Otho* to purſue him with ſeventy five Galleys. The Pope had ſaved himſelf at *Venice*, and *Otho* was made Priſoner and carried to *Venice* by *Cian* the *Venetian* Admiral. Whereupon *Frederick* grew more mild, and accepted conditions of Peace preſcribed by *Alexander*, as that he ſhould crave abſolution on his knees; and in his own perſon ſhould lead his Army into *Aſia*. So *Frederick* comes to *Venice*, and being proſtrate at the Popes feet, in a ſolemn Aſſembly he asketh pardon: The Pope ſets his foot on his neck, and cries with a loud voice, *Super Aſpidem, & Baſiliſcum ambulabis*. The Emperour moved with this diſgrace, anſwers, *Non tibi ſed Petro*: The Pope replyed, *Et mihi & Petro*. This happened at *Venice*, *Anno* 1171. in the preſence of the Embaſſadours of the Kings and Princes, and of the greateſt States in *Europe*.

Delr. diſq. magic. p. 245. Polyd. Virg. hiſt. Angl. l. 15. p. 284. Bak. chron. p. 110. Full. worth. p. 203.

8. *Simon Thurway*, born in *Cornwall*, bred in our *Engliſh* Univerſities, until he went over unto *Paris*, where he became ſo eminent a Logician, that all his Auditors were his Admirers. Moſt firm his memory, and fluent his expreſſion, and was knowing in all things, ſave in himſelf: For prophanely he advanced *Ariſtotle* above *Moſes*, and himſelf above both: But his Pride had a great and ſudden fall, loſing at the ſame inſtant both language and memory, becoming compleatly ἄλογος, without Reaſon or Speech. *Polydor Virgil* ſaith of him, *Juvene nihil acutius, ſene nihil obtuſius*, whilſt others add, That he made an inarticulate ſound, like unto lowing. This great Judgement befell him about the year of our Lord 1201.

Lon. Theatr. p. 638.

9. *Julius Caſar*, after he had overcome *Pompey*, was created Dictatour in the Month of *July*, whereupon he gave it his name, whereas before it was called *Quintilis*. The Dictatorſhip which was a Dignity only of ſix Months, he took upon him for perpetuity. He greedily accepted of the Title of Imperatour, given him by the Senate. He challenged to himſelf the Title of *Pater Patriæ*; he placed his own *Statua* amongſt thoſe of the Kings. In the Senate he uſed a Seat of Gold to ſit in; he alſo permitted divine honours to be given to him: Nay, he was arrived to that exceſs of pride, that he would have whatever he ſpake to be received as Law; nor would he give the leaſt reſpect unto any that came to him. Through this inſolency he fell into an inexpiable hatred, and was ſlain in the Senate-houſe with twenty three wounds, in the fifty ſixth year of his age.

Lon. Theatr. p. 637.

10. The felicity and vertue of *Alexander* the Great was obſcured by three moſt evident tokens of inſolency and Pride, ſcorning *Philip*, he would have *Jupiter Ammon* for his Father; deſpiſing the *Macedonian* habit, he put on the *Perſian*; and thinking it little to be no more than a man, he would needs be adored as a god. Thus diſſembling at once the Son, the Citizen, and the Man.

Tacit. Ann. Lipſ. mon. l. 2. c. 16. p. 365.

11. *Pallas* the Freed-man of *Claudius* the Emperour was arrived to that exceſs of Pride, that within doors (to beget a kind of veneration in thoſe of his Family) he uſed no other way to expreſs what he would have done but with a nod of his head, or ſome ſign of his hand: or if things required any further explication than ſuch ſigns would admit of, he informed them of his pleaſure by writing, that he might ſave the labour of ſpending himſelf in ſpeech.

Grimſton's hiſt. of the Netherlands l. 1. p. 30.

12. *Staveren* was the chief Town of all *Frieſland*, rich and abounding in all wealth, the only Staple for all Merchandize, whither Ships came from all parts. The Inhabitants thereof (through eaſe) knew not what to do nor deſire, but ſhewed themſelves in all things exceſſive and licentious, not only in their apparel, but alſo in the furniture of their houſes, gilding the Seats before their Lodgings, *&c.* ſo that they were commonly called, The debauched Children of *Staveren*. But obſerve the juſt puniſhment of this their Pride. There was in the ſaid Town a Widow, who knew no end of her Wealth, the which made her proud and inſolent; ſhe did fraight out a Ship for *Dantzick*, giving the Maſter charge to return her in exchange of her Merchandize the rareſt ſtuffe he could find. The Maſter of the Ship finding no better Commodity than good Wheat, fraighted his Ship therewith, and ſo returned to *Staveren*; this did ſo diſcontent this fooliſh and glorious widow, that ſhe ſaid unto the Maſter, That if he had laden the ſaid Corn on the Star-board ſide of the Ship, he ſhould caſt it into the Sea on the Lar-board: the which was done, and all the Wheat poured into the Sea. But the whole Town, yea all the Province did ſmart for this one womans errour, for preſently in the ſame place whereas the Mariners had caſt the Corn into the Sea, there grew a great Bar of Sand, wherewith the Haven was ſo ſtopped as no great Ship could enter; and at this day the ſmalleſt Veſſels that will Anchor there muſt be very careful, leſt they ſtrike againſt this Flat or Sand-bank, the which ever ſince hath been called *Vrawelandt*, that is to ſay, The Womans Sand. Hereby the Town loſing their Staple and Traffick by little and little, came to decline. The Inhabitants alſo by reaſon of their Wealth and Pride being grown intolerable to the Nobility, who in ſumptuouſneſs could not endure to be braved by them: So that the ſaid Town is now become one of the pooreſt of the Province, although it be at this day one that hath the greateſt Priviledges amongſt all the *Hans* Towns.

Burt. Mel. par. 1. §. 2. p. 117.

13. *Plutarch*, in the Life of *Artaxerxes*, tells a ſtory of one *Chamus*, a Souldier, that wounded King *Cyrus* in Battel, and grew thereupon ſo proud and arrogant, that in a ſhort ſpace after he loſt his wits.

Ælian. var. hiſt. l. 1. c. 28. p. 124.

14. *Alcibiades* had his mind exceedingly puffed up with Pride, upon the account of his Riches and large Poſſeſſions in Land, which when *Socrates* obſerved, he took him along with him to a place where was hung up a Map of the World, and deſired him to find out *Attica* in that Map: which when he had done, Now, ſaid he, find me out your own Lands; and when he replied, that they were not at all ſet down: How is it then, ſaid *Socrates*, that thou art grown proud of the Poſſeſſion of that which is no part of the Earth?

15. *Parrhaſius*

Plin. l. 35. c. 10. p. 536. 15. *Parrhasius* was an excellent Painter; but withal grew so proud thereupon, that no man ever shewed more insolence than he. In this proud Spirit of his, he would take upon him divers Titles and additions to his name, he called himself *Abrodiætus*, that is, fine, delicate and sumptuous; he went cloathed in Purple, with his Chaplets of Gold, his Staff headed with Gold, and his Shooe-buckles of the same; he called himself the Prince of Painters, and boasted That the Art by him was made perfect and accomplished; he gave out, That in a right Line he was descended from *Apollo*. Having drawn the Picture of *Hercules* according to his full proportion, he gave out That *Hercules* had often appeared to him in his sleep, on purpose that he might Paint him lively as he was: In this vein of pride and vanity, he was put down, in the Judgement of all present, by *Timanthes* a Painter in *Samos*, who shewed a Picture of *Ajax* that excelled the like that was made by the hand of *Parrhasius*.

Bish. Godwin, p. 90. Chetwin's hist. collect. cent. 5. p. 158. 16. *Hugo*, the Popes Legate, coming into *England*, a Convocation was summoned at *Westminster*, where *Richard* Arch-bishop of *Canterbury* being sat at the right-hand of the Legate, *Roger* Arch-bishop of *York* coming in, would needs have displaced him, which when the other would not suffer, he sat down in his lap: all wonder at this insolence, and the servants of *Canterbury* draw him by violence out of his ill chosen place, threw him down, tore his Robes, trod upon him, and used him very dispitefully: he in this dusty pickle goes and complains to the King, who was at first angry, but when he was informed of the whole truth, he laughed at it, and said he was rightly served.

Laert. vit. Phil. l. 7. p. 208. 17. *Chrysippus* was an ingenious and acute person, but withal so lifted up and so conceited of his sufficiency, that when one craved his advice, to whom he should commit his son to be instructed? his answer was, To me, for, said he, if I did but imagine any person that excelled my self, I would read Philosophy under him.

Plut. in vit. Sert. p. 579. Clark's mir. c. 102. p. 476. 18. *Metellus*, the *Roman* General, having once by chance overcome *Sertorius* in a Battel, he was so proud of his Victory, that he would needs be called Imperatour; would have the people set up Altars, and do Sacrifice to him in every City where he came; he wore Garlands of Flowers on his head; sitting at Banquets in a Triumphal Robe, he had Images of Victory to go up and down the Room, moved by secret Engines, carrying Trophies of Gold, and Crowns and Garlands; and lastly, had a number of delicate young and beautiful Boyes and Girles following, with Songs of Triumph that were composed in praise of him.

CHAP. XXXVIII.

Of the Insolence of some men in Prosperity, and their abject baseness in Adversity.

Queen *Maud*, the wife of King *Henry* the first, hath this commendation left her,

Prospera non lætam fecere, nec aspera tristem;
Aspera Risus ei; prospera terror erant.
Non decor effecit fragilem, nec sceptra superbam,
Sola potens humilis, sola pudica decens.

When prosp'rous, not o'rejoy'd; when crost, not sad;
Things flourishing made her fear, adverse made glad.
Sober, though fair; lowly, though in Throne plac'd;
Great, and yet humble; beautiful, yet chast.

People of the disposition of this Princess, are as rare as black Swans, and few but degenerate into Pride or baseness, according as the scene of their fortune turns and changes to black or white.

1. *Lepidus* was one of that Triumvirate that divided the *Roman* Empire amongst them; coming out of *Africa*, he met with *Octavianus Cæsar* in *Sicily*, who had newly been beaten by *Sextus Pompeius*; here *Lepidus* puffed up with Pride, that he had now about him twenty Legions of Souldiers, with terrour and threats demanded the chief place of command; he gave the spoil of *Messana* to his own Souldiers; and when *Cæsar* repaired to him, he rejected him once and again, and caused same Darts to be thrown at him, which *Cæsar* wrapping his Garment about his left hand difficultly bare off: speedily therefore he set Spurs to his Horse, and returned to his own Camp, disposed his Souldiers into Military posture, and led them immediately against those of *Lepidus*: some were slain, and many Legions of the adverse part were perswaded to come over to *Cæsars* part. Here *Lepidus* finding whereunto his former insolency and vanity began now to tend, casting off his Generals Coat, and having put on the habit of mourning, he became a miserable suppliant to that *Cæsar* whom he had but now despised, who gave him his Life and Goods, but condemned him to perpetual banishment. *Oros. hist. l. 6. c. 18. p. 267.*

2. The Duke of *Buckingham*, that great Favorite, sent a Noble Gentleman to *Bacon*, then Atturney General, with this Message, That he knew him to be a man of excellent parts, and as the times were fit to serve his Master in the Keepers place: but he also knew him of a base ungrateful disposition, and an arrant knave, apt in his prosperity to ruine any that had raised him from adversity: yet for all this he did so much study his Masters service, that he had obtained the seals for him, but with this assurance, should he ever requite him, as he had done some others, he would cast him down as much below scorn as he had now raised him high above any honour he could ever have expected. *Bacon* patiently hearing this Message, replyed, I am glad my Noble Lord deals so friendly and freely with me: But, saith he, can my Lord *Court of K. James, by A. W. p. 131, 132, &c.*

Lord know these abilities in me, and can he think when I have attained the highest preferment my profession is capable of, I shall so much fail in my judgement and understanding, as to lose those abilities, and by my miscarriage to so noble a Patron, cast my self headlong from the top of that honour to the very bottom of contempt and scorn? Surely my Lord cannot think so meanly of me. Now *Bacon* was invested in his Office, and within ten daies after the King goes to *Scotland*: *Bacon* instantly begins to believe himself King; lies in the Kings Lodgings; give Audience in the great Banquetting-house; makes all other Councellours attend his motions with the same state the King used to come out, to give Audience to Embassadours. When any other Councellours sat with him about the Kings affairs, he would (if they sat near him) bid them know their distance: upon which Secretary *Winhood* rose, went away, and would never sit more, but dispatched one to the King, to desire him to make hast back, for his Seat was already Usurped. If *Buckingham* had sent him any Letter, he would not vouchsafe the opening, or reading it in publick, though it was said, it required speedy dispatch, nor would vouchsafe him any answer: In this posture he lived until he heard the King was returning, and began to believe the Play was almost at an end, and therefore did reinvest himself with his old rags of baseness, which were so tattered and poor, at the Kings coming to *Windsor*, that he attended two daies at *Buckingham*'s Chamber, being not admitted to any better place than the Room where Trencher-scrapers and Lacquies attended, there sitting upon an old wooden Chest, with his Purse and Seal lying by him on that Chest. After two daies he had admittance, and at his first entrance he fell down flat on his face at the Dukes foot, kissing it, and vowing never to rise till he had his pardon; then was he again reconciled; and since that time so very a slave to the Duke, and all that Family, that he durst not deny the command of the meanest of the kindred, nor oppose any thing.

Plut. in Lucullo, p. 509. Clarks mir. c. 104. p. 500.

3. *Tigranes*, King of *Armenia*, when *Lucullus* came against him, had in his Army twenty thousand Bow-men and Slingers, fifty five thousand Horse-men, whereof seventeen thousand were men at Arms, Armed Cap-a-pee, and one hundred and fifty thousand Armed Foot-men, of Pioneers, Carpenters, *&c.* thirty five thousand that marched in the Reer. He was so puffed up with the sight of his huge Army, that he vaunted amongst his familiars, that nothing grieved him but that he should fight with *Lucullus* alone, and not with the whole force of the *Romans*; he had divers Kings who attended upon his greatness, whom he used in a proud and insolent manner; and when he saw the Forces of *Lucullus* upon the march towards him, he said, If these men come as Embassadours, they are very many; if as Enemies, they are very few. Yet this man who bare himself so high in time of his prosperity, when he saw his Horse-men give way, was himself one of the first that fled out of the Field, casting away the very Diadem from his head into the plain field, lest any thing about him might retard the swift-ness of his flight, deploring with tears his own fate, and that of his sons; and after all this, in great humility he laid down his Crown or his Diadem at the foot of *Pompey*, thereby resigning his Kingdom to his pleasure.

Plut. in P. Æmyl. p. 269.

4. *Perseus*, the last King of the *Macedonians*, as he had many vices, and was above measure covetous, so he was also so puffed up with the pride of the Forces of his Kingdom, that he carried himself with insolence enough divers waies; he seemed to contemn all the power of the *Romans*; he stirred up *Gentius*, King of the *Illyrians*, against them for the reward of three hundred Talents; then provoked him to kill the *Roman* Embassadour; and at last, when he saw he had far enough engaged him, refused to pay him the money. This man was, at last, overcome by and fell into the hands of *Paulus Æmylius*, and then he discovered as much baseness in his Adversity, as he had done arrogance in his prosperity. For when he came near the Consul, the Consul arose to him as to a great Person, who was fallen into adversity by the frowns of fortune, and went to meet him with his friends, and with tears in his eyes: Then it was that *Perseus* in an abject posture cast himself at the feet of the Consul, embraced his knees, and spake words, and made Prayers so far from a man of any Spirit, that the Consul could no longer endure them, but looking upon him with a stern and severe countenance, he told him, He was an unworthy enemy of the *Romans*, and one that by the meanness of his Spirit had cast a dishonour upon his Victory.

Stows A. p. 532, 547.

5. *Thomas Woolsey*, Cardinal, when he went his last Embassy into *France*, had in his retinue nine hundred Horse of Nobles, Gentry, and others: he rode like a Cardinal very sumptuously on his Mule, with his spare Mule and spare Horse trapped in Crimson Velvet upon Velvet, and his Stirrups gilt. Before him he had his two great Crosses of Silver, his two great Pillars of Silver, the Kings Broad Seal of *England*, and his Cardinals Hat, and a Gentleman carrying his Valence of fine Scarlet all over richly embroydered with Gold, wherein was his Cloak; and his Harbingers before in every place to prepare lodging for his Train: As he was great in power, so no less in pride and insolence; he told *Edward*, Duke of *Buckingham*, that he would sit on his skirts, for spilling a little water on his Shooe; and did afterwards procure his head to be cut off; he presumed to carry the Great Seal of *England* with him beyond the Seas; he demolished forty Monasteries to promote his own Buildings. And dared in Conference to say familiarly, *Ego & Rex meus*, I and my King. But when once he was declined in his favour with the King, and commanded to retire, he was upon the way at *Putney* met by Mr. *Norrice*, who had some comfortable words to deliver him from the King, and a Ring of Gold in token of his good will to him: The Cardinal at hearing of this, quickly lighted from his Mule alone, as though he had been the youngest of his men, and incontinent kneeled down in the dirt upon both his knees, holding up his hands for joy of the Kings comfortable Message. Mr. *Norrice*, said he, considering the joyful news you have brought me, I could do no less than rejoyce, every word pierced so my heart, that the sudden joy surmounted my memory, having no regard or respect to the place, but I thought it my duty that in the same place where I received this comfort, to laud and praise God on my knees, and most humbly to render to my Soveraign Lord my hearty thanks for the same. Talking thus upon his knees to Mr. *Norrice*, he would have pulled his

off a Velvet night-cap, which he wore under his scarlet Cap, but he could not undo the knot under his chin, wherefore with violence he rent the Laces of his Cap, and pulled his said Cap from his Head, and kneeled bare-headed, when Mr. *Norrice* gave him the Ring: he said, If I were Lord of the Realm, one half were too small a reward for your pains and good news; but desired him to accept a little Chain of Gold, with a Cross of Gold, wherein was a piece of the Holy Cross, which he ware about his Neck next his body, and said he valued at more than a thousand pounds.

CHAP. XXXIX.

Of the Vain-glorious Boasting of some men.

WHen *Alcibiades* (then but young) was boasting himself of his Riches and Lands, *Socrates* took him into a room, and shewed him the Map of the World; Now, said he, where is the Country of *Attica?* When *Alcibiades* had pointed to it, Lay me then, said he, your finger upon your own Lands there. When the other told him they were not there described; and what, said *Socrates*, do you boast your self of that, which is no part of the Earth? He that hath most hath nothing to boast of, and great boasts (for the most part) as they betray great folly, so they end in as great derision.

Caus. hol. Court, tom. 2. p. 465.

1. *Oromazes* had an inchanted Egg, in which this Impostor boasted that he had enclosed all the happiness in the world; but when it was broken, there was found nothing in it but wind.

Clark. lives of ten eminent divin. p. 12.

2. Mr. *John Carter*, Vicar of *Bramford* in *Suffolk*, an excellent Scholar, and a modest person, being at Dinner at *Ipswich* in one of the Magistrates Houses, where divers other Ministers were also at the Table; one amongst the rest, (who was old enough, and had learned enough to have taught him more humility) was very full of talk, bragged much of his parts and skill, *&c.* and made a challenge, saying, Here are many learned men, if any of you will propound any question in Divinity or Philosophy, I will dispute with him, resolve his doubts, and satisfie him fully. All at the Table (except himself) were silent for a while; then Mr. *Carter* when he saw that no other would speak to him, calling him by his name, I will, said he, go no further than my Trencher to puzle you; here is a Sole, now tell me the reason, why this fish that hath alwayes lived in the salt water, should come out fresh? To this the forward Gentleman could say nothing, and so was laughed at, and shamed out of his vanity.

Athen. deip. l. 12. c. 9. p. 539.

3. *Ptolomæus Philadelphus* was a wise Prince, and learned amongst the best of the *Egyptians*, but was so infatuated by unseasonable and high luxury, that he grew to that degree of sottishness, as to boast that he alone had found out immortality, and that he should never dye. Not long after being newly recovered of a sharp fit of the Gout, and looking out of his Window, upon the *Egyptians* that dined and sported on the banks of the River *Nilus*, with a deep sigh he wished he was one of them.

Full. hol. stat. l. 2. c. 4. p. 57.

4. *Eunomius* the Heretick, boasted that he knew the Nature of God; at which time notwithstanding St. *Basil* puzled him in twenty one questions about the body of an Ant.

Full. hol. stat. l. 2. c. 3. p. 54.

5. *Paracelsus* boasted that he could make a man immortal, and yet himself dyed at fourty seven years of age.

Clark. mir. c. 102. p. 471.

6. *Pompey* the Great (at such time as the news of *Cæsars* passing *Rubicon* came to *Rome*) boasted that if he should but once stamp with his foot upon the earth of *Italy*, forthwith armed troops of Horse and Foot would leap out thence; yet was he put to a shameful flight, by that enemy he so much despised.

Knowles Turk. hist. p. 205.

7. *Sigismund*, King of *Hungary*, beholding the greatness of his Army which he led against *Bajazet* the first, hearing of the coming of the *Turks* army, in his great jollity proudly said, What need we fear the *Turk*, who need not at all to fear the falling of the Heavens, which if they should fall, yet were we able to hold them up from falling upon us with the very points of our Spears and Halberds; yet this Insolent was then vanquished, and enforced to fly not unlike another *Xerxes*, being driven to pass the *Danubius* in a single and little Boat; this was at the Battle of *Nicopolis*, *Anno* 1396.

Bish. Spotsw. hist. Chur. Scotland. l. 2. p. 44.

8. *Abel* by bribes bestowed in the Court of *Rome*, from Archdean of St. *Andrews*, got himself to be preferred Bishop there, and was consecrated by Pope *Innocent* the fourth; at his return he carried himself with great insolence. They write of him, that in a vain-glorious humour one day, he did with a little Chalk, draw this line upon the Gate of the Church,

Hæc mihi sunt tria, Lex, Canon, Philosophia;

Bragging of his knowledge and skill in those Professions; and that going to Church the next day, he found another line drawn beneath the former, which said,

Te levant absque tria, Fraus, Favor, Vanasophia.

this did so gall him, that taking his Bed, he dyed within a few dayes, having sate Bishop only ten months and two dayes; this was about *Anno* 1238.

CHAP. XL.

Of the Unadvised Rashness and Temerity of some persons.

SUch men as expose themselves to great perils upon light causes, were compared by *Augustus*, to them who fish with a Golden Hook, where all their gains would not recompence their one loss. An heady and unconsulting precipitancy in affairs of importance is the mother of all mischief; and when men rush upon the thing without taking any due prospect of what is like to be the event, little is to be expected from such inconsiderate hasti-

nes, besides an unprofitable repentance, after irreparable losses.

Caus. hol. Court, tom. 1. Max. 1. p. 342.

1. Bishop *Audas*, an ardent man, and unable to adapt his zeal to the occasion of the times, would needs countenance the humour of the blind multitude, and went out in the midst of the day, to destroy a Pyreum, which was a Temple wherein the *Persians* kept fire to adore it. A great sedition was raised, which soon came to the notice of King *Ildegerdes*; *Audas* is sent for, to give an account of this act, he defendeth himself with much courage and little success for the Christians benefit: The King condemns him upon pain of death to reedifie the Temple he had demolished, which he refusing to do, was presently sacrificed to the fury of the *Pagans*; a violent persecution followed, which almost proceeded to the subversion of the foundations of the Christian Religion in *Persia*. Men were every where seen to be fleyed and roasted, pierced with Bodkins and Arrows, thereby becoming spectacles of pity and terror to all that beheld them.

Lips. monit. l. 2. c. 2. p. 154. Caus. hol. Court, tom. 1. l. 5. p. 144. Zonar. Annal. tom. 3. p. 123. Pezel. mell. hist. tom. 2. p. 293.

2. The Emperour *Theodosius* the younger, used to sign Petitions very rashly, without so much as reading of them, reposing his confidence in the recommendation, and supposed fidelity of others. His Sister *Pulcheria* perceiving it, found out this honest fraud to amend it; She framed a Petition, and tenders it to him, wherein she desired that his Empress *Eudoxia* should be given to her as her slave; he receives the Petition and forthwith subscribes it. She therefore kept *Eudoxia* with her for some time; the Emperor wonders at it, and sends for his Wife, his Sister refuses to send her, and returns that she was hers by all the right in the world: She produces her Petition with the Emperors hand to it, at the sight of which he was confounded; She was restored back to him, and it is probable he afterwards learned to read before he signed Petitions.

Val. Max. l. 9. c. 8. p. 261.

3. *Annibal* sayling from *Petilia* to *Africa*, was brought into the narrow Sea betwixt *Sicily* and *Italy*; he not believing there was so small a distance betwixt those two, caused his Pilot to be forthwith slain, as one who had treacherously misled him in his course; afterwards having more diligently considered the truth of the matter, he then acquitted him, when nothing further than the honour of a Sepulture could be allowed to his innocence.

Schenc. obs. medic. l. 1. p. 5.

4. *Lewis* of *Bavaria* the Emperour, had made a league, and joyned his forces with the Cities near the *Rhine*, against those, who in the dissention of the Princes wasted *Germany*. While he was here, the Empress, *Mary* of *Brabant*, being at *Wer'd*, wrote two Letters, sealed with one Seal, but yet with different Wax; that with the black Wax was for the Emperor her Lord, that with the Red for *Henry Ruchon*, a Commander in the Army, but through the mistake of him that brought them, that with the red Wax was delivered to the Emperor, who having read it, suspecting some love design, though causelesly, dissembled the thing, and leaving the Army at the *Rhine*, by as great journeys as he could, night and day he hasted to his Wife, whom (unheard) he condemned for Adultery, and caused to lose her head; as conscious with her he stabbed *Helica* with a Penknife, and caused the chief of the Ladies of honour, to be cast headlong from a Tower, *Anno* 1256. Soon after this unadvised crúelty, he had a fearful vision in the night, through the fear of which he was turned all grey in a nights space.

Patric. de Reg. l. 6. tit. 14. p. 387.

5. *Otho* the Emperour, when *Vitellius* came against him, was advised by all his to protract the fight and to delay a while, seeing that the enemy was equally pressed and cumbred with want of provisions, and the straitnes of the places through which they marched. *Otho* refusing to listen to this wholesome advice, with an inconsiderate rashnes, put all upon the trial of a Battle, and so losing at once both his Army and the Empire, he laid violent hands upon himself, and was buried at *Brixellum* without Funeral Pompe, or so much as a Monument over him.

Val. Max. l. 9. c. 8. p. 262.

6. The *Athenians* were rash even to madnes it self, who at one time condemned to death ten of their chief Commanders, returning from a glorious Victory, for that they had not interred the dead bodies of their Souldiers, which they were hindred from doing, by the rage and tempestuousnes of the Sea: Thus they punished Necessity, when they should have honoured Vertue.

CHAP. XLI.

Of such persons as were discontented in their happiest Fortunes.

IT is a fiction of the Poets concerning *Phaethon*, that notwithstanding he was mounted up into Heaven, yet even there he wept for anger and despight, that none would give him the rule and government of those Horses that drew the Chariot of the Sun his Father. There is nothing more in it than this, than to let us know that the heart of man widens according to the measure we endeavour to fill it; and that very rarely there is a fortune so considerable in the world, but labours of some such defect or other, as makes us either wish beyond it, or sick and weary of it.

Vaug. Flor. solit. p. 126, 127.

1. *Abner*, an Eastern King, as soon as his Son was born, gave order for his confinement to a stately and spacious Castle, where he should be delicately brought up, and carefully kept from having any knowledge of humane calamities; he gave special command that no distressed person should be admitted into his presence, nothing sad, nothing lamentable, nothing unfortunate, no poor man, no old man, none weeping, nor disconsolate was to come near his Palace: Youthfulnes, pleasures and joy were alwayes in his presence, nothing else was to be seen, nothing else was discoursed of in his company. But alas in process of time, the Prince longed; this made him sad in the very midst of his joyes, and what should he long for, but not to be so cumbred with delights. The grief of pleasures made him request his Father to loose the bonds of his miserable felicity; this sute of the Son crossed the intentions of the Father, who was forced to give over his device to keep him from sadnes, lest by continuing it, he should make him sad. He gave him his liberty, but charged

charged his attendants to remove out of his way all objects of sorrow; the blind, the maimed, the deformed, and the old must not come near him. But what diligence is sufficient to conceal the miseries of mortality? The Prince in his recreations meets with an old man, blind and leprous, the sight astonishes him, he startles, trembles and faints, like those that swound at the apparition of a Spirit, enquires of his followers what that thing might be? And being inwardly perswaded that it was some fruit of humane life; he disliked pleasures, condemned mirth, and despised life, he rejected his Kingdom and Royal dignity, and bad adue to all the blandishments of fortune at once.

Sueton. l.4. c.31.p.184. 3. *Caius Caligula* used often to complain of the state of his times, that his raign was not made remarkable with any publick calamities; how that of *Augustus* was memorable for the slaughter of the Legions under *Quintilius Varus*; that of *Tiberius* by the ruine and fall of the Theatre at *Fidenæ*, but his should be buryed in oblivion, through the prosperous course of all things: and therefore he often wished the slaughter of his Armies, Famine, Pestilence, Fires, or some opening of the Earth, or the like might fall out in his time.

Knowles Turk. hist. p.216. 3. *Bajazet* the first, after he had lost the City of *Sebastia*, and therein *Orthobules* his eldest Son; as he marched with his great Army against *Tamerlane*, he heard a country Shepheard merrily reposing himself with his homely Pipe, as he sate upon the side of a Mountain, feeding his poor Flock. The King stood still a great while listning unto him, to the great admiration of his Nobility about him; at last fetching a deep sigh, he brake forth into these words, O happy Shepheard, which hadst neither *Orthobules* nor *Sebastia* to lose: bewraying therein his own discontent, and yet withal shewing that worldly happiness consisteth not so much in possessing of much subject to danger, as enjoying in a little contentment devoid of fears.

Caus. hol. Court, tom. 2. §.8. p. 471. 4. *Sidonius Apollinaris* relateth, how one *Maximus* arriving by unlawful and indirect means at the top of honour, was the very first day much wearied, and fetching a deep sigh, said thus, *Felicem te Damocle, qui non longius uno prandio regni necessitatem toleraſti*; O *Damocles*, how happy do I esteem thee for having been a King but the space of a Dinner; I have been one a whole day, and can bear it no longer.

Bruson. facet. l.3. c. 36. p. 252. 5. *Flavius Vespasianus* the Emperour, upon the day of his Triumph was so over-wearied with the slowness and tediousness of the pompous Shew as it passed on, that he brake forth into these words, I am, said he, deservedly punished, who old as I am, must needs be desirous of a Triumph, as if it was either due to, or so much as hoped for by any of my Ancestors.

Sueton. l.2. c. 28. p.69. 6. *Octavius Augustus* did twice think of resigning the Empire, and restoring the Republick to its liberty; first after the overthrow of *M. Antonius*, as being mindful that it was objected against him by him, that he alone was the person that impeded it. Again, he had the same purpose, being wearied out and discontented with the tædium of his continual and daily sicknesses: Insomuch that sending for the Magistrates and Senate to his House, he put into their hands the account of the Empire. But afterwards considering that he could not live private without danger, and that it was a piece of improvidence, to leave the Supream Power in the hands of many, he persisted in his resolution to retain it himself.

Plut. in Mario, p. 432,433. Patricii de Reg. l. 5. c. 350. 7. *C. Marius* having lived to seventy years of age, and who was the first who amongst mortals was created Consul the seventh time, having also the possession of such riches and treasures, as were sufficient for many Kings, did yet lament and complain of his hard hap, that he should dye untimely, poor, and in want of those things which he did desire. *Alexander* the Great, hearing *Anaxarchus* the Philosopher discoursing, and shewing that according to the sense of his Master *Democritus*, there were infinite and innumerable Worlds; he (sighing) said, Alas, what a miserable man am I, that have not subdued so much as one of all these? whereupon saith *Juvenal*,

Plut. de tranq. Animi, p. 147.

Juvenal. Satyr. 9.

Unus Pellæo Juveni non sufficit Orbis,
Æstuat infœlix angusto limite Mundi.

For one Pellæan *Youth the World's too small,*
As one pent up, he cannot breath at all.

Prid. introd. to hist. interv. 7. §. 10. p. 144, 145. 8. Pope *Adrian* the sixth, perceiving that the *Lutherans* began to spread, and the *Turks* to approach, was so discontented, and so heart-broken with these and some other things, that he grew quite weary of the honour whereunto he had attained, so that he fell sick and died in the second year of his Papacy, leaving this Inscription to be set upon his Tombe, *Hadrianus sextus hic situs est, qui nihil sibi infelicius in hâc vitâ, quam quod imperaret, duxit*; that is, Here lieth *Hadrian* the sixth, who thought nothing fell out more unhappily to him in this world, than that he was advanced to the Papacy.

Clarks mir. c.88.p.388. 9. Pope *Pius* the fifth, when advanced to the Papacy led but an uneasie life therein, as to the satisfaction of his mind in so great a Dignity; for he was heard to complain thus of himself, *Cum essem Religiosus, sperabam bene de salute animæ meæ, Cardinalis factus extimui, Pontifex creatus pene despero*; When I was a Monk, I had some good hope of my Salvation; when I was made Cardinal, I had less; but being now raised to the Popedom, I almost despair of it.

Plut. moral. lib. de Tranquil. anim. p. 154. 10. *Dionysius*, the elder of that name, was not contented and satisfied in his mind, that he was the most mighty and puissant Tyrant of his time: But because he was not a better Poet than *Philoxenus*, nor able to discourse and dispute so learnedly as *Plato* the Philosopher, as an argument of his great indignation and discontent, he cast the one into a Dungeon within the Stone-quarries, where Malefactors, Felons and Slaves were put to punishment, and confined the other as a Caytiff, and sent him away into the Isle of *Ægina*.

Plut. lib. de Tran. anim. p. 147. 11. *Agamemnon*, the General of all the *Grecian* Forces against *Troy*, thought it an intolerable burden to be a King, and the Commander of so great a People, insomuch that we find him complaining in such language as this,

You see the Son of Atreus *here,*
King Agamemnon *hight*;
Whom Jupiter *clogs more with care*
Than any Mortal Wight.

Cœl. Rod. Lect. Antiq. l. 8. c. 1. p. 343. 12. *Seleucus* as it should seem found some more than ordinary irksomness in the midst of all Roy-

alty; for we read of him that he was wont to say, That if men did but sufficiently comprehend how laborious and troublesome a thing it was, but to write and read so many Epistles, as the variety and greatness of a Princes affairs would require, they would not so much as stoop to take up a Royal Diadem, though they should find it lying in the High-way.

CHAP. XLII.

Of Litigious men, and bloody Quarrels upon slight occasions.

WHen a matter of difference was fallen out betwixt two persons, who were notoriously known to be men of a turbulent and contentious nature, it was brought before King *Philip*, that he might determine thereof according to his pleasure; who is said to have passed this Sentence, You, said he (to one of them) I command immediately to run out of *Macedon*; and you (said he to the other) see that you make all imaginable haste after him. A good riddance of such Salamanders as delight to live in the fire of contention, who commence quarrels upon trivial accounts, and withall know no time wherein to end them.

Camb. Brit. Full. Worth. p. 256. Glouceſt.

1. *Glouceſterſhire* did breed a Plaintiff and Defendant, which betwixt them (with many alternations) traversed the longest suit that ever I read of in *England*. For a suit was commenced betwixt the Heirs of Sir *Thomas Talbot* Viscount *Lisle* on the one part, and the Heirs of ——Lord *Barkely* on the other, about certain possessions lying in this County not far from *Woton Under-edge*; which suit began in the end of the reign of King *Edward* the fourth, was depending untill the beginning of King *James*, when (and was it not high time) it was finally compounded.

Camer. oper. subciſ. cent. 1. c. 92. p. 429.

2. There was in *Padua* an ancient House called *de Limino*, two Brothers of this Family being in the Country on a Summers day, went abroad after Supper, talking of divers things together. As they were standing and gazing upon the Stars that twinkled in the Firmament (being then very clear) one of them began (in merriment) to say to the other, Would I had as many Oxen as I see Stars in that Skie; The other presently returns, And would I had a Pasture as wide as the Firmament: and therewith (turning towards his Brother) where then, said he, wouldst thou feed thine Oxen? marry in thy Pasture said his Brother: But how if I would not suffer thee said the other? I would, said he, whether thou wouldst or not: What, said he, in despight of my teeth? yea said the other, whatsoever thou couldst do to the contrary. Hereupon their sport turned to outragious words, and at last to fury; in the end they drew their Swords, and fell to it so hotly, that in the turn of a hand, they ran one the other through the body, so that one fell one and the other the other way, both weltring in their blood. The people in the House hearing the bustle, ran in to them, but came too late; they carried them into the House, where both soon after gave up the Ghost.

Camer. oper. subciſ. cent. 1. c. 92. p. 430.

3. An extraordinary accident hath of late happened (saith *Justinianus*) in the Confines of *Tuscany*. *John* Cardinal *de Medices*, Son to *Cosmo* Duke of *Florence*, a young Prince of Great estimation, got on Horseback to ride on hunting, accompanied with two of his Brethren, *Fernand* and *Cartia*, attended with some others; their Dogs having followed a Hare a long time in the Plains, at last killed her; The Brothers thereupon began to debate about the first hold, each of them attributing the honour thereof to his Dog: one speech drew on another, and from bare words they fell at last to taunts; the Cardinal not enduring to be set light by, and being of a haughty nature, gave his Brother *Cartia* (who expostulated with him) a box on the Ear; *Cartia* carried away with his choler, drew his Sword and gave such a thrust into his brother Cardinals thigh, that he presently dyed. A Servant of the Cardinals (in revenge of his Master) gave *Cartia* a sore wound; so that with the Venison, they carried home to Duke *Cosmo* one of his Sons dead; and for *Cartia*, his wound was also such, as within a while after he dyed of it; thus for a matter of nothing the Father lost two of his Sons, in a deplorable sort.

Beda l. 3. c. 22. p. 118. Full. Chur. hist. l. 2. cent. 7. p. 83.

4. *Sigebert* was King of *Essex*, and the restorer of Religion in his Kingdom (which had formerly apostatized after the departure of *Mellitus*) a Valiant and Pious Prince, but murdered by two Villains; who being demanded the cause of their cruelty, why they killed so harmless and innocent a Prince, had nothing to say for themselves, but they did it because his goodness had done the Kingdom hurt; that such was his proneness to pardon offenders (on their though but seeming submission) that his meekness made many Malefactors. The great quarrel they had with him (it seems) was only his being too good.

Lonic. Thea. p. 577.

5. The Chancellour of *Theodoricus* Arch-bishop of *Magdeburg*, was attending upon the Duke of *Saxony*, and was sate down with him at his Table in the City of *Berlin*; when the Citizens brake in upon them, drew out the Chancellour by a multitude of *Lictors* into the Market place of the City, and there sever his head from his Shoulders, with the Sword of the publick Executioner; and all this for no other cause, but that a few dayes before going to the Bath, he met a Matron, courteously saluted her, and jesting, asked her if she would go into the Bath with him; which when she had refused, he laughing dismissed her; but this was ground sufficient for the mad multitude, to proceed to such extremities upon.

Fulgos. l. 9. c. 7. p. 1245. Joseph. Ant. l. 20. c. 4. p. 519.

6. In the reign of *Claudius Cæsar*, *Cumanus* being then President in *Jewry*; the Jews came up from all parts to *Jerusalem* for the celebration of the Passover; there were then certain Cohorts of the *Roman* Souldiers, that lay about the Temple as a guard, whereof one discovered his privy parts, perhaps for no other reason than to ease himself of his Urine; but the Jews supposing that the uncircumcised Idolater had done this in abuse of the *Jewish* Nation and Religion, were so incensed against the Souldiers, that they immediately fell upon them with Clubs and Stones; the Souldiers on the other side defended themselves with their arms, till at last, the Jews oppressed with their own multitudes, and the

the wounds they received, were enforced to give over the conflict, but not before there were twenty thousand persons of them slain upon the place.

Zuin. Thea. vol. 1. l. 1. p. 94. Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 57.

7. *Fabius Ambustus* had two Daughters, the elder he married to *Servius Sulpitius* then Consul, the younger to *Licinius Stolo*, a gallant man, but of the *Plebeian* order. It fell out that the younger *Fabia* sitting at her Sisters House upon a visit to her, in the interim came the Lictors, and smote upon the door of the Consul, as the manner was when the Consul came home. The younger, *Fabia*, was affrighted at the noise, as being ignorant of the custom, for which reason she was mocked at, and derided by her Sister, as one ignorant of the City affairs. This contempt of her was afterwards an occasion of great troubles in *Rome*. For the Father (vehemently importuned by his young Daughter) ceased not (though contrary to the Law and the mind of the greater part of the Senate) till he had made his Son *Stolo* Consul, though a *Plebeian*; and extorted a Decree (through his practise with the people) that from thenceforth *Plebeians* might be Consuls.

Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 57.

8. In the reign of King *Edward* the sixth, there were two Sisters in Law, the one was Queen *Katharine Parre*, late Wife to King *Henry* the eighth, and then marryed to the Lord *Thomas Seymour*, Admiral of *England*; the other was the Dutchess of *Sommerset*, Wife to the Lord Protector of *England*, Brother to the Admiral. These two Ladies falling at variance for precedence (which either of them challenged, the one as Queen Dowager, the other as Wife to the Protector, who then governed the King and all the Realme) drew their Husbands into the quarrel, and so incensed the one of them against the other, that the Protector procured the death of the Admiral his Brother. Whereupon also followed his own destruction shortly after. For being deprived of the assistance and support of his Brother, he was easily overthrown by the Duke of *Northumberland*, who caused him to be convicted of Felony, and beheaded.

Fitz-Herb. Rel. & Pol. part. 1. c. 7. p. 58.

9. A famous and pernicious faction in *Italy* began, by the occasion of a quarrel betwixt two Boys; whereof the one gave the other a box on the Ear, in revenge whereof the Father of the Boy that was stricken, cut off the hand of the other that gave the blow; whose Father making thereupon the quarrel his own, sought the revenge of the injury done to his Son, and began the Faction of the *Neri* and *Bianchi*, that is to say, *Black* and *White*, which presently spread it self through *Italy*, and was the occasion of spilling much Christian blood.

Herb. Trav. l. 2. p. 172.

10. A poor distressed wretch, upon some business, bestowed a long and tedious Pilgrimage from *Cabul* in *India*, to *Asharaff* in *Hircania*; where (e're he knew how the success would be) he rested his weary limbs upon a Field Carpet, chooSing to refresh himself rather upon the cool Grass, than be tormented by those merciless vermine of Gnats and Muskettos within the Town; but poor man he fell *à malo in pejus*, from ill to worse; for lying asleep upon the way at such time as *Sha Abbas* the *Persian* Monarch set forth to hunt, and many Nobles with him, his pampered Jade winded and startled at him; the King examines not the cause, but sent an eternal Arrow of sleep into the poor mans heart, jesting as *Iphicrates* did, when he slew his sleepy Sentinel, I did the man no wrong, I found him sleeping, and asleep I left him: The Courtiers also to applaud his Justice, made the poor man their common mark, killing him an hundred times over, if so many lives could have been forfeited.

I. Huighen Linschotens voyag. l. 1. c. 17. p. 30.

11. *Anno* 1568. the King of *Sian* had a white Elephant, which when the King of *Pegu* understood, he had an opinion of I know not what holiness that was in the Elephant, and accordingly prayed unto it. He sent his Ambassadors to the King of *Sian*, offering him whatsoever he would desire if he would send the Elephant unto him, but the King of *Sian* would not part with him, either for love, mony, or any other consideration. Whereupon he of *Pegu* was so moved to wrath, that with all the power he could make he invaded the other of *Sian*. Many hundred thousand men were brought into the field, and a bloody Battle was fought, wherein the King of *Sian* was overthrown, his white Elephant taken, and he himself made tributary to the Monarch of *Pegu*.

Herb. Trav. l. 2. p. 172.

12. A needy Souldier under *Abbas* King of *Persia*, draws up a Catalogue of his good services, and closing it in his pressing wants, humbly intreats the favour, and some stipend from his god of war, for such and such his exploits. The poor man for his sawciness, with many terrible bastinadoes on the soles of his feet, was almost drubbed to death. Besides *Abbas* enquires who it was that wrote it: the Clerk made his apology; but the King quarrelled at his scurvy writing, and that he should never write worse makes his hand to be cut off.

CHAP. XLIII.

Of such as have been too fearful of death, and over desirous of Life.

A Weak mind complains before it is overtaken with evil, and as Birds are affrighted with the noise of the Sling, so the infirm soul anticipates its troubles by its own fearful apprehensions, and falls under them before they are yet arrived. But what greater madness is there, than to be tormented with futurities, and not so much to reserve our selves to miseries against they come, as to invite and hasten them towards us of our own accord? The best remedy against this tottering state of the soul, is a good and clear Conscience; which if a man want, he will tremble in the midst of all his armed guards.

Lonic. Theat. p. 356.

1. What a miserable life Tyrants have by reason of their continual fears of death, we have exemplified in *Dionysius* the *Syracusan*, who finished his thirty eight years Rule on this manner; Removing his Friends he gave the custody of his body to some strangers and *Barbarians*, and being in fear of Barbers, he taught his Daughters to shave him; and when they were grown up he durst not trust them with a Rasor, but taught them how they should burn off his hair and Beard with the white filmes of Wall-

nut

nut kernels. Whereas he had two Wives, *Aristomache* and *Doris*, he came not to them in the night before the place was throughly searched; and though he had drawn a large and deep Moat about the Room, and had made a passage by a wooden Bridge, himself drew it up after him when he went in. Not daring to speak to the people out of the common Rostrum or Pulpit for that purpose, he used to make Orations to them from the top of a Tower. When he played at Ball, he used to give his Sword and Cloak to a Boy whom he loved; and when one of his familiar Friends had jestingly said, You now put your life into his hands, and that the Boy smiled, he commanded them both to be slain, one for shewing the way how he might be killed, and the other for approving it with a smile. At last overcome in Battle by the *Carthaginians*, he perished by the treason of his own Subjects.

Plut. in vitâ Pericl. p. 167. Fulgos. l. 9. c. 14. p. 1345. Zuin. Thea. vol. 1. l. 1. p. 81.

2. *Heraclides Ponticus* writes of one *Artemon*, a very skilful Engineer, but withal saith of him, that he was of a very timerous disposition, and foolishly afraid of his own shadow; so that for the most part of his time, he never stirred out of his House. That he had always two of his men by him, that held a Brazen Target over his head, for fear lest any thing should fall upon him; and if upon any occasion he was forced to go from home, he would be carryed in a Litter hanging near to the ground, for fear of falling.

Baker. Chro. p. 270. Grafton. vol. 2. p. 599.

3. The Cardinal of *Winchester Henry Beaufort* (commonly called the Rich Cardinal) who procured the death of the good Duke of *Gloucester*, in the reign of King *Henry* the sixth, was soon after struck with an incurable disease, and understanding by his Physicians that he could not live, murmuring and repining thereat (as Doctor *John Baker* his Chaplain and Privy-councellor writes) he fell into such speeches as these, Fye, will not death be hired? Will mony do nothing? Must I dye that have so great Riches? If the whole Realm of *England* would save my life, I am able either by policy to get it, or by riches to buy it: But the king of Terrors is not to be bribed by the Gold of *Ophir*; it is a pleasure to him to mix the Brains of Princes and Politicians with common dust; and how loth soever he was to depart, yet go he must, for he dyed of that disease, as little lamented as desired.

Zuin. Thea. vol. 1. l. 1. p. 38.

4. *C. Mecænas*, the great Friend and Favourite of *Augustus*, was so soft and effeminate a person, that he was commonly called *Malcinus*. He was so much afraid of death, that (saith *Seneca*) he had often in his mouth, All things are to be endured so long as life is continued, of which those Verses are to be read,

Debilem facito manu,
Debilem pede coxa,
Tuber adstrue gibberum,
Lubricos quate dentes,
Vita dum supersit bene est.

Make me lame on either hand,
And of neither foot to stand,
Raise a bunch upon my back;
And make all my teeth to shake;
Nothing comes amiss to me.
So that life remaining be.

Sueton. l. 12. c. 14. p. 338.

5. The Emperour *Domitian* was in such fear of receiving death by the hands of his Followers, and in such a strong suspicion of treason against him, that he caused the Walls of the Galleries wherein he used to walk, to be set and garnished with the stone *Phengites*, to the end that by the light thereof, he might see all that was done behind him.

Phil. de Comines, l. 6. c. 12. p. 214, 215. Lips. monit. l. 1. c. 3. p. 23. De Serres gen. hist. p. 415.

6. *Lewis* the eleventh, King of *France*, when he found himself sick, sent for one Fryer *Robert* out of *Calabria*, to come to him to *Toures*; the man was a Hermit, and famous for his sanctity, and while in his last sickness this holy man lay at *Plessis*, the King sent continually to him, saying that if he pleased he could prolong his life. He had reposed his whole confidence in Monsieur *James Cothier* his Physician, to whom he gave monthly ten thousand Crowns, in hope he would prolong his life. Never man (saith *Comines*) feared death more than he, nor sought so many wayes to avoid it as he did: Moreover (as he adds) in all his life time he had given commandment to all his Servants (as well to my self as others) that when we should see him in danger of death, we should only move him to confess himself, and dispose of his Conscience, not sounding in his ear this dreadful word Death, knowing that he should not be able patiently to hear that cruel sentence. His Physician aforesaid used him so roughly, that a man could not have given his Servant so sharp language, as he usually gave the King; and yet the King so much feared him, that he durst not command him out of his Presence: For notwithstanding that he complained to divers of him, yet durst he not change him as he did all his other servants, because this Physician said once thus boldly to him, I know that one day you will command me away, as you do all your other Servants, but you shall not live eight days after it, binding it with a great Oath; which word put the King in such fear, that ever after he flattered him, and bestowed such gifts upon him, that he received from him in five months time fifty four thousand Crowns, besides the Bishoprick of *Amiens* for his Nephew, and other Offices and Lands for him and his Friends.

Zuin. Th. vol. 1. l. p. 78.

7. *Rhodius*, being through his unseasonable liberty of speech cast into a Den, by a Tyrant was there nourished and kept as a hurtful beast, with great torment and ignominy; his hands were cut off, and his face disfigured with wounds: In this wretched case, when some of his Friends gave him advice, by voluntary abstinence to put an end to his miseries, by the end of his days; he replied, that while a man lives, all things are to be hoped for by him.

Val. Max. l. 9. c. 13. p. 271.

8. *Cn. Carbo*, in his third Consulship, being by *Pompeys* order, sent into *Sicily* to be punished, begged of the Souldiers, with great humility, and with tears in his eyes, that they would permit him to attend the necessity of nature before he dyed, and this only that he might for a small space, protract his stay in a miserable life: He delayed the time so long, till such time as his head was severed from his body, as he sate in a nasty place.

Val. Max ibid. Zuin. Thea. vol. 1. l. 1. p. 38.

9. D. *Junius Brutus* bought a small and unhappy moment of his life, with great infamy; for *Antonius* having sent *Furius* to kill him, when he was taken, he not only did withdraw his Neck from the Sword, but being also exhorted to lay it down with more constancy, he swore he

he would in these words, As I live I will give but some wretched delay to my fate.

Clark. mir. c. 39. p. 138. 10. A certain King of *Hungary*, being on a time very sad, his Brother a jolly Courtier, would needs know of him what ailed him: Oh, Brother, said he, I have been a great sinner against God, and I fear to dye, and to appear before his Tribunal. These are (said his Brother) melancholy thoughts, and withal made a jest of them. The King replyed nothing for the present; but the custome of the Country was, that if the Executioner came and sounded a Trumpet before any mans door, he was presently to be led to execution: The King in the dead time of the night, sends the Headsman to sound his Trumpet before his Brothers door; who hearing it, and seeing the messenger of death, springs in pale and trembling into his Brothers presence, beseeching him to tell him wherein he had offended. Oh, Brother, replyed the King, you have never offended me; but is the sight of my Executioner so dreadful? and shall not I that have greatly and grievously offended God, fear that of his, that must carry me before his Judgement-Seat?

Laert. in vit. philos. l. 5. p. 123. Cicer. Tusc. qu. l. 3. p. Zuin. Thea. vol. 1. l. 1. p. 38. 11. *Theophrastus* the Philosopher is said at his death to have accused nature, that she had indulged a long life to Stags and Crows, to whom it was of no advantage, but had given to man a short one, to whom yet the length of it was of great concern, for thereby the life of man would be more excellent, being perfected with all Arts, and adorned with all kind of Learning; he complained therefore, that as soon as he had begun to perceive these things, he was forced to expire, yet he lived to the eighty fifth year of his age.

Herodo. l. 2. p. 139, 140. 12. *Mycerinus*, the Son of *Cleops* King of *Egypt*, set open the Temples of the Gods, which his Father *Cleops*, and Uncle *Cephrenes* had caused to be shut up; he gave liberty to the people who were before oppressed, and reduced to extremity of calamity. He was also a lover and doer of Justice above all the Kings of his time, and was exceedingly beloved of his people. But from the Oracle of the City *Buti*, there was this prediction sent him, that he should live but six years and dye in the seventh. He resented this message ill, and sent back to the Oracle reproaches and complaints; expostulating, that whereas his Father and his Uncle had been unmindful of the gods, and great oppressors of men, yet had they enjoyed a long life; but he having lived in great piety and justice, must shut up his days so speedily. The Oracle returned, that therefore he dyed, because he did not that which he should have done; for *Egypt* should have been afflicted one hundred and fifty years, which the two former Kings well understood, but himself had not. When *Mycerinus* heard this, and that he was thus condemned; he caused divers lamps to be made, which when night came on he lighted; by these he carowsed and indulged his genius: this course he intermitted not night nor day, but wandred through the Fenns and Woods, and such places where the most convenient and pleasurable reception was; and this he did for this purpose, that he might deceive the Oracle; and that whereas it had pronounced he should live but six years, he intended this way to lengthen them out to twelve.

Clark. mir. 1. 79. p. 354. 13. *Antigonus* observing one of his Souldiers to be a very valiant man, and ready to adventure upon any desperate piece of service, and yet withal taking notice that he looked very pale and lean, would needs know of him what he ailed? And finding that he had upon him a secret and dangerous disease, he caused all possible means to be used for his recovery; which when it was effected, the King perceived him to be less forward in service, than formerly; and demanding the reason of it, he ingenuously confessed that now he felt the sweets of life, and therefore was loth to lose it.

Cœl. Rhod. 4. Lect. l. 30. c. 2. p. 1389. 14. The most renowned of the *Grecian* Generals, *Themistocles*, having passed the hundred and seventh year of his age, and finding such sensible decayes growing upon him, as made him see he was hastning to his end; he grieved that he must now depart, when as he said it was but now chiefly that he began to grow wise.

Spartian. c. 25. p. 104. Lonic. Thea. p. 706. Camer. oper. subcis. cent. 1. c. 97. p. 452. 15. The Emperour *Hadrianus* a little before his death, made this complaint, and sorrowful Soliloquy,

Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Palidula, rigida, nudula,
Nec ut soles dabis Jocos?

Sueton. l. 11. c. 10. p. 324, 325. 16. *Titus Vespasianus* the Emperour, going towards the territories of the *Sabines*, at his first lodging and baiting place, was seised with a Fevor; whereupon removing thence in his Litter, it is said that putting by the Curtains of the Window, he looked up to the Heavens, complaining heavily that his life should be taken from him, who had not deserved to dye so soon. For in all his life he had not done one action, whereof he thought he had reason to repent, unless it were one only; what that one was, neither did he himself declare at that time, nor is it otherwise known: he dyed about the forty second year of his age.

Sueton. l. 4. c. 51. p. 195. 17. *C. Caligula*, the Emperour, was so exceeding afraid of death, that at the least thunder and lightning he would wink close with both eyes, cover his whole head; but if it were greater and any thing extraordinary, he would run under his Bed. He fled suddenly by night from *Messina* in *Sicily*, as affrighted with the smoak and rumbling noise of Mount *Ætna*. Beyond the River *Rhine*, he rode in a *German* Chariot between the *Straights*, and the Army marched in thick squadrons together; and when one on this occasion had said, here will be no small hurliburly, in case any enemy should now appear; he was so affrighted that he mounted his Horse, and turned hastily to the Bridges, and finding them full and choaked up with Slaves and Carriages, impatient of delay, he was from hand to hand, and over mens heads conveyed on the other side of the water. Soon after hearing of the revolt of the *Germans*, he provided to fly, and prepared Ships for his flight, resting himself upon this only comfort, that he should yet have Provinces beyond Sea, in case the Conquerors should pass the *Alpes*, or possess themselves of the City of *Rome*.

Plut. de superstit. p. 268. 18. *Amestis* the Wife of the great Monarch *Xerxes*, buryed quick in the ground twelve persons, and offered them to *Pluto* for the prolonging of her own life.

CHAP.

CHAP. XLIV.

Of the gross Flatteries of some men.

AS the Heliotrope is alwayes turning it self according to the course of the Sun, but shuts and closes up its leaves, as soon as that great Luminary hath forsaken the Horizon: So the Flatterer is alwayes fawning upon the Prosperous, till their fortune begins to frown upon them; in this not unlike to other sorts of Vermine, that are observed to desert falling Houses, and the Carcases of the dying. Hope and fear have been the occasions that some persons (otherwise of great worth) have sometimes declined to so low a degree of baseness, as to bestow their Encomiums upon them who have merited the severest of their reproofs. Even *Seneca* himself was a broad flatterer of *Nero*, which may make us the less to wonder at that which,

Cæl. Antiq. lect. l.11.c. 12. p. 498. Tacit. hist. l.1. p. 315.

1. *Tacitus* saith of *Salvius Otho*, that he did (*adorare vulgus, projicere oscula, & omnia servilia ter pro imperio*) adore the people, scatter his kisses and salutes, and crouch unto any servile expressions, to advance his ambitious designs in the attainment of the Empire.

Euripid. Iphig. in Aulid. p. 86. Bish. Reynold. Treat. on the Passions. c. 17. p. 189.

2. The like unworthy Arts *Menelaus* objects to his Brother *Agamemnon*, in the Tragedian, thus,

You know how you the Rule o're Grecians *got,*
In shew declining what in truth you sought;
How low, how plausible you apprehended
The hands of meanest men; how then you bended
To all you met; how your Gates open flew,
And spake large welcome to the pop'lar crew:
What sweetned words you gave, ev'n unto those
Who did decline, and hate to see you gloze.
How thus with serpentine and guileful Arts,
You screw'd and wound your self into the hearts
O'th' vulgar, and thus bought the poor, which now
Makes you forget, how then you us'd to bow.

Xiphil. Clarks mir. c.53.p.211.

3. *Tiridates*, King of *Armenia*, when he was overcome by *Corbulo* (and brought prisoner to *Nero* at *Rome*) falling down on his knees, he said, I am Nephew to the great Lord *Arsaces*, Brother to the two great Kings *Vologesus* and *Pacorus*, and yet thy Servant, and I am come to worship thee no otherwise than I worship my God the Sun: Truly I will be such an one as thou shalt please to make me, for thou art my fate and fortune. Which Flattery so pleased *Nero*, that he restored him to his Kingdom, and gave him besides an hundred thousand pieces of Gold.

Sueton. l.4. c. p. Xiphil. Clarks mir. c.53.p.211.

4. *Publius Affranius* a notable Flatterer at *Rome*, hearing that *Caligula* the Emperour was sick, went to him, and professed that he would willingly dye, so that the Emperour might recover. The Emperour told him that he did not believe him, whereupon he confirmed it with an Oath. *Caligula* shortly after recovering, forced him to be as good as his word, and to undergo that in earnest, which he had only spoken out of base and false Flattery; for he caused him to be slain, and as he said, lest he should be forsworn.

Polyd.Virg. l. 7. Lipsi. monit. l. 2. c. 14. p. 341. Baker.Chro. p. 23. Full. Chur. hist. l. 2. cent. 11. p. 140.

5. *Canutus* King of *England* and *Denmark*, was told by a Court Parasite, that all things in his Realme were at his beck and will, and that his pleasure once known, none durst oppose it. The King therefore appointed his Chair of State to be set upon the Sands, when the Sea began to flow; and in the presence of his Courtiers he said unto it, Thou art part of my Dominion, and the ground on which I sit is mine, neither was there ever any that durst disobey my commaud, that went away with impunity; wherefore I charge thee that thou come not upon my Land, neither that thou presume to wet the Clothes or Body of me thy Lord. But the Sea (according to its usual course) flowing more and more, wet his Feet. Whereupon the King rising up, said, Let all the Inhabitants of the world know, that vain and frivolous is the power of Kings; and that none is worthy the name of a King, but he to whose command the Heaven, Earth and Sea, by the bond of an everlasting Law are subject and obedient. After this it is said, that the King would never more wear his Crown.

Cicer. Tusc. Zuin.vol.1. l. 1. p. 94. Pezel.melli. hist. tom.2. p. 45.

6. *Damocles* was the Flatterer of *Dionysius* the Tyrant of *Syracuse*, crying up his Riches and Majesty, and the like, affirming that no man was ever more happy than himself; Wilt thou then, said the Tyrant, taste and make tryal of my fortune? *Damocles* said he was very desirous of it. He caused him therefore to be placed upon a Bed of Gold, the most exquisite delights to be presented to him, the Table covered with the most exquisite and far fetched dainties. And now when *Damocles* thought himself very fortunate in the midst of all this preparation, he pointed him to a bright and drawn Sword that hanged from the top of the Room; directly over his head was the point of it, and it tyed only with a Horse hair. *Damocles* therefore not daring to put his hand to any of the Dishes, besought the Tyrant that he might have liberty to depart. By this he convicted this Flatterer, and shewed him that they were not happy, that lived in perpetual dangers and fears.

Joseph.Ant. Jud.l.19.c. 7. p. 510, 511. Camer. oper. subcis. cent. 3. c. 18. p. 61. Zonar. Ann. tom.1.p.48. Zuin.vol.1. l. 1. p. 96.

7. When *Agrippa* had raigned three whole years over all *Judea*, in the City of *Cesaria*, which was formerly called the Tower of *Straton*; he set forth publick shews in honour of *Cæsar*, to which resorted a multitude of the Nobles, and great Persons throughout the Realm. Upon the second day of this solemnity in the morning, *Agrippa* entred the Theatre, cloathed in a Garment all of Silver, framed with a wonderful Art, which glanced upon by the Beams of the rising Sun, and sending forth a kind of divine fulgor, begat a kind of veneration and honour in the beholders. Whereupon there were a sort of pernicious Flatterers that saluted him as a god, humbly beseeching him that he would be propitious to them, saying that heretofore they had revered him as a man, but now they did confess that there was something in him more excellent than humane nature. This prophane kind of Flattery, he neither rejected nor reproved them for; soon after he beheld an Owl sitting upon a Rope (which before had been to him a presage of good, and of which it had been predicted, that when he saw the like sight again, it should be to him the sign of evil fortune) at which he was exceedingly perplexed: immediately he was taken with extream

torments

torments in his belly, and preſſures at his heart; upon which he ſaid to his Friends, Behold I that am your God (as you ſaid) am now ready to depart this life, and he who you ſaid was immortal is now haled away by death. While he was ſpeaking theſe things, ſpent with pain, he was carried into his Palace, where (having wreſtled with his intolerable pains for five dayes) he departed this life, aged fifty four, and having reigned ſeven years, four under *Caius*, and three under *Claudius*.

Plut. in Demetrio, p. 893. 8. The *Athenians* were the firſt that gave to *Demetrius* and *Antigonus* the title of Kings; they cauſed them to be ſet down in their publick records for Saviour Gods. They put down their ancient Magiſtracy of the *Archontes*, from whom they denominated the year, and yearly elected a Prieſt to theſe Saviours, whoſe name they prefixed to their decrees and contracts. In the place where *Demetrius* diſmounted from his Chariot, they erected an Altar, which they dedicated to *Demetrius* the diſmounter. They added two Tribes to the reſt, which they called *Demetrias* and *Antigonis*. Above all that of *Stratocles* is to be remembred, who was a known deſigner of the grandeſt flattery; this man was author of a decree, that thoſe who by the people were publickly ſent unto *Demetrius* and *Antigonus* ſhould not be called Embaſſadors, but *Theoroi*, or Speakers to the gods.

Val. Max. in prolog. p. 1. 9. *Valerius Maximus* in the dedication of his book of memorable examples to *Tiberius* the Emperour, thus flatteringly beſpeaks him; Thee, O *Cæſar*, do I invoke in this my undertaking, who art the moſt certain ſafety of our Country, in whoſe hands is the power of Sea and Land by an equal conſent of gods and men, and by whoſe celeſtial providence, all thoſe virtues of which I am to ſpeak are benignely cheriſhed, and the vices ſeverely puniſhed. For if the ancient Oratours did happily take their Exordiums from the great and beſt *Jupiter*, if the moſt excellent Poets did uſe to commence their Writings by the invocation of ſome one or other deity; by how much the more juſtice ought my meanneſs to have recourſe unto your favour; ſeeing that all other divinity is collected by opinion, but yours by preſent evidence appears equal unto your Grandfathers and Fathers Star; by the admirable brightneſs of which there is an acceſſion of a glorious ſplendour to our Ceremonies. For as for all other gods we have indeed received them, but the *Cæſars* are made and acknowledged by our ſelves.

Plut. de Adulat. & amic. diſc. p. 194, 195. 10. *Tiberius Cæſar* coming into the Senate, one of them ſtood up and ſaid, that it was fit the words of free men ſhould be free alſo, and that nothing which was profitable ſhould be diſſembled or concealed. All men were attentive to an Oration with ſuch a Preface, there was a deep ſilence and *Tiberius* himſelf liſtned, when the Flatterer proceeds thus; Hear, O *Cæſar*, what it is that we are diſpleaſed with in thee, whereof yet no man dare openly make mention; you neglect your ſelf and have no regard to your own perſon, you waſt your body with continual cares and travails for our ſakes, taking no reſt or repoſe either day or night.

CHAP. XLV.

Of ſuch as have been found guilty of that which they have reprehended, or diſliked in others.

AMongſt others who came to be Spectators of the Olympick games, there was an old man of *Athens*, he paſſed to and fro, but no man afforded him a ſeat room; when he came where the *Spartan* Ambaſſadours ſate, they (who had been taught to reverence age) roſe up and gave him place amongſt them: Well, ſaid the old man, the *Grecians* know well enough what they ought to do, but the *Spartans* alone are they who do it. The following examples afford too many too near allied to the *Grecians* in this.

Baker. Chro. p. 60. Full. Chur. hiſt. cent. 12. p. 23. Biſh. Godw. p. 83. 1. The Marryed Clergy of *England* would not hear of being divorced from their Wives; the Biſhops therefore were fain to call in the aid of the Pope. *John de Crema* an *Italian* Cardinal, jolly with his youthful blood, and gallant equipage came over into *England* with his bigneſs and bravery to bluſter the Clergy out of their Wives. He made a moſt gaudy Oration in the commendation of Virginity (as one who in his own perſon knew well how to value ſuch a Jewel by the loſs thereof) moſt true it is that the ſame night at *London* he was caught in Bed with an Harlot.

Zuin. Thea. vol. 1. l. 1. p. 36. 2. *Didymus* the *Grammarian*, wrote ſo much as no man more; it fell out that upon a time when he objected againſt a ſtory, endeavouring to make the vanity thereof appear, as a thing utterly falſe, one of his own books was brought to him, and the page laid open before him, where he had related it as a truth.

Cœl. Rhod. l. 12. c. 9. p. 541. 3. *M. Craſſus*, gaping after the *Parthian* riches, was leading againſt them a gallant Army, and paſſing through *Galatia*, he found *Deiotarus* the King thereof, though in extremity of old age, building a New City, wondering hereat, he thus played upon the King; What is this, ſaid he, that I ſee? the twelfth hour is juſt upon the ſtroke with thee, and yet thou art about to erect a new City. *Deiotarus* ſmiling replyed, Nor is it over early day with my Lord General, as it ſhould ſeem, and yet he is upon an expedition into *Parthia*. *Craſſus* was then in the ſixtieth year of his age, and by his countenance ſeemed to be older than indeed he was.

Xiphil. in vitâ Nero. p. 79. Clarks mir. c. 72. p. 315. 4. *Seneca* that wrote ſo excellently of moral vertue, and the commendation thereof, yet himſelf allowed his Scholar *Nero* to commit inceſt with his own Mother *Agrippina*; and when he wrote againſt Tyranny, himſelf was Tutor to a Tyrant: when he reproved others for frequenting the Emperours Court, himſelf was ſcarce ever out of it; and when he reproached Flatterers, himſelf practiſed it in a ſhameful manner, towards the Empreſs and the Freed-men: whileſt he inveighed againſt riches and rich men, he heaped together infinite riches

by uſury and unjuſt dealings; and whileſt he condemned luxury in others, himſelf had five hundred coſtly Chairs made of Cedar, the feet of them Ivory, and all other Furniture of his Houſe anſwerable thereunto.

Fulgoſ. Ex. l. 8. c. 6. p. 1023. 5. *Pericles* the *Athenian* might do what he pleaſed in his Country, and therefore made a Law that no mans natural or illegitimate Son, ſhould be reputed amongſt the number of the Citizens, or be admitted to their priviledges; it fell out afterwards that all his own Sons lawfully begotten dyed, but he had a baſtard who was yet alive, him he would have to enjoy the freedom of the City, and ſo was the firſt violator of that law which himſelf had made.

Fulgoſ. Ex. l. 8. c. 6. p. 1024. 6. In the reign of *Theodoſius* the Elder, *Gildo* was the Prefect of *Africa*, who upon the death of the Emperour, ſeiſed upon that Province for his own, and ſought to bring *Maſſelzeres* his Brother into ſociety with him in his diſloyalty; but he flying the Country, the Tyrant ſlew his Wife and Children; whereupon he was ſent for by *Arcadius* and *Honorius*, who ſucceeded in the Empire, to go againſt *Gildo* his Brother, for the recovery of that Province. He went, overthrew *Gildo* in battel, having put him to death, eaſily regained all that was loſt; which he had no ſooner done but he fell into the ſame treaſonable diſloyalty, which he had formerly ſo much diſapproved, and he himſelf rebelled againſt the Emperour who had employed him.

Val. Max. l. 8. c. 6. p. 222. 7. *C. Licinius* ſirnamed *Hoplomachus*, petitioned the Pretor that his Father might be interdicted from having to do with his eſtate, as being one that prodigally waſted and conſumed it. He obtained what he deſired, but not long after the old man deing dead, he himſelf riotouſly ſpent a vaſt ſum of mony, and all thoſe large lands that were left unto him by his Father.

Val. Max. ibid. 8. *C. Licinius Stolo* (by whoſe means the *Plebeians* were enabled to ſue for the Conſulſhip) made a Law that no man ſhould poſſeſs more than five hundred Acres of Land; after which he himſelf purchaſed a thouſand, and to diſſemble his fault therein, he gave five hundred of them to his Son; whereupon he was accuſed by *M. Popilius Lænas*, and was the firſt that was condemned by his own Law.

Guil. Mal. p. 64. 9. *Henry*, the Son of *Henry* the fourth Emperour, in the quarrel of the Pope, roſe againſt his own Father; but when (his Father being dead) he himſelf was Emperour, he then maintained the ſame quarrel about inveſtiture of Biſhops againſt the Pope, which his Father before did.

CHAP. XLVI.

Of ſuch perſons as could not endure to be told of their Faults.

Diſeaſes are ſometimes more happily cured by medicines made up with bitter ingredients, than they are with ſuch ſweet potions as are more delightful to the palate; but there are a ſort of patients ſo wilful, that they can be wrought upon by no perſwaſions to take them down. A juſt and home reproof (though not very taſtfull) where it is well digeſted, is of excellent uſe to remove ſome maladies from the mind; the worſt of it is, that there are but few to be found (eſpecially amongſt the great ones) who can endure to be adminiſtred to in this kind.

Raleigh. hiſt. l. 3. c. 4. §. 3. p. 37. Herod. l. 3. p. 175. Wieri oper. p. 821. lib. de irâ. Pezel. mell. tom. 1. p. 39, 40. 1. *Cambyſes* King of *Perſia*, on a time deſired to be truly informed by *Prexaſpes* his beloved favourite what the *Perſians* thought of his conditions, who anſwered That his virtues were followed with abundant praiſe from all men; only it was by many obſerved that he took more than uſual delight in the taſte of Wine; inflamed with this taxation he made this reply, And are the *Perſians* double tongued, who alſo tell me that I have in all things excelled my Father *Cyrus*? Thou *Prexaſpes* ſhalt then witneſs, whether in this report they have done me right, for if at the firſt ſhot I pierce thy Sons heart with an Arrow, then it is falſe that hath been ſpoken, but if I miſs the mark, I am then pleaſed that the fame be counted true, and my Subjects believed; he immediately directed an Arrow towards the innocent Child, who falling down dead with the ſtroke, *Cambyſes* commanded his body to be opened, and his heart being broached upon the Arrow, this monſtrous Tyrant greatly rejoycing ſhewed it to the Father with this ſaying inſtead of an *Epitaph*; Now *Prexaſpes* thou maiſt reſolve thy ſelf that I have not loſt my wits with Wine, but the *Perſians* theirs who make ſuch report.

Alvarez. ſemed. hiſt. China. part. 1. c. 24. p. 120. 2. *Yu* King of *China* had a Colao, who at the Royal audience would not fail to tell him freely of his faults; one day whether the King had given more cauſe, or that the exceſs was on the Colaos part, the Audience being ended the King returned into the Palace very much offended, ſaying he would cut off the head of that impertinent Fellow. The Queen asked him the cauſe of his diſpleaſure; the King anſwered, There is an unmannerly Clown that never ceaſeth to tell me of my faults, and that publickly, I am reſolved to ſend one to take off his head. The Queen took no notice of it, but retired to her Apartment, and put on a particular Garment proper only for Feſtivals and Viſits, and in this habit ſhe came to the King, who wondring at it, asked her the cauſe of this novelty? ſhe anſwered, Sir, I am come to wiſh your Majeſty much joy; of what replied the King? That you have a Subject, ſaid ſhe, that feareth not to tell you of your faults to your face, ſeeing that a Subjects confidence in ſpeaking ſo boldly muſt needs be founded upon the opinion he hath of

of the vertue and greatneſs of his Princes mind, that can endure to hear him.

Zuin. Theat. vol. 2. l. 7. p. 510. 3. *Aratus*, the *Sycionian*, who by his valour freed and reſtored his Country to its liberty, was taken away from this life by King *Philip* with a deadly poyſon, and for this only cauſe, That he had with too great a freedom repreliended the King for his faults.

Lord Remy his civil conſiderat. c. 84. p. 210. 4. *Anno* 1358. *John*, King of *Spain*, was extremely in love with a young woman his Concubine, and it was to that degree, that for her ſake he committed things unworthy of a King, killed ſome Princes of his own blood with his own hands; and at laſt, he was ſo beſotted with the love of this woman, that he would have all the Cities ſubject to his Crown to ſwear fealty unto her, and to do her homage. The Gentlemen of *Sevil* did much marvel at this Commandment, ſo that having conſulted together, they appointed twelve Gentlemen to go as their Embaſſadours to the King, and gave them in charge modeſtly to reprehend the King, to reprove him of thoſe things which he did, and to aſſay by all ſubmiſſion and humility, to withdraw him from that humour of having homage done to his Minion, ſaying, They were bound by Oath to his Queen, and could not transfer their fealty to another till they were abſolved. The Embaſſadours of *Sevil* went, and modeſtly ſhewed the King of his imperfection: the King gave ear, and for anſwer (taking his Beard in his hand) he ſaid, By this Beard I certifie you that you have not well ſpoken, and ſo ſent them away. Few daies after the King went to *Sevil*, and remembring the reprehenſion which he received from the Embaſſadours, he cauſed them all to be maſſacred in one night in their own houſes.

Speeds hiſt. p. 290. 5. *Vodine*, Biſhop of *London*, feared not to tell King *Vortiger*, that for marrying a heatheniſh Lady, *Rowena*, daughter to *Hengiſt*, he had thereby endangered both his ſoul and his Crown. The King could not endure this liberty, but his words were ſo ill digeſted by him, that they ſhortly coſt the Biſhop his life.

Pezel. Mell. tom. 1. p. 40. 6. *Cambyſes*, King of *Perſia*, had ſlain twelve *Perſians* of principal rank, when King *Cræſus* thus admoniſhed him, Do not, O King, ſaid he, indulge thine age and anger in every thing, refrain your ſelf, it will be for your advantage to be prudent and provident, and fore-ſight is the part of a wiſe man: but you put men to death upon ſlight occaſions, your Countrymen, and ſpare not ſo much as young Children: If you ſhall perſiſt to do often in this manner, conſider if you ſhall not give occaſion to the *Perſians* to revolt from you. Your father *Cyrus* laid his ſtrict commands upon me, that as often as occaſions ſhould require, I ſhould put you in mind of thoſe things which might conduce to your profit and welfare. *Cambyſes* ſnatched up a Bow, with intention to have ſhot *Cræſus* through, but he ran haſtily away: *Cambyſes* thus prevented, commanded his Miniſters to put him to death: but they ſuppoſing the King would repent himſelf, and then they ſhould be rewarded for his ſafety, kept him privately alive. Long it was not e're *Cambyſes* wanted the Counſel of *Cræſus*, when his ſervants told him that he yet lived: *Cambyſes* rejoyced hereat, but cauſed them to be put to death, who had diſobeyed his Commandment in preſerving him whom he had condemned to death.

7. *Sabinus Flavius* being one of the Conſpirators againſt *Nero*, and asked by him, Why he regarded the Military Oath ſo little as to conſpire his death? anſwered him, That he was faithful to him while he deſerved to be loved, but he could not but hate him ſince he was his Mothers, Brothers, and Wives murderer, a Waggoner, a Minſtril, a Stage-player, and an Incendiary of the City: Than which ſpeech, ſaith the Hiſtory, nothing could have happened to *Nero* more vexatious: for though he was prompt to do wickedly; yet was he impatient, and could by no means endure to hear of the Villanies he did. *Trenchfeild hiſt. improv'd, p. 90.*

8. *Ptolomæus Philadelphus*, King of *Ægypt*, marryed his own Siſter *Arſinoe*, at which time one *Sotades* came unto him, and ſaid, You put your Aglet, Sir, thorow the Oilet that is not made for it: For this ſaying, he was caſt into Priſon, where he remained a long time in miſery, and in the end there rotted. *Plut. Mor. lib. de liber. educat. p. 13.*

9. *Telemachus*, a Monk, when the people of *Rome* were intentively gazing upon the Sword-Playes, which at that time were exhibited, reproved them for ſo doing; whereupon the people were ſo moved and exaſperated againſt him, that they ſtoned him to death upon the place. Upon this occaſion the Emperour *Honorius* (in whoſe Reign this fell out) put down for ever all Sword-playing in the Theatre at Sharps, as they were formerly wont to do. *Zuin. Theat. vol. 2. l. 7. p. 483.*

10. *Alexander* the Great writing to *Philotas*, one of his brave Captains, and the ſon of the excellent *Parmenio*, ſent him word in his Letter, how that the Oracle of *Jupiter Hammon* had acknowledged him to be his ſon: *Philotas* wrote back, That he was glad he was received into the number of the gods: but withal that he could not but be ſenſible of the miſerable condition of thoſe men, that ſhould live under one who thought himſelf more than a man. This liberty of ſpeech and reproof of his, *Alexander* never forgat till ſuch time as he had taken away his Life. *Quint. Curt. Clarks mir. c. 110. p. 547.*

11. *John*, Biſhop of *Bergamum*, a grave and devout perſon did freely reprove a King of the *Lombards* for his wickedneſs: the impious King could not endure it, but cauſed him to be ſet upon a fierce Horſe, which uſed to caſt his riders and to tear them in pieces: In this manner, he ſent home the good Biſhop, expecting ſoon after to have the news of his death brought to him. But no ſooner was the holy Prelate mounted, but the Horſe laid aſide his fierceneſs, and carried him home in ſafety. *Plat. in vit. Pontif. p.* *Clarks mir. c. 110. p. 546.*

12. *Orætes*, Prefect of *Sardis*, was reproved by *Mitrobates*, that he had not added the Iſle of *Samos* to the Kings Dominions, being ſo near unto him; and over which *Polycrates* then Tyrannized: *Orætes*, by a wile, firſt ſeized upon *Polycrates* and Crucified him; and when *Cambyſes* was dead (mindful of this freedom) he ſlew *Mitrobates* with his ſon *Cranape*. *Herod. l. 3.* *Zuin. Theat. vol. 12. l. 3. p. 2765.*

CHAP. XLVII.

Of the base Ingratitude of some unworthy persons.

Hippocratidas received Letters from a Noble man his friend, wherein he craved his advice, what he should do with a *Spartan*, who knew of a Conspiracy that was formed against his Life; but covering all in silence, had not given him the least intimation thereof. His Counsel was in this manner, If, said he, thou hast formerly obliged him with any great benefit, kill him immediately: If not, yet send him out of the Country, as a man too timerous to be vertuous. Thus the Ancients adjudged ingratitude to be punished with death, and very worthily it deserved to be so at least in the person of him who follows.

Beards Theat. l. 2. c. 3. p. 237. Stows An. p. 465. Grafton. vol. 2. p. 815.

1. *Humphrey Banister* was brought up and exalted to promotion by the Duke of *Buckingham* his Master; the Duke being afterwards driven to extremity, by reason of the separation of his Army which he had Mustered against King *Richard* the Usurper, fled to this *Banister* as his most trusty friend, not doubting to be kept secret by him, till he could find an opportunity to escape. There was a thousand pound propounded as a reward to him that could bring forth the Duke: and this ungrateful Traytor, upon the hopes of this summ, betrayed the Duke his Benefactor into the hands of *John Metton*, Sheriff of *Shropshire*, who conveyed him to the City of *Salisbury*, where King *Richard* then was, and soon after the Duke was put to death. But as for this perfidious Monster, the vengeance of God fell upon him to his utter ignominy in a visible and strange manner; for presently after his eldest son fell mad, and died in a Boars Stye; his eldest daughter was suddenly stricken with a foul Leprosie; his second son became strangely deformed in his limbs, and lame; his youngest son was drowned in a puddle; and he himself arraigned and found guilty of a murder, was saved by his Clergy. As for his thousand pounds, King *Richard* gave him not a farthing, saying, That he who would be so untrue to so good a Master, must needs be false to all other.

Lon. Theat. p. 460. Plut. p. 288. in Pelopid. Pitzh. of Rel. & Pol. par. 1. c. 20. p. 196. Plut. Amat. narrat. c. 3. p. 129.

2. Two young men of *Sparta* being sent thence to consult the Oracle of *Apollo* at *Delphos*, in their Journey lodged at the house of one *Scedasus* in *Leuctra*, a good man and much given to hospitality. This *Scedasus* had two daughters, beautiful Virgins, upon whom these young men cast wanton eyes, and resolved at their return to visit the same house: they did so, found *Scedasus* from home, yet as kind entertainment from his daughters as they could desire; in requital of which, having found an opportunity, they ravished them both: and perceiving that they were all in grief and tears for the injury and dishonour done to them, they added Murder to the Rape, and threw them into a pit, and so departed. Not long after *Scedasus* came home, and missing his daughters, looked up and down for them; at last a little Dog that he had came whining to him, and ran out of doors as it were inviting him to follow him: he did, and the Dog brought him to the pit into which they were thrown. He drew out his daughters, and hearing by his Neighbours, that the two young *Spartans* had been again at his house, he concluded them the murderers. Hereupon he went to *Sparta*, to complain to the Magistrates of this barbarous cruelty; he first opened his Cause to the Ephori, and then to the Kings: but to both in vain; he therefore complained to the people, but neither did he find any redress there: wherefore, with hands lift up to Heaven, he complained to the gods, and then stab'd himself. Nor was it long e're the *Spartans* were defeated in a great Battel by the *Thebans* in that very *Leuctra*; and by the same deprived of the Empire of *Greece*, which they had many years possessed. It is said, That the soul of *Scedasus* appeared unto *Pelopidas*, one of the chief Captains amongst the *Thebans*, incouraging him to give them Battel in those very Plains of *Leuctra*, where he and his daughters lay buried, telling him, That their death should be there revenged.

Clarks mir. c. 88. p. 388. Luther. Coll. mensal. p. 305.

3. Pope *Adrian* the sixth having built a fair Colledge at *Lovain*, caused this Inscription to be written upon the Gates of it, in Letters of Gold, *Trajectum plantavit*, *Lovanium rigavit*, *Cæsar dedit incrementum* (with an unworthy allusion to that of the Apostle *Paul* to the *Corinthians*) *Utrecht* planted me, there he was born; *Lovain* watered me, there he was bred up in Learning; and *Cæsar* gave the increase, for the Emperour had preferred him. One that had observed this Inscription, and withal his ingratitude, to meet at once with that and his folly, wrote underneath, *Hîc Deus nihil fecit*, Here God did nothing.

Clarks mir. c. 63. p. 318, 319.

4. When *Tamberlain* had overcome and taken Prisoner *Bajazet* the great *Turk*, he asked him, Whether he had ever given God thanks for making him so great an Emperour? *Bajazet* confessed, That he had never so much as thought upon any such thing: To whom *Tamberlain* replyed, That it was no wonder so ungrateful a man should be made a spectacle of misery, For, saith he, you being blind of one eye, and I lame of one leg, what worth was there in us, that God should set us over two such mighty Empires to command so many men far more worthy than our selves?

Raleighs hist. world, l. 3. c. 6. §. 2. p. 50. wieri oper. lib. de irâ p. 822. Herod. l. 7. p. 395, 398. Lon. Theat. p. 334.

5. When *Xerxes* had resolved upon his Expedition against *Greece*, he caused his Army to make their Randezvous at *Sardis* in *Lydia*; and when he had Assembled to the number of seventeen hundred thousand foot, and 88000 Horse, as he entred the body of *Celænas*, he was by one *Pythius*, the *Lydian*, entertained, who out of his Flocks and Herds of Cattle, gave food to *Xerxes* and his whole Army; the Feast ended he also presented him with two thousand Talents of Silver, and in Gold four millions, wanting seven thousand of the *Persian* Darici, which make so many of our Marks. Then *Pythius* besought him to spare one of his five sons from his attendance into *Greece* (because himself was old) and had none whom he could so well trust as his own son. But *Xerxes* like a barbarous and ungrateful Tyrant, caused the body of the young man (for whom his father had sought exemption) to be sundred into two parts, commanding that the one half of his Carkass should be laid on the right, and the other half on the left-hand of the common way, by which the Army was to march.

6. That

Zon. Annal. tom. 3. p. 153. Lon. Theat. p. 337. Heyw. Hierarch. l. 8. p. 528.

6. That is a remarkable one that is reported by *Zonaras* and *Cedrenus* of the Emperour *Basilius Macedo*, who being hunting (as he much delighted in that exercise) a great Stagg turned furiously upon him, and fastened one of the Brouches of his Horns into the Emperours Girdle, and lifting him from his Horse, bare him a distance off to the great danger of his life, which when a Gentleman in the Train espyed, he drew his sword and cut the Emperours Girdle, by which means he was preserved and had no hurt at all. But observe his reward: The Gentleman for this act was questioned, and adjudged to have his head struck off, because he presumed to expose his drawn-sword so near the person of the Emperour, and he suffered according to his sentence.

Plut. in Ciceron. p. 885. Val. Max. l. 5. c. 3. p. 138. Lon. Theat. p. 333. Hak. Apol. l. 4. c. 10. §. 4. p. 433. Bruson. facetiar. l. 3. c. 11. p. 191.

7. *Cicero* flying for his life was pursued by *Herennius*, and *Popilius Lena*: this latter at the request of *M. Cælius*, he defended with equal care and eloquence, and from a hazardous and doubtful cause sent him home in safety. This *Popilius* afterwards (not provoked by *Cicero* in word or deed) of his own accord, asked *Antonius* to be sent after *Cicero*, then proscribed, to kill him. Having obtained licence for this detestable employment, with great joy he speeded to *Cajeta*, and there commands that person to stretch out his throat, who was (not to mention his dignity) the Author of his safety, and in private to be entertained by him with little less than veneration: There did he with great unconcernedness cut off the head of the *Roman* Eloquence, and the renowned right-hand of peace. With that burden he returned to the City, nor while he was laden with that execrable portage, did it ever come into his thoughts that he carried in his Arms that head which had heretofore pleaded for the safety of his.

Q. Curt. l. 7. p. 187, 188. Raleighs hist. part. 1. l. 4. c. 2. §. 17. p. 168.

8. *Parmenio* had served with great fidelity, *Philip* the father of *Alexander*, as well as himself, for whom he had first opened the way into *Asia*. He had depressed *Attalus* the Kings enemy; he had alwaies, and in all hazards the leading of the Kings Vanguard; he was no less prudent in counsel than fortunate in all attempts; a man beloved of the men of War, and to say the truth, that had made the purchase for the King of the Empire of the East, and of all the glory and fame he had. After he had lost two of his sons in the Kings Wars, *Hector* and *Nicanor*, and the other lost in torments upon a suspicion of Treason; This great *Parmenio*, *Alexander* resolved to deprive of life by the hands of murderers, without so much as acquainting him with the cause, and would choose out no other to expedite this unworthy business, but the greatest of *Parmenio*'s friends, which was *Polydamus*, whom he trusted most and loved best, and would alwaies have to stand at his side in every fight. He and *Cleander* dispatched this great man as he was reading the Kings Letter in his Garden in *Media*. So fell *Parmenio* who had performed many notable things without the King, but the King without him did never effect any thing worthy of praise.

Cæl. Rhod. l. 7. c. 28. p. 327. Lon. Theat. p. 336. Bruson. facetiar. l. 3. c. 11. p. 192.

9. *Philip*, King of *Macedon*, had sent one of his Court to Sea, to dispatch something he had given him in command, but a storm came and he was shipwrack'd, but saved by one that lived there about the Shore in a little Boat wherein he was taken up: He was brought to his Farm, and there entertained with all civility and humanity, and at thirty daies end dismissed by him, and furnished with somewhat to bear his charges. At his return he tells the King of his Wrack and dangers, but nothing of the benefits he had received: The King told him he would not be unmindful of his fidelity and dangers undergone in his behalf. He taking the occasion, told the King he had observed a little Farm on the Snore, and besought him he would bestow that on him as a monument of his escape, and reward of his Service. The King orders *Pausanias* the Governour to assign him the Farm to be possessed by him. The poor man being thus turned out, applied himself to the King, told him what humanity he had treated the Courtier with, and what ungrateful injury he had returned him in lieu of it. The King upon hearing of the Cause, in great anger commanded the Courtier presently to be seised, and to be branded in the forehead with these Letters, *Hospes ingratus*, The ungrateful Guest, restoring the Farm to its proper owner.

Cæl. Rhod. l. 21. c. 9. p. 975. Lon. Theatr. p. 337.

10. When the Enmity brake out betwixt *Cæsar* and *Pompey*; *Marcellinus* a Senatour (and one of them whom *Pompey* had raised) estranged himself so far from his party unto that of *Cæsars*, that he spake many things in Senate against *Pompey*: who thus took him up, Art thou not ashamed *Marcellinus* to speak evil of him, through whose bounty of a mute thou art become eloquent; and of one half starved, art brought to such a plenty as that thou art not able to forbear vomiting? Notably taxing his ingratitude, who had attained to all his Dignity, Authority, and Eloquence, through his favour, and yet abused them all against him.

Full. worth. c. 11. p. 33.

11. *Henry Keeble*, Lord Major of *London* 1511. besides other Benefactions in his life-time, rebuilded *Aldermary* Church, run to very ruines, and bequeathed at his death one thousand pounds for the finishing of it: yet within sixty years after, his bones were unkindly, yea inhumanely cast out of the Vault, wherein they were buried; his Monument plucked down for some wealthy Person of the present times to be buried therein. Upon which occasion, saith Dr. *Fuller*, I could not but rub up my old Poetry, which is this,

Fuller to the Church.

Ungrateful Church o'rerun with rust,
Lately bury'd in the Dust,
Utterly thou hadst been lost
If not preserv'd by Keeble's *cost:*
A thousand pounds might it not buy
Six foot in length for him to lye?
But outed of his quiet Tomb,
For later Corpse he must make room.
Tell me where his dust is cast?
Though 't be late, yet now at last
All his bones with scorn ejected
I will see them recollected:
Who fain my self would Kinsman prove
To all that did Gods Temples love.

The Churches Answer.

Alas! my innocence excuse,
My Wardens they did me abuse,
Whose Avarice his Ashes sold,
That goodness might give place to gold.
As for his Reliques all the Town
They are scatt'red up and down.

Seest

Seest a Church repaired well?
There a sprinkling of them fell.
Seest a new Church lately built?
Thicker there his Ashes spilt.
Oh, that all the Land throughout
Keeble's *dust were thrown about:*
Places scatt'red with that seed
Would a crop of Churches breed.

Lon. Theatr. p. 338.

12. *Anno* 1565. upon the fifth of *February*, one *Paulus Sutor*, of the Village of *Bresweil*, near the City of *Basil*, came into the house of *Andreas Hager*, a Bookseller, he was then old and sick, and had been the others Godfather at the Font, and performed to him all the good offices that could be expected from a father. Being entred his house, he told him he was come to visit him, as one that esteemed him as his father. But as soon as the Maid was gone out of the Parlor, that attended upon the sick man, he caught up a hammer, gave him some blows, and then thrust him through with his knife. As soon as the Maid returned, with the same fury, he did the like to her; and then seising the Keys, he searched for the prey intended, he found eight pieces of plate, which afterwards in want of money, he pawned to a Priest of St. *Blasius*, who suspecting the man, sent the plate to the Senate at *Basil*, by which means the Author of the detestable murder was known, he was searched after, taken at the Village of *Hagenstall*, brought prisoner to *Basil*, where he had his legs and arms broken upon the Wheel, and his head being (while yet alive) tyed to a part of the Wheel, he was burnt with flaming Torches till in horrible tortures he gave up the Ghost.

Val. Max. l. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. §. 4. p. 434.

13. *Furius Camillus* was the great safety of *Rome*, and the sure defence of the *Roman* power, a person whom the *Romans* had stiled the second *Romulus* for his deserts of them: yet being impeached by *L. Apuleius*, a Tribune of the people, as having secretly embezzelled a part of the *Veientine* spoils, by a hard and cruel sentence he was adjudged to banishment, and that at that very time, when he was in tears for the loss of a son of admirable hopes, when he was rather to be cherished with comfort than oppress with new miseries: Yet *Rome* unmindful of the merits of so great a man, to the Funerals of the son added the condemnation of the father, and all this for fifteen thousand Asses, which was the poor summ he was charged with, and banished for.

Val. Max. l. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. §. 4. p. 434.

14. *Scipio Africanus* the elder, did not only restore the Common-wealth sore bruised and torn by the armes of the *Punick* War, but brought in a manner the Queen of *Africk* upon her knees, and even to deaths door; whose most renowned acts yet the people of *Rome* rewarded, by forcing him to live in a base obscure Village *Linternum* in *Campania*, standing upon a forlorn Lake: neither did he die altogether silent, as being sensible of the bitterness of this his banishment, but at his parting, gave order, that upon his Sepulcher should be Ingraven this Memorandum, *Ingrata patria, nec ossa quidem mea habes*, Ungrateful Country that hast not so much as my Bones.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

15. *Scipio Africanus* the younger, was to the former nothing inferiour in vertue, nor his end less unhappy; for after he had utterly razed those two great Cities of *Numantia* and *Carthage*, which had long threatened ruine to *Rome* and its Empire, he found one at home ready to spoil him of his life in his bed and sleep: but no man in the Court of Justice that offered to revenge so horrid and execrable a murder.

Clarks mir. c. 74. p. 321.

16. In latter times, that great and famous Captain *Gonsalvo*, after he had conquered the Kingdom of *Naples*, and driven the *French* beyond the Mountains, and brought all the *Italian* Princes to stand at the *Spaniards* devotion, was most ungratefully called home by his Master the King of *Spain*, where he died obscurely, and was buried without any solemnity or tears.

Lon. Theat. p. 334. Clarks mir. c. 73. p. 317.

17. *Miltiades*, a renowned Captain of the *Athenians*, after that glorious Victory at *Marathon*, and other great Services, having miscarried in an Enterprize, whereof the consequence was of small value, he was fined fifty Talents, and being not able to pay it, was kept bound in Prison (though sore wounded in the thigh) till his son *Cymon*, to redeem his father, paid the money, and set him at liberty; but he soon after died of his wounds.

Lon. Theatr. p. 334. Fulg. l. 5. c. 3. p. 611.

18. *Theodatus* was adopted, and made partner and successour in the Kingdom by *Amalasuntha*, Queen of the *Goths*, as soon as she was deprived of her son *Athalarieus*; who in reward of so great and noble a favour, sent her to an Island in the *Vulsinian* Lake, where she was put into Prison, and not long after strangled by his order, putting her to an unworthy death, by whose bounty he had received a Kingdom.

Lips. monit. l. 1. c. 5. p. 58, 59.

19. Cardinal *Charles Caraffa*, and Duke *John* his brother, were they that managed all affairs under Pope *Paul* the fourth. He being dead *Pius* the fourth was made Pope, and that chiefly by the favour and diligence of these *Caraffa*'s; and as a reward of their good Service, he made it his first business to over throw them; he sent the Cardinal and his brother Duke, together with Count *Alifane*, and many others of their Kindred and Clients to Prison in the Castle of St. *Angelo*: there were they nine months in durance, and expectation of death. At last, by order from the Pope, the Cardinal was hanged; the Duke and Count beheaded, and their dead bodies exposed as a publick spectacle to the people.

Plut. in Pericle. p. 162. Zuin. vol. 1. l. 2. p. 204, 205.

20. *Anaxagoras* was of singular use to *Pericles* the *Athenian*, in the Government of the Common-wealth, but being now burdened with old age, and neglected by *Pericles*, that was intent upon publick affairs, he determined by obstinate fasting to make an end of himself. When this was told to *Pericles*, he ran to the Philosophers house, and with prayers and tears sought to withdraw him from his purpose, entreating him to live for his sake, if he refused to do it for his own. The old man being now ready to expire, O *Pericles*, said he, such as have need of the Lamp use to pour in oyl, upbraiding him with the neglect of his friend who had been of such advantage to him.

Fulg. l. 5. c. 3. p. 612. Lon. Theatr. p. 336.

21. *Belisarius* was General of all the Forces under the Emperour *Justinian* the first, a man of rare valour and vertue; he had overthrown the *Persians*, *Goths* and *Vandals*; had taken the Kings of these people in War, and sent them Prisoners to his master; he had recovered *Sicilia*, *Africk*, and the greater part of *Italy*: he had done all this with a small number of Souldiers, and less cost; he had restored Military Discipline by his authority, when long lost; he was ally'd to *Justinian* himself; and a man of that un-

uncorruped fidelity, that though he was offered the Kingdom of *Italy* he refused it. This great man, upon I know not what jealousie and groundless suspicion, was seiz'd upon, his eyes put out, all his house rifled, his estate confiscate, and himself reduced to that miserable state and condition as to go up and down in the common Road with this form of begging, Give a half-penny to poor *Belisarius*, whom vertue raised, and envy hath overthrown.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

22. *Scipio Nasica* deserved as much by the Gown as did either of the *Africans* by Arms: he rescued the Common-wealth out of the jaws of *Tiberius Gracchus*; was the Prince of the Senate, and adjudged the honestest person in all *Rome*: yet his vertues being most unjustly undervalued, and disesteemed by his fellow Citizens, under pretence of an Embassage, he retired to *Pergamus*, and there spent the rest of his life, his ungrateful Country not so much as finding him wanting, or desiring his return.

Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. §. 4. p. 435.

23. *P. Lentulus*, a most famous man, and a dear lover of his Country, when in Mount *Aventine* he had frustrated the wicked attempts of *C. Gracchus*, and in a pious fight (wherein he had received many dangerous wounds) had put to flight the Traytors Army; he bare away this reward of that and other his gallant actions, that he was not suffered to die in that City, the Laws and peace and liberty whereof, he had by his means settled: So that forced by envy and slander to remove, he obtained of the Senate an Employment abroad, and in his Farewel Oration, prayed the immortal Gods, That he might never return again to so ungrateful a people: nor did he, but died abroad.

Knowles Turk. hist. p. 443, 444.

24. *Achmetes*, the Great Bassa, was by the confession of all men, the best man of War, and the most expert Captain amongst the *Turks*: *Bajazet* made him the General of his Army against his brother *Zemes*, where the conduct and valour of the General brought *Bajazet* the Victory. At his return to Court, this great Captain was invited to a Royal supper, with divers of the principal Bassa's, where the Emperour in token they were welcom, and stood in his good grace, caused a garment of pleasing colour to be cast upon every one of his Guests, and a gilt Bowl full of Gold to be given each of them: but upon *Achmetes* was cast a Gown of black Velvet: all the rest rose and departed, but *Achmetes*, who had on him the Mantle of death (amongst the *Turks*) was commanded to sit still, for the Emperour had to talk with him in private. The Executioners of the Emperours wrath came, stripped and tortured him, hoping that way to gain from him what he never knew of (for Bassa *Isaac*, his great enemy, had secretly accused him of an intelligence with *Zemes*) but he was delivered by the *Janizaries*, who would no doubt have slain *Bajazet*, and rifled the Court at his least word of command: but though he scaped with his life at the present, he not long after was thrust through the body as he sat at supper in the Court, and there slain. This was that great *Achmetes*, by whom *Mahomet* the father of this *Bajazet* had subverted the Empire of *Trapezond*, took the great City of *Caffa*, with all the Country of *Taurica Chersonesus*, the impregnable City of *Croja*, *Scodra*, and all the Kingdom of *Epirus*, a great part of *Dalmatia*, and at last *Otranto* to the terrour of all *Italy*.

CHAP. XLVIII.

Of the Perfidiousness and Treachery of some men, and their just rewards.

THere is nothing under the Sun that is more detestable than a Traytor, who is commonly followed with the execrations and curses of those very men to whom his Treason hath been most useful. All men being apt to believe that he who hath once exposed his Faith to sale, stands ready for any Chapman, as soon as any occasion shall present it self. It is seldom that these perfidious ones do not meet with their just rewards from the hands of their own Patrons: however the vengeance of Heaven (where the justice of men fails) doth visibly fall upon them.

Ph. de Com. l. 4. c. 12. p. 133. Id. l. 5. c. 8. p. 155, 156.

1. *Charles*, Duke of *Burgundy*, gave safe conduct to the Constable the Earl of St. *Paul*, and yet notwithstanding after he found that *Lewis* the eleventh, King of *France*, had taken St. *Quintins*, and that he did solicite him either to send him Prisoner to him, or else to kill him within eight daies after his taking, according to the agreement heretofore made betwixt them; he basely delivered him up to *Lewis*, whom he knew to be his mortal enemy, by whom he was beheaded. But the Duke who heretofore was great and mighty, with the greatest Princes in Christendom, who had been very fortunate and successful in his affairs, from thenceforth never prospered in any thing he undertook: but was betrayed himself, by one whom he trusted most, the Earl of *Campobrach*; lost his Souldiers, his formerly gained glory, Riches and Jewels, and finally his life, by the *Swissers*, after he had lived to see himself deserted of all, that had entred into any league with him.

Camer. oper. subc. cent. 1. c. 7. p. 60.

2. The Emperour *Charles* the fourth, made War upon *Philip*, Duke of *Austria*, and both Armies were got near together with a resolution to fight, but the Emperour perceiving he was far surmounted in force by the enemy, determined to do that by subtilty which he could not by strength. He caused three of the Dukes Captains to be sent for, agrees with them to strike a fear into their Master, that might cause him in all hast to retire. Upon their return, they tell the Duke, That they had been out, and particularly viewed the power of the Emperour, and found it thrice as great as his own, that all would be lost if he did not speedily retreat; and that he had no long time to deliberate. Then said the Duke, Let us provide for our selves, waiting for some better opportunity. It is no shame for us to leave the place to a stronger than our selves: So *Philip* fled away by night, no man pursuing him. The Traytors step aside to the Emperour to receive their reward, who had made provision of golden Ducats, all counterfeit, the best not worth six-pence, and caused great bags of the same to be delivered to them, and they merrily departed. But when employing their Ducats, they found them to be false, they return to the Emperour, complain of the Treasurer and Master of the Mint. The Emperour looking on them with a frowning countenance,

nance, said to them, Knaves as you are, get ye to the Gallows, there to receive the reward of your Treason: false work, false wages, an evil end befall you: They wholly confounded, withdrew themselves suddenly, but whither is not known.

Camer. oper. subc. cent. 2. c. 60. p. 254.

3. The *Bohemians* having gotten the Victory and slain *Uratislaus*, they set his Country on fire, and after finding a young son of his, they put him into the hands of *Gresomislas* the Prince, called also *Neclas*, who pitying the child his Cousin, committed him to the keeping of the Earl *Duringus*, whose Possessions lay along by the River *Egra*, and a person who a-fore-time had been much favoured by *Uratislaus*. This Earl (thinking to insinuate himself into the favour and good liking of *Neclas*) as the child was one day sporting himself upon the Ice, came upon him and with one blow of his Scimitar smote off his head; and speeding presently to *Prague*, presents it to *Neclas* all bloody, saying, I have this day made your Throne sure to you, for either this Child or you must have died: you may sleep henceforth with security, since your Competitour to the Crown is disposed of. The Prince retaining his usual gravity, and just indignation at so cruel a Spectacle, said thus unto him, Treason cannot be mitigated by any good turns: I committed this Child to thee to keep, not to kill: Could neither my command nor the memory of thy friend *Uratislaus*, nor the compassion thou oughtest to have had of this Innocent, turn away thy thoughts from so mischievous a deed? What was thy pretence? to procure me rest? Good reason I should reward thee for thy pains: of three punishments therefore chuse which thou wilt, Kill thy self with a Poynard, hang thy self with an Halter, or cast thy self headlong from the Rock of *Visgrade*. *Duringus* forced to accept of this Decree, hang'd himself in an Halter upon an Elder tree, not far off: which ever after, so long as it stood, was called *Duringus* his Elder tree.

Plut. in Camillo, p. 134. Din. mem. l. 3 p. 212. Bruson. Exempl. l. 5. c. 6. p. 366.

4. In the War with the *Falisci*, *Camillus* had besieged the *Falerians*, but they secure in the Fortifications of their City, were so regardless of the Siege, that they walked Gowned as before up and down the Streets, and often-times without the Walls. After the manner of *Greece* they sent their Children to a common School, and the treacherous Master of them used to walk with them day by day without the Walls: he did it often; and by degrees trained them so far onwards, that he brought them unawares into the danger of the *Roman* Stations, where they were all taken. He bids them lead him to *Camillus*: he was brought into his Tent, where standing in the middle, I am, said he, the Master of these Boyes, and having a greater respect to thee than to my relation, I am come to deliver thee the City in the pledges of these Children. *Camillus* heard him, and looking upon it as a base action, he turned to them about him, War, said he, is a cruel thing, and draws along with it a multitude of injuries and wrongs: yet to good men there are certain Laws of War, nor ought we so to thirst after Victory, as to purchase it at the price of unworthy and impious actions. A great Captain should relye upon his own vertue, and not attain his ends by the treachery of another. Then he commands his Lictours to strip the School-master, and having tyed his hands behind him, to deliver rods into the hands of his Scholars, to whip and scourge the Traytor back into the City. The *Falisians* had before perceived the Treason, and there was an universal mourning and out-cry within the City for so great a Calamity; so that a concourse of Noble persons, both men and women, like so many mad creatures, were running to and fro upon the Walls: when came the Children driving with lashes their Master before them, calling *Camillus* their Preserver and Father. The Parents, and the rest of the Citizens, were astonished at what they beheld; and having the justice of *Camillus* in great admiration, they called an Assembly, and sent Embassadours to let him know, That (subdu'd by his vertue) they rendred up themselves and theirs freely into his hands.

Diod. Sicul. l. 20. p. 674, 686.

5. *Agathocles* was very prosperous in *Africk*, had taken all the rest of the Cities, and shut up his enemies in *Carthage* alone, about which he lay, when he invited *Ophellas* the *Cyrenian* to join with him, promising that the Crown of *Africk* should be his: *Ophellas* won with this hope, came to him with great Forces, and was together with his Army chearfully received, and provided for by *Agathocles*: but soon after a great part of his power being gone forth to Forage, and *Ophellas* but weak in the Camp, he was fallen upon and slain in the fight, and his whole Army by vast promises won to the Colours of *Agathocles*. But observe how successful this treachery proved: It was not long e're *Agathocles* was forced to fly out of *Africa*; his Army lost, and two of his sons slain by the fury of the mutinous Souldiers; and which is worthy of observation, this was done by the hands of them that came with *Ophellas*, and in the same Month, and day of the Month that he had treacherously slain *Ophellas*, both his friend and his Guest.

Camer. oper. subc. cent. 2. c. 61. p. 259. Heyl. Cosm. p. 544.

6. *Ladislaus Kerezin*, a *Hungarian*, trayterously delivered up *Hiula* (a strong place) to the *Turks*, and when he looked to receive many and great Presents for this his notable piece of Service, certain Witnesses were produced against him (by the command of *Selymus* himself) who deposed, That the said *Ladislaus* had cruelly handled certain *Musulmans* that had been Prisoners with him. Whereupon he was delivered to some friends of theirs, to do with him as they should think good. They inclosed this Traytor stark-naked in a Tun or Hogshead set full of long sharp nails within side, and rolled it from the top of a high Mountain (full of steepy downfals) to the very bottom: where being run through every part of the body with those sharp nails, he ended his wretched life.

Zonar. An. tom. 3. p. 146. Din. mem. l. 3. p. 215.

7. *Leo Armenius*, Emperour of *Constantinople*, was slain by some Conspiratours in the Temple there, and *Michael Balbus* set up to succeed in his room. He also dead, *Theophilus* his son was advanced to the Imperial place of his father, who was no sooner confirmed in his Empire, but he called together the whole Senate into his Palace, and bids those of them that assisted his father in the slaughter of *Leo*, to separate themselves from the rest, which when they had chearfully done, turning to the Prefect over Capital offences, he commanded him to seise, and carry them away; and to execute condigne punishment upon them.

Fulg. l. 6. c. 5. p. 766. Bruson. Ex. l. 5. c. 6. p. 354.

8. When the Emperour *Aurelian* marched against *Thyana*, and found the Gates of the City shut against him, he swore he would make such a slaughter

a slaughter that he would not leave a Dog alive in the whole City: The Souldiers enticed with the hope of spoil, did all they were able to take it, which one *Heracleon* perceiving, and fearing to perish with the rest, betrayed the City into their hands. *Aurelian* having taken it, caused all the Dogs in the City to be slain: But gave to all the Citizens a free pardon as to life, except only the treacherous *Heracleon*, whom he caused to be slain, saying, He would never prove faithful to him, that had been the betrayer of his own Country.

Camer. oper. subc. cent. 2. c. 61. p. 259.

9. *Solyman* the magnificent employed one in the Conquest of the Isle of *Rhodes*, promising the Traytor to give him for his wife one of his daughters, with a very great Dowry. He after his service done, demanding that which was promised; *Solyman* caused his daughter to be brought in most Royal Pomp, assigning him the Marriage of her according to his desert. The Traytour could not keep his Countenance he was so transported with joy. Thou seest, said *Solyman*, I am a man of my word: but for as much as thou art a Christian, and my daughter, thy Wife that shall be, is a Mahumetan by birth and profession, you cannot so live in quietness; and I am loth to have a Son-in-law that is not a Musulman both within and without; and therefore it is not enough that thou abjure Christianity in word, as many of thy Sect are wont to do, but thou must forthwith doff thy skin, which is Baptized and uncircumcised. Having so said, he commanded some that stood by to flea alive the pretended Son-in-law; and that afterwards they should lay him upon a bed of Salt, ordaining, That if any Mahumetan skin came over him again, in place of the Christian, that then, and not before, his promised Spouse should be brought unto him to be marryed; the wretched Traytor thus shamefully and cruelly flouted, died in most horrible torments.

Camer. oper. subc. cent. 2. c. 61. p. 260.

10. The *Venetians* put to death *Marinus Falierus*, their Duke, for having conspired against the State: and whereas the Pictures of their Dukes, from the first to him that now liveth, are represented and drawn, according to the order of their times, in the great Hall of the General Council; yet to the end that the Picture of *Falier*, a pernicious Prince, might not be seen amongst other of those Illustrious Dukes, they caused an empty Chair to be drawn and covered over with a black Veil, as believing that those who carryed themselves disloyally to the Common-wealth, cannot be more severely punished than if their names be covered with a perpetual silence and secret detestation.

Zon. Annal. tom. 3. p. 135, 136. Din. l. 3. p. 164, 165.

11. The *Saracens* were shamefully forced to leave the Siege of *Constantinople* by *Constantinus Pogonatus*, and a Tempest lighting also upon their Navy, had reduced them to such terms, that they besought him for Peace, which was granted them upon these conditions, That the Truce should continue for thirty years, and that the *Arabians* or *Saracens*, as a Tribute, should pay to the Emperours of *Constantinople* three thousand pieces of Gold, eight Slaves, and as many excellent Horses. But *Justinianus* the Successour of *Pogonatus*, forming an Army of thirty thousand choice Youth, breaks the League, and undertakes an Expedition against these *Arabians*, pretending that the Tribute money bare not the stamp of the *Romans* but *Arabians*. The *Arabians* fastening the Tables of their League to a Standard, bare them as an Ensign amongst them, and seeing they could prevail nothing at all with the Emperour by entreaties, they remit all to a Tryal with him in Battel, wherein the Emperour was overthrown with a great slaughter; and compelled to a shameful and dishonourable flight, with a few of his Servants he scarcely escaped. Soon after by a Sedition amongst his Subjects, he was thrust out into Exile, and the principal of those his Counsellours, who had perswaded him to this wickedness, were publickly burnt.

Bal. Chron. p. 16, 17. Mon. Angl. tom. 1. p. 256. Speeds hist. p. 388.

12. King *Edgar* hearing of the admirable beauty of *Elfrida*, the only daughter of *Ordgarus*, Duke of *Devonshire* (Founder of *Tavestock* Abby in that County) sent his great Favourite Earl *Ethelwold* (who could well judge of beauty) to try the truth thereof: with Commission, That if he found her such as fame reported, he should seise her for him, and he would make her his Queen. The young Earl upon sight of the Lady was so surprized, that he began to wooe her for himself; and had procured her fathers good will in case he could obtain the Kings consent. Hereupon the Earl posted back to the King, relating to him that the Maid was fair indeed, but nothing answerable to the fame that went of her: Yet desired the King that he might marry her, as being her fathers heir, thereby to raise his fortune. The King consented, and the Marriage was solemnized. Soon after the fame of her beauty began to spread more than before: so that the King (much doubting that he had been abused) meant to try the truth himself: and thereupon taking occasion of hunting in the Dukes Park, came to his house: whose coming *Ethelwold* suspecting, acquainted his Wife with the wrong he had done both her and the King: and therefore to prevent the Kings displeasure, entreated her by all the perswasions he could use, to cloath her self in such attire as might be least fit to set her forth. But she considering that now was the time to make the most of her beauty, and longing to be a Queen, would not be accessary to her own injury, but deck'd her self in her richest ornaments: which so improved her beauties, that the King was struck with admiration at the first sight, and meant to be revenged of his perfidious favourite: yet dissembling his passion till he could take him at advantage, he then with a Javelin thrust him through, and having thereby made the fair *Elfrid* a Widow, took her to be his Wife.

Dinoth. l. 3. p. 214. Camer. oper. subc. cent. 1. c. 7. p. 59. Bruson. Ex. l. 5. c. 6. p. 355.

13. *Rhomilda* was the Wife of Prince *Sigulphus*, her husband being slain by *Cacanus*, King of the *Henetians*, and she her self besieged by the same enemy, she yet nevertheless fell so far in love with him, that upon the promise of marriage, she agreed to deliver into his hands, the City of *Friol*, who burnt it, slew the men, and carryed the women and children Captives into *Austria*. *Cacanus* took *Rhomilda* into his bed for one night only, and then delivered her to be abused with the lust of twelve *Henetians*; and soon after caused her to be impal'd alive upon a sharp Stake.

Din. l. 3. p. 163, 164.

14. *Bassianus Caracalla* made an Expedition into the East, against the King of the *Parthians*, and despairing to subdue him by fine force, he fradulently solicits him to enter with him into a League of amity. The other not trusting the *Romans*, and supposing that their Faith and friendship would be but short and unstable, sent

back his Embassadous with a refusal of what they came about. *Caracalla* sends them back again to the King to remonstrate to him, That a perpetual and firm Peace and Amity betwixt both Nations would be mutually advantageous: and that to the establishment of it, there wanted nothing but that he would consent to a Marriage betwixt *Caracalla* and his daughter. The King did willingly harken and consent to it. The day of the Nuptials being come, the *Parthians* (not suspecting any thing of Hostility) in honour of the Kings Son-in-law, went out to meet him unarm'd, and many of them leaping from their Horses, mixed themselves with the *Romans* in great alacrity: when on a sudden the signal being given, on every side the *Roman* Souldiers, being in good order and armed, set upon the other unprovided and naked, and cruelly slew many of them, *Artabanus* hardly escaping in the throng and tumult: But he mindful of the injury, and greedy of revenge, flew to Arms against these treacherous Truce-breakers: and in a just Battel with them (which lasted three daies) not without great slaughter, he compelled them to sue for Peace, to restore the Prisoners they had taken, and also to pay him a considerable summ of money.

Herod. l. 7. p. 330. Fulg. l. 6. c. 5. p. 765. Bruson. Ex. l. 5. c. 6. p. 354.

15. In the Reign of *Maximinus* there was a revolt of the Souldiers, and of the *Osroheni*, who by accident lighting upon *Carcino* (not thinking of any such thing, and altogether unwilling to it) they forced him to be their Leader, cloathed him with the Purple, and saluted him Emperour. Not long after, he sleeping in his Tent, was treacherously slain by *Macedonius* his bed-fellow, who thinking it would be very acceptable to *Maximinus*, presented him with the head of *Carcino*. *Maximinus* was indeed well pleased with the gift (being thereby freed of so great a danger:) but withal, he caused *Macedonius* to be slain, as the betrayer of his friend.

Plut. in Romulo, p. 27. Liv. decad. l. 1. p. 5. Zon. Annal. tom. 2. p. 55.

16. *Tarpeia*, the daughter of *Tarpeius*, the Warden of the Capitol, agreed to betray it into the hands of the *Sabines*, upon this condition, That she should have for her reward that which they carried upon their left arms, meaning the golden Bracelets they wore upon them. Being let in by her according to compact, *Tatius*, the *Sabine* King (though well pleased with carrying the Place) yet abhorring the manner in which it was done, commanded the *Sabines* to deliver her all they carried on their left arms: and himself in the first place, pulling his Bracelet from his arm, cast that, together with his Shield upon her, and all the rest doing in the same manner; hurt on every side with Gold, and Bucklers, she was oppressed and overwhelmed at once with the multitude and weight of her rewards, and so miserably died.

Fulg. l. 6. c. 5. p. 765.

17. *A. Vitellius* being saluted Emperour by the Souldiers in *Germany* (against *Galba* then Reigning) having afterwards overcome *Otho*, amongst his Writings he found a Roll of one hundred and twenty men, who had Petitioned *Otho* for a reward, as having been present or assisting in the murder of *Galba*: but though *Vitellius* was *Galba*'s enemy, yet he thought it unfit, not only that such men should receive a reward, but that they should be suffered to live, seeing that they had set the life of their Prince to sale: He therefore caused diligent search to be made for them, and as many as he could lay hands upon he caused to be slain.

Fulg. l. 6. c. 5. p. 770.

18. *Guntramus*, King of the *Burgundians*, when he Warred against *Gondoaldus* (who under a false name, as if he were his Brother, had seised upon part of *Burgundy*, and Usurped the Title of a King) contracted with *Sagittarius*, and *Monnialus* (two Bishops whom *Gondoaldus* used as his entire Friends) about the slaying of *Gondoaldus*; which done, he caused the Bishops also, who had been his Ministers therein, to be slain, lest a villanous Example should remain, upon which any man should presume to betray him, whom he had once owned and acknowledged for his Lord.

Knowles Turk. hist. p. 320. Barlet. hist. of Scanderbeg, l. 5. p. 181, 186.

19. The City of *Sfetigrade* defended against *Amurath* the second, was then watered but with one great Well in the midst of the City, into which a Trayterous person (who had contracted for a mighty reward, to cause the City to be yielded up unto the *Turks*) had cast a dead Dog; this had been no great matter to other men, but he well knew that the Garrison consisted of the Souldiers of *Dibra*, who as they were the most valorous of all *Epirus*, so were they more superstitious than the Jews about things clean and unclean; and he knew these would starve, die any manner of death, or yield up the City, rather than drink of that polluted drink; nor was he deceived, for it was straight yielded up on certain conditions. He that corrupted the water, was rewarded with three Suits of rich Apparel, fifty thousand Aspers, and a yearly Pension of two thousand Duckats: but short was his joy, for after he had a few daies vainly triumphed in the midst of *Amurath* his favours, he was suddenly gone, and never afterwards seen or heard of, being secretly made away (as was supposed) by the commandment of *Amurath*, whose noble heart could not but detest the Traytour, although the Treason served well for his purpose.

Lon. Theatr. p. 577.

20. *Luther* was once asked, Whether if one had committed a murder, and confessed it to the Priest, in case the Magistrate should otherwise hear of it, and cite the Priest for a Witness, the Priest was bound to reveal what he had learned by confession? *Luther* answered no, and added this Example, At *Venice* a woman had privily killed one that had lain with her, and thrown his body into the Sea, and then having confessed all to a Monk, received from him a Schedule in testimony of her Absolution. Afterwards corrupted with money he betrayed her: the woman produces the Schedule of the Monks Absolution, and thereby would excuse her self. The Senate therefore gave sentence, That the Monk should be burnt, and the woman banished: this Judgement of the prudent Senate *Luther* did highly applaud.

CHAP.

CHAP. XLIX.

Of Voluptuous and Effeminate Perſons.

Tiberius the Emperour is ſaid to have inſtituted a new Office at *Rome*, for the invention of new pleaſures; over whom he appointed as their Prefect, *T. Ceſonius Priſcus*; had he wanted Officers he might have been more than ſufficiently ſupplied out of theſe that follow.

1. The Kings of *Perſia* were ſo addicted to pleaſure, that their manner was to ſpend their Winter at *Suſa*; their ſummer at *Ecbatana*; their Autumn in *Perſepolis*; and the reſt of the year in *Babylon*.

Solin. c.48. p. 402.

2. *Plotius* the brother of *L. Plotius*, twice Conſul, was proſcribed by the Triumvirate, and in his place at *Salernum* where he lay hid, he was betrayed to his murderers, by the ſmell of his ſweet unguents and perfumes which he had upon him.

Ælian. var. hiſt. l. 9. c. 24. p. 250. Id. l. 12. c. 124. p. 316.

3. *Sinyndirides*, the *Sybarite*, was of that ſoftneſs and effeminacy, that he excelled therein all thoſe of his Nation, though the world it ſelf had not a more luxurious generation than they; this man upon a time had caſt himſelf upon a bed prepared for him of the leaves of Roſes: and having there taken a ſleep, at his riſing complained, that he had Puſtules made upon his body by reaſon of the hardneſs of his bed. The ſame perſon was moreover ſo addicted to his belly, that when he went to *Sicyone*, as a ſervant to *Agariſta*, the daughter of *Cliſthenes*, he took along with him a thouſand Cooks, a thouſand Fowlers, and as many Fiſhers.

Ælian. var. hiſt. l. 9. c. 9. p. 238.

4. *Demetrius Poliorcetes* when he had taken divers Cities by Siege, exacted yearly from them one thouſand two hundred Talents, the leaſt part of which went to his Army, the greateſt he conſumed in all kinds of Luxury; both himſelf and the Pavements where he reſided flow'd with Unguents; and throughout every part of the year, the freſh leaves of Flowers were ſtrow'd for him to walk upon. A man immoderate and exceſſive in his loves both of women and young men; and his great endeavour was to ſeem beautiful, and to that purpoſe ſtudiouſly compoſed his hair into curles, and ſought by artifice to have it of a Golden colour.

Ælian. var. hiſt. l. 7. c. 2. p. 199.

5. *Straton* of *Sidon*, and *Nicocles* the *Cypriot*, ſtrave not only to excel all other men in luxury and effeminate pleaſures, but there was alſo an emulation betwixt themſelves, enkindled by the relations they heard of each other; their Feaſts were attended with muſical women, and Harlots of ſelected faces for beauty, were to Sing and Dance before them while they Feaſted: but they could not long indulge themſelves in theſe kind of delights, for both of them periſhed by a violent death.

Athe. Deip. l. 12. c. 7. p. 530.

6. *Sardanapalus*, King of *Aſſyria*, was the moſt effeminate of all men, he was continually hid in the apartments of the women, and there ſat diſguiſed amongſt them, in a habit like unto theirs: where he alſo was buſied with the Diſtaff as they. Upon his Sepulcher he cauſed a Statue to be cut attired like a woman, holding her right hand over her head, with ſome of the fingers cloſe, after the manner of one that is ready to give a fillip, and by it theſe words were engraven,

Camer. oper. ſubc. cent. 1. c. 97. p. 450. Oroſ. hiſt. l. 1. c. 19. p. 25.

> Sardanapalus, *the ſon of* Anacyndaraxes, *hath builded* Anchiala *and* Tarſus *in one day.*
> *Eat, drink and be merry, the reſt is not worth the fillip of a finger.*

Cicero ſaith, That *Ariſtotle* lighting upon this Tomb and Inſcription, ſaid it ſhould have been written upon the grave of a Beaſt, not upon the Tomb of a King.

Cicer. Tuſc. Queſt. l. 5. p.

7. *Muleaſſes*, King of *Tunis*, was a man of pleaſure, it's ſaid of him, That his manner was to vail his eyes, that he might catch the harmony of Muſick more deliciouſly, as having learned that two Senſes are not at once to be gratified in the higheſt manner. *Jovius* ſaies of him, That having fought (but unfortunately) with his ſon *Amida*, for the recovery of his Kingdom, being all diſfigured with duſt and ſweat, and his own blood; amongſt a numerous crowd of them that fled, he was known to his enemies by nothing ſo much as the odour of his Unguents, and ſweetneſs of his perfumes: thus betrayed he was brought back, and had his eyes put out by his ſons command.

Camer. oper. ſubc. cent. 2. c. 30. p. 128; 129. Id. cent. 1. c. 20. p. 107.

8. The City *Sybaris* is ſeated two hundred furlongs from *Crotona*, betwixt the two Rivers of *Crathis* and *Sybaris*, built by *Iſelicens*; the affaires of it were grown to that proſperity, that it commanded four Neighbour Nations, and had twenty five Cities ſubſervient to its pleaſure; they led out three hundred thouſand men againſt them of *Crotona*: all which power and proſperity were utterly overturned by means of their luxury. They had taught their Horſes at a certain tune to riſe on their hinder feet, and with their fore-feet to keep a kind of time with the Muſick; a Minſtril who had been ill uſed amongſt them fled to *Crotona*, and told them, If they would make him their Captain, he would put all the enemies horſe (their chief ſtrength) into their hands: it was agreed: he taught the known Tune to all the Minſtrels in the City; and when the *Sybarites* came up to a cloſe charge, at a ſignal given, all the Minſtrels played, and all the Horſes fell to dancing, by which being unſerviceable, both they and their Riders were eaſily taken by the enemy.

Camer. oper. ſubc. cent. 2. c. 30. p. 127. Id. cent. 1. c. 20. p. 107.

9. The old Inhabitants of *Byzantium* were ſo addicted to a voluptuous life, that they hired out their own houſes familiarly, and went with their Wives to live in Taverns: they were men greedy of Wine and extremely delighted with Muſick: but the firſt ſound of a Trumpet was ſufficient almoſt to put them beſides themſelves: for they had no diſpoſition at all to War, and even when their City was beſieged they left the defence of their Walls that they might ſteal into a Tavern.

Ælian. var. hiſt. l. 3. c. 14. p. 100.

CHAP. L.

Of the libidinous and unchaſte life of ſome Perſons, and what Tragedies have been occaſioned by Adulteries.

Cauſ. hol. Court, treat. of paſſions, §. 8. p. 18.

IN an ancient Embleme pertaining to *John* Duke of *Burgundy*, there was to be ſeen a Pillar which two hands ſought to overthrow, the one had Wings and the other was figured with a Tortoiſe, the word *Utcunq;* as much as to ſay, by one way or other. There are Amouriſts who take the ſame courſe in their prohibited amours; ſome ſtrike down the Pillars of Chaſtity by the ſudden and impetuous violence of great promiſes, and unexpected preſents; others proceed therein with a Tortoiſes pace, with long patience, continual ſervices and profound ſubmiſſions: yet when the Fort is taken, whether by ſtorm or long ſiege; there is brought in an unexpected reckoning ſometimes, that drenches all their ſweets in blood, and cloſes up their unlawful pleaſures in the fables of death; Thus,

Mandelſl. Trav. l. 2. p. 191.

1. A certain Merchant of *Japan*, who had ſome reaſon to ſuſpect his Wife, pretended to go into the Country, but returning ſoon after ſurprized her in the very act. The Adulterer he killed, and having tyed his Wife to a Ladder, he left her in that half hanging poſture all night. The next day he invited all the Relations on both ſides as well Men as Women, to dine with him at his own houſe, ſending word that the importance of the buſineſs he had to communicate to them, excuſed his non-obſervance of the cuſtom they have to make entertainments for the women diſtinct from thoſe of the men. They all came, and asking for his Wife, were told that ſhe was buſie in the Kitchen, but Dinner being well nigh paſt they entreated the Husband to ſend for her, which he promiſed to do. Whereupon riſing from the Table, and going into the room where ſhe was tyed to the Ladder, he unbound her, put a Shrowd upon her, and into her hands a Box, wherein were the privy Members of her Gallant covered with Flowers; and ſaying to her, go and preſent this Box to our common Relations, and ſee whether I may upon their mediation grant you your life. She came in that equipage into the Hall where they ſate at Dinner, and falling on her knees, preſented the Box with the precious reliques in it to the kindred, but as ſoon as they had opened it ſhe ſwounded; her Husband perceiving that it went to her heart, and to prevent her returning again (now ſhe was going) cut off her head, which raiſed ſuch an horrour in the Friends, that they immediately left the room, and went to their ſeveral homes.

Olear. trav. l. 6. p. 330.

2. *Schach Abbas* King of *Perſia*, coming to underſtand that one of his menial ſervants who was called *Jacupzanbeg*, *Kurtzi Tirkenan* (that is to ſay, he whoſe Office it was to carry the Kings Bow and Arrows) had a light Wife, ſent him notice of it with this meſſage, that if he hoped to continue at Court in his employment, it was expected he ſhould cleanſe his Houſe. This meſſage, and the affliction he conceived at the baſeneſs of his Wife, and his reflection that it was known all about the Court, put him into ſuch a fury, that going immediately to his Houſe (which was in the Province of *Lenkeran*) he cut in pieces not only his Wife, but alſo her two Sons, four Daughters, and five Chamber-maids, and ſo cleanſed his Houſe, by the blood of twelve perſons, moſt of them innocent.

Herodot. l. 2. p. 121. Kornm. de mirac. mort. l. 7. c. 22. p. 15.

3. The *Egyptians* do not preſently deliver the dead bodies of the Wives of eminent perſons to Conditure and embalming, nor the bodies of ſuch women who in their life-time were very beautiful, but detain them after death at leaſt three or four dayes, and that upon this reaſon. There was once one of theſe Embalmers empeached by his Companion, that he had carnal knowledge of a dead body, committed to his care to be Salted and Embalmed. Dr. *Brown* in his Vulgar Errors, ſpeaking of the like villanies uſed by theſe Pollinctors, elegantly writes, Deformity needeth not now complain, nor ſhall the eldeſt hopes be ever ſuperannuated, ſince Death hath Spurs, and Carcaſes have been Courted.

Baker. Chro. p. 15. Speed. hiſt. p. 385.

4. After King *Edred*, (not any of his Sons) but his Nephew *Edwin* the eldeſt Son of King *Edmund* ſucceeded, and was anointed and Crowned at *Kingſton* upon *Thames*, by *Otho Arch-biſhop* of *Canterbury* in the year 955. This Prince though ſcarce fourteen years old, and in age but a Child, yet was able to commit ſin as a man; for on the very day of his Coronation, and in ſight of his Lords as they ſate in Council, he ſhamefully abuſed a Lady of great eſtate, and his near Kinſ-woman; and to mend the matter, ſhortly after ſlew her Husband, the more freely to enjoy his inceſtuous pleaſure. For this and other infamous acts, a great part of his Subjects hearts were ſo turned againſt him, that the *Mercians* and *Northumbrians* revolted and ſwore fealty to his younger Brother *Edgar*, with grief whereof after four years reign he ended his life, and was buried in the Church of the *New Abbey* of *Hide* at *Wincheſter*.

Biſh. Spotſ. hiſt. Churc. Scotland, l. 2. p. 29.

6. *Eugenius* the third, King of *Scotland*, made a beaſtly Act, which appointed the firſt night of the new married Woman to appertain to the Lord of the Soil. This infamous Law was repealed by King *Malcolme Anno* 1057. granting the Husband liberty to redeem the ſame by payment of an half mark of Silver, which Portion they call *marchetas Mulierum*, and is yet diſponed by Superiours in the Charters they give to their Vaſſals.

Camer. oper. ſubciſ. cent. 1. c. 49. p. 220.

6. *Auguſtus*, though of ſo great a fame for a good Emperour, was yet ſo luſtfully given, that if he ſaw any beautiful Lady, he cauſed her to be privately brought to him, without all reſpect of Nobility, Dignity or Honeſty. The Philoſopher *Athenodorus* was very inward with him, yet not acquainted with his libidinous practiſes; but one day underſtanding that *Auguſtus* had ſent a Litter, cloſed with his Seal, for a certain Noble Lady, whoſe Husband lamented exceedingly, and the Chaſt Woman was alſo moved extreamly thereat; He beſought them both to be patient, and forthwith conveyed himſelf ſecretly into the Litter in place of the Lady, with a Sword in his hand: when the Litter was brought, *Auguſtus* coming as his manner was to open it himſelf, *Athenodorus* ruſhed forth upon him, with his drawn Sword in his hand, and (ſaid he) Art thou

thou not afraid that ſome one ſhould kill thee in this manner? *Auguſtus* much amazed at this unexpected accident, yet gently bore with the boldneſs of the Philoſopher, thanking him afterwards, and making good uſe of ſo good a warning.

Lonic. Thea. p. 482. 7. There was a Chirurgion of no mean City, who (neglecting his own) followed the wife of another man, and when (on a time) he had mounted his Horſe with a purpoſe to ride to her, his Wife asked him whither he went? who in deriſion replyed, to a Brothel Houſe. Theſe words ſpoken in ſuch a petulant levity, were not unheard by Divine Juſtice; for when he had performed with the Adultereſs, what he intended, and was mounting his Horſe to return, one of his feet catched and was entangled in the Reins, which the Horſe (frighted at) ran away as if mad, ſhook him off the Saddle, one of his feet hanging in the Stirrup, he drew him in ſuch manner along the way, that his Brains were beat out upon the Stones, nor could he be ſtopped till he had dragged him into a Brothel Houſe, and made good thoſe words that before he had ſpoken with an inconſiderate perverſeneſs.

Senec. nat. Quæſt. l. 1. c. 16. p. 439. Cœl. Rhod. l. 4. c. 3. p. 631. 8. *Hoſtius* was a man of a moſt profligate baſeneſs; after what manner he abuſed himſelf with both Sexes, and what Glaſſes he cauſed to be made, on purpoſe to enlarge the imagination of his impurities by the deluſion of his eyes, I had rather ſhould be declared by the Pen of *Seneca* than mine; but it is even pleaſant to remember that the villanies of this monſter had a due recompence even in this world, for when he was ſlain by his own Servants, *Auguſtus* the Emperor judged his death unworthy of revenge.

Symſ. Chur. hiſt. l. 1. cent. 16. p. 220. 9. The Duke of *Anjou* coming to aſſiſt the *Netherlanders* againſt the *Spaniards*, while his Army was yet upon the Frontiers to enter into *Henault*; it hapned that one Captain *Pont* was lodged in the Houſe of a rich Farmer, named *John Mills*, of whom he demanded his Daughter *Mary* to Wife, but being denyed, he chaſed the whole Family out of the Houſe, keeping only this poor Virgin, whom he raviſhed, and cauſed three or four of his Souldiers to do the like; which done he ſet her at the Table by him, and flouted her with filthy and diſſolute ſpeeches: She big with revenge, as the Captain turned his head to ſpeak with a Corporal, catched up a Knife, and ſtabbed him therewith to the heart, ſo that he fell down preſently dead: the Souldiers took and bound her to a Tree, and ſhot her to death.

Joſep. Anti. Judaic. l. 18. c. 4. p. 467. Wier. oper. de præſtig. dæm. l. 3. c. 24. p. 242, 243. Lonic. Thea. p. 468. Lavat. de Spect. part. 1. c. 6. p. 23, 24. Zonar. Ann. tom. 1. fol. 46. Purch. Pil. tom. 1. l. 6. c. 4. p. 732. 10. *Paulina* was the Wife of *Saturninus*, illuſtrious as well for the chaſtity of her life, as the Nobility of her birth; *Decius Mundus* none of the meaneſt of the Knights of *Rome*, was inflamed with her incomparable beauty, ſo that he offered her two hundred thouſand Drachmes for a ſingle night; ſhe deſpiſing his gifts, he determined to famiſh himſelf. *Ide* the Freed-woman of his Father was aware of this, and told him that for fifty thouſand Drachmes ſhe would procure him the embraces of *Paulina*; which having received, and knowing *Paulina* vehemently addicted to the worſhip of *Iſis*, ſhe delivers twenty five thouſand Drachmes to ſome of the Prieſts, declares the love of *Decius*, ſolicits their help, and that done ſhe promiſed to deliver them as much more in Gold. The elder of theſe Prieſts thus corrupted, gets to *Paulina* and admitted to private conference, tells her that the god *Anubis* was taken with her beauty, and commanded that ſhe ſhould repair to him; ſhe obtained leave of her Husband to go, the more eaſily for that he knew ſhe was of approved chaſtity. To the Temple ſhe went, and when it was time to reſt ſhe was locked in by the Prieſts, and there in the dark was encountred by *Mundus*, whoſe pleaſure that night ſhe obeyed, ſuppoſing that ſhe had gratified the god. He went thence before the Prieſts that were conſcious of the abuſe were riſen. *Paulina* magnified her happineſs to her Husband and Equals. Upon the third day after *Mundus* met her; It was well done *Paulina*, ſaid he, to ſave me two hundred thouſand Drachmes, and yet withal to fulfill what I deſired; for I am not ill ſatisfied that you deſpiſed *Mundus*, and yet embraced him under the pretext of *Anubis*, and ſo departed. *Paulina* now firſt apprehending the abuſe, tare her Garments and Hair, diſcovered all to her Husband, conjuring him not to ſuffer ſo great a Villany to paſs unpuniſhed. Her Husband informed the Emperor *Tiberius* of the matter, who having cauſed ſtrict examination to be had of all perſons concerned; he commanded all thoſe Impoſtor Prieſts to be crucified, together with *Ide* the Inventrix and Contriver of this miſchief: He ordered the Temple to be pulled down, and the Statue of *Iſis* to be caſt into the River *Tyber*. As for *Mundus* he condemn'd him to perpetual baniſhment, in part (as he ſaid) excuſing him, becauſe of the rage of his loves.

Athen. Deip. l. 12. c. 5. p. 522. 11. That is a prodigious example in *Athenæus*; The *Tarentines* having ſpoiled *Carbinas* a Town of the *Japyges*, they gathered all the boyes, Virgins, and Women of the moſt flouriſhing years, into the Temples of the Town, and there expoſed them naked in the broad day to all comers; giving liberty to all ſorts to ſatisfie their Luſt as they pleaſed, and that in open view; thus was the miſerable people oppreſſed, by an unheard of wickedneſs, in contempt of the Divinity: But God was ſo offended therewith, that as many of the *Tarentines* as had committed this Villany, were ſtruck dead with lightning from Heaven; and their own friends were ſo far from pitying them, that they made Sacrifices to Thundering *Jupiter*.

CHAP. LI.

Of the Inceſtuous Loves and Marriages of ſome Men.

IT is the ſaying of St. *Auguſtine*, that the commixture of Brothers and Siſters, the more ancient it is in reſpect of the compulſion of neceſſity, the more damnable it is now afterwards become through the prohibition of Religion. Amongſt thoſe where Religion hath had but little to do, whole Nations are at this day at once both polluted and delighted with all ſorts of inceſtuous copulations. The *Perſians* and *Parthians* approve of inceſt in their Royal Families, by reaſon of which it is often committed,

mitted, but seldome so punished as in the following history.

Mandelsl. Trav. l. 1. p. 32, 33.

1. About a league and a half from the City of *Amadabat*, the Metropolis of *Guzuratta*, we were shewed a Sepulchre, which they call *Betti Chuit*, that is to say the Daughters shame discovered; there lieth interred in it a rich Merchant, a *Moor*, named *Hajam Majom*, who falling in love with his own Daughter, and desirous to shew some pretence for his incest, went to an Ecclesiastical Judge, and told him in general terms, that he had in his youth taken pleasure to plant a Garden, and to dress and order it with great care, so that now it brought forth such excellent fruits, that the neighbours were extreamly desirous thereof, that he was every day importuned to communicate unto them, but that he could not yet be perswaded to part therewith, and that it was his design to make use of them himself, if the Judge would grant him in writing a licence to do it. The *Kasi* (who was not able to dive into the wicked intentions of this unfortunate man) made answer, that there was no difficulty in all this, and so immediately declared as much in writing. *Hajam* shewed it his Daughter, and finding nevertheless that neither his own authority, nor the general permission of the Judge would make her consent to his brutish enjoyments, he ravished her. She complained to her Mother, who made so much noise about it, that the King *Mahomet Begeran* coming to hear thereof, ordered him to lose his head.

P. Orosii hist. l. 1. c. 4. p. 14.

2. *Semiramis* Queen of the *Assyrians*, was a woman of incessant and insatiable lust, to gratifie which she selected the choice young men in her Army, and after the act commanded them to be slain. She had also incestuous society with her Son, and covered her private ignominy with a publick impiety, for she commanded that without any regard of reverence had unto nature, it should be held lawful for Parents and Children, to marry each other as they pleased.

Orosii hist. l. 5. c. 10. p. 194.

3. *Ptolomeus* King of *Egypt*, did first violate the chastity of his own Sister, and afterwards made her his Wife; nor was it long before he as basely dismissed her, as he had impiously received her; for having sent her away, he then took to Wife the Daughter of that his Sister whom he had but lately divorced: he murdered the Son he had by his Sister, as also his Brothers Son; being therefore become hateful for his Incests and Murders, he was expelled the Kingdom by those of *Alexandria*, *Anno ab V. C.* 622.

Herodot. l. 3. p. 173, 174.

4. *Cambyses* King of *Persia*, falling in love with his own Sister, sent for the Judges of his Kingdom, and enquired of them if there were any Law, that permitted him to marry his own Sister; to whom (fearing to exasperate the natural cruelty of his disposition) they replyed that they found not any such Law as he had mentioned, but they found another Law, whereby the Kings of *Persia* were enabled to do whatsoever they pleased; whereupon he marryed her, and after that another of his Sisters also.

Sabel. Ex. l. 3. c. 9. p. 166.

5. In the family of the *Arsacidæ* (that is the Kings of *Parthia*) he was looked upon as no lawful Heir of the Kingdom and Family, who was not conceived in incestuous copulation of the Son with the Mother.

Lonic. Thea. p. 486.

6. *Luther* in his Comment upon *Genesis*, tells that at *Erford* there was a young man (the Son of a Widdow woman of good quality) who had often solicited his Mothers Maid to admit him to her Bed; she wearyed with his continual importunity, acquainted her Mistress with it. The Mother intending to chastise the petulant lust of her Son, bad the Maid to appoint him an hour, and agreed amongst themselves to exchange Beds. The Mother lay expecting the Son, intending to give him a very severe chiding; but while she thus went about to deceive the young man, she her self was by the delusion of Satan deceived also, for taking flame she silently admitted her Son, and unknown by him, was at that time got with Child: at the usual time she was delivered of a Daughter; which was brought up by her as one that was Fatherless and Motherless. When this Girl was grown up, the young man her Son fell in love with her, and notwithstanding the Mother laboured with anxiety against it, would needs have her to his Wife; so that though unwittingly, the young man lay at once with his Sister and Daughter, as well as his Wife. The Mother through grief being ready to lay violent hands upon her self, confessed the whole to the Priest, and Divines being acquainted with the case, agreed that seeing the whole was unknown to both, they should not be divorced lest their Consciences should be burdened.

Luthe. Coll. mensal. p. 257.

7. *C. Caligula* familiarly polluted himself with all his Sisters; and at any great Feast he evermore placed one or other of them by turns beneath himself, while his Wife sate above. He is believed to have defloured his Sister *Drusilla* while a Virgin, and he himself but a Boy; and was one time surprised in the Act of uncleanness with her, by his Grand-mother *Antonia*, in whose House they were brought up together. Afterwards when she was marryed to *L. Cassius Longinus*, a Consular person, he took her from him, and kept her openly as if she had been his lawful Wife. When he lay sick, he ordained her his Heir, and his Successor in the Empire; for the same Sister deceased, he proclaimed a general cessation of Law in all Courts, and a time of solemn mourning, during which it was a capital crime to have laughed, bathed or supped together with Parents, Wife or Children. And being impatient of this sorrow, he fled suddenly out of the City; and having passed through all *Campania*, he went to *Syracuse*, and from thence returned with his Hair and Beard overgrown; neither at any time after, in his Speeches to the People or the Souldiery, about the most weighty affairs, would he swear otherwise than by the name or Deity of *Drusilla*.

Sueton. l. 4. c. 24. p. 179.

8. *Strabo* reporteth of the *Arabians*, that they used incestuous copulation with Sister and Mother. Adultery with them is death, but that only is adultery which is out of the same Kindred; otherwise for all of the same blood to use the same woman, is their incestuous honesty. When fifteen Brothers (Kings Sons) had by their continual company, tired their one and only Sister; she devised a means to rid her self, or at least to ease her somewhat of that trouble. And therefore whereas the custome was, that he which went in left his Staff at the Door to prohibit others entrance; she got like Staves, and always having one at the Door, was disburdened of their importunity, every one that came, thinking some other had been there before them: but they being once all together, one of them stole from his Fellows, and finding this Staff at the

Purch. Pil. tom. 1. l. 3. c. 1. p. 260.

the Door, accuſed his Siſter to his Father of adultery, whereof by diſcovery of the truth ſhe was cleared.

Pezel. mell. hiſt. tom. 2. p. 209. 9. *Baſſianus Caracalla* the Emperour, after he had ſlain the Son of *Julia* his Mother-in-law, did alſo take her to his Wife, upon this occaſion. *Julia* was a moſt beautiful woman, and ſhe one day (as if through negligence or accident) having diſcovered a great part of her body naked to the eyes of her Son, *Baſſianus* ſighing ſaid thereupon, I would if I might; *Julia* replyed, If you pleaſe you may, know you not that you are Emperour, and that it is your part to give, and not to receive Laws? Hearing this, he publickly marryed her, and kept her as his Wife. Not long after being ſlain by the hand of *Martialis*; *Macrinus* having burnt his body, ſent the reliques thereof in an *Urn* to *Julia* his Wife and Mother, then at *Antioch* in *Syria*; who caſting her ſelf upon the Urn, ſlew her ſelf; and this was the end of this inceſtuous copulation.

Diodor. Sic. Clarks mir. c. 71. p. 313. 10. *Artaxerxes Mnemon* King of *Perſia*, fell in love with his own Daughter, a beautiful Virgin called *Atoſſa*; which his own Mother *Paryſatis* perceiving, perſwaded him to marry her, and ſo to take her for his Wife: and though the *Perſian* Laws forbad ſuch inceſtuous Marriages; yet by the counſel of his wicked Mother, and his own luſt, he had her for his Wife, after which time he never proſpered in any thing he took in hand.

Sandys in l. 10. Ovid. Metam. p. 199. 11. *Lucretia* the Daughter of Pope *Alexander* the ſixth, not only lay with the Pope her Father, but alſo with her Bother, the Duke of *Candy*, which Duke was alſo ſlain by *Cæſar Borgia*; for being his Rival in his Siſters Bed. Of this *Lucretia*, is this Epitaph extant.

Hic jacet in tumulo, Lucretia nomine, ſed re
Thais, Alexandri Filia, Sponſa, Nurus.

Here Lucrece *lies, a* Thais *in her life,*
Pope Sixtus *Daughter, Daughter-in-law, and Wife.*

Ferdinand Mendez. Pinto. his voyages, c. 8. p. 22. 12. When we came to the Court of the King of *Queda*, we found that (with a great deal of Pomp, excellent Muſick, Dancing and largeſs to the poor) he was ſolemnizing the Funerals of his Father, whom he himſelf had ſtabbed, on purpoſe to marry his own Mother, after he had already gotten her with Child. As a remedy in theſe evils he made proclamation, that on pain of a moſt rigorous death, no perſon whatſoever ſhould be ſo daring, as to ſpeak a word of that which had paſſed; and it was told us, how for that cauſe he had already put to death divers principal perſonages of his Kingdom, and a number of Merchants.

CHAP. LII.

Of ſuch as have been warned of their approaching death, who yet were not able to avoid it.

WHen *Alexander* the Great (then in *India*) had been told by an Oracle, that he ſhould dye by Poyſon at *Babylon*, and that within the compaſs of the next eight months; he was importunate to know further, who was the perſon that ſhould give him that Poyſon? But he had no other anſwer than this, That the Fates cannot be deceived. So it ſeems, for when the appointed time is come, 'tis eaſie to obſerve how ſome puſh on themſelves by a wilful and preſumptuous foolhardineſs; and to others their very caution and circumſpection hath proved as fatal to them, as any other thing.

De Serres Gen. hiſt. France, p. 821. 1. Advertiſements were come from all parts, both within and without the Realm from *Spain*, *Rome*, *Lorrain* and *Savoy*, to give notice to *Henry* of *Lorrain* Duke of *Guiſe* (in the reign of *Henry* the third of *France*) that a bloody cataſtrophe would diſſolve that aſſembly he had then occaſioned of the Eſtates. The *Almanacks* had well obſerved it; it was generally bruited in the Eſtates, that the execution ſhould be on St. *Thomas* day, the very *Eve* before the Dukes death; the Duke himſelf ſitting down to Dinner, found a ſcrole under his Napkin, advertiſing him of a ſecret ambuſh of the King and his; but he writ underneath with his own hand They dare not, and threw it under the Table; ſeeing therefore that no warning would abate his confidence nor awake his ſecurity, his murder was performed on this manner; Upon *December* 23. 1588. the King aſſembles his Council, having before prepared ſeven of his Gentlemen that were near his perſon to execute his will. The Duke of *Guiſe* came, and attending the beginning of the Council, ſends for an Handkerchief: *Pericart* his Secretary not daring to commit this new advertiſement to any mans report, tyes a note to one of the corners thereof, ſaying Come forth and ſave your ſelf, elſe you are but a dead man. But *Larchant* the Captain of the Kings Guard ſtaid the Page that carried it, and cauſed another to be given to him by St. *Prix* the chief Groom of the Kings Chamber. The ſpirit of man doth often propheſie the miſchief that doth purſue him; the Duke in the Council feels ſtrange alterations, and extraordinary diſtemperatures, and amidſt his diſtruſt a great fainting of his heart. St. *Prix* preſents unto him ſome Prunes of *Brignolles*, and Rayſins of the Sun; he eats, and thereupon the King calls him into his Cabinet, by *Revol* one of the Secretaries of State, as it were to confer with him about ſome ſecret of importance; the Duke leaves the Council to paſs into the Cabinet, and as he lift up the Tapeſtry with one hand to enter, they charge him with Swords, Daggers and Partiſanes, and ſo he was ſlain.

Reliq. Wott. p. 114. 2. Certain it is that ſome good while before the Duke of *Buckinghams* death, by the Knife of *Felton*, Sir *Clement Throckmorton*, a Gentleman then

then living adviſed him to wear a privy Coat, whoſe Council the Duke received very kindly; but gave him this anſwer, That againſt any popular fury, a Shirt of Male would be but a ſilly defence; and as for any ſingle mans aſſault, he took himſelf to be in no danger, ſo dark is deſtiny.

Baker.Chro. p. 53, 54. 3. The night before King *William* the ſecond was killed, a certain Monk dreamed that he ſaw the King gnaw the Image of Chriſt crucified with his teeth, and that as he was about to bite away the legs of the ſame Image, Chriſt with his feet ſpurned him down to the ground, and that as he lay on the earth, there came out of his mouth a flame of fire, with abundance of ſmoak; this being related to the King by *Robert Fitz. Mammon*, he made a jeſt of it, ſaying Tnis Monk would fain have ſomething for his dream, go give him an hundred Shillings, but bid him look that he dream more auſpicious dreams hereafter. Alſo the ſame night the King himſelf dreamed, that the veins of his arms were broken, and that the blood iſſued out in great abundance, and many other like paſſages there were; by which it ſeems he had Friends ſomewhere (as well as *Julius Cæſar*) that did all they could to give him warning; but that as *Cæſars*, ſo his *malus Genius* would not ſuffer him to take it; for King *William* notwithſtanding forewarned by many ſigns would go a hunting in the New Foreſt, yet ſomething moved with the many preſages, he ſtaid within all the Forenoon, but about Dinner time an Artificer came, and brought him ſix Croſsbow Arrows very ſtrong and ſharp, whereof four he kept himſelf, and the other two he delivered to Sir *Walter Tyrrel* a Knight of *Normandy*, his Bowbearer, ſaying, Here *Tyrrel* take you two, for you know how to ſhoot them to purpoſe: and ſo having at Dinner drank more liberally than his cuſtom, as it were in contempt of preſages, out he rides to the New Forreſt, where Sir *Walter Tyrrel* ſhooting at a Deer, at a place called *Charingham*, the Arrow glanced againſt a Tree, or as ſome ſay grazed upon the back of the Deer, and flying forward hit the King upon the Breaſt, with which he inſtantly fell down dead. Thus dyed *William Rufus* in the forty third year of his age, and twelfth, and ſome months of his reign; his Body was drawn in a Colliers Cart, with one Horſe to the City of *Wincheſter*, where the day following he was buryed in the Cathedral Church of St. *Swithin*.

Baker.Chro. p.320,321. 4. The Lord *Haſtings* by *Richard* the third, the then Protector, was arreſted of high Treaſon, who wiſhed him to make haſt to be confeſſed, for he ſwore by St. *Paul*, his uſual Oath, that he would not touch bread nor drink till his Head was off; ſo he was led forth unto the Green before the Chapel within the Tower, where his Head was laid down upon a Log of Timber and there ſtricken off. In this mans death we may ſee how inevitable the blows of deſtiny are, for the very night before his death the Lord *Standley* ſent a ſecret meſſenger to him at Midnight, in all haſte to acquaint him with a dream he had, in which he thought that a Boar with his Tuſhes ſo goared them both in the heads that the blood ran about their ſhoulders; and foraſmuch as the Protector gave the Boar for his Cognizance, the dream made ſo fearful an impreſſion upon his heart, that he was throughly reſolved to ſtay no longer, and had made his Horſe ready, requiring the Lord *Haſtings* to go with him, and that preſently to be out of danger before it ſhould be day: But the Lord *Haſtings* anſwered the Meſſenger, Good Lord, leaneth your Maſter ſo much to ſuch trifles, to put ſuch faith in dreams, which either his own fear fantaſieth, or elſe do riſe in the nights reſt, by reaſon of the days thoughts? Go back therefore to thy Maſter and commend me to him, and pray him to be merry, and have no fear, for I aſſure him I am as ſure of the man he woteth of, as of mine own hand: the man he meant was one *Catesby* who deceived him, and was himſelf the firſt mover to rid him out of the way. Another warning he had the ſame morning in which he was beheaded, his Horſe twice or thrice ſtumbled with him almoſt to falling, which though it often happen to ſuch to whom no miſchance is toward, yet hath it of old been obſerved as a token foregoing ſome great misfortune.

Lonic.Theat. p. 410. Baker.Chro. p. 475. 5. The night before *Henry* the ſecond King of *France* was ſlain, Queen *Margaret* his Wife dreamed that ſhe ſaw her Husbands eye put out; there were Juſts and Turnaments at that time, into which the Queen beſought her Husband not to enter becauſe of her dream; but he was reſolved, and there did things worthy of himſelf: when almoſt all was now done, he would needs run at Tilt with a Knight who refuſed him, his name was *Montgomery*; the King was bent upon it, they ſhivered their Launces in the courſe, and a ſplinter of one of them took the King ſo full into the eye, that he thereby received his deadly wound.

Lonic.Theat. p. 410. 6. There was one who dreamed that he was bitten to death by a Lion of Marble, that was ſet at the entrance of the Temple: being in the morning to go to that Temple, and beholding the Marble Statue of the Lion, laughing he told his dream to them that went with him; he put his hand into the Lions mouth, and jeſtingly ſaid, Bite now my valiant enemy, and if thou canſt, kill me: he had ſcarce ſpoken the words, when he was deadly ſtung by a Scorpion that there lay hid, and thereby unexpectedly found the truth of his dream.

Herodot. l. 1. p. 14, 15. Val. Max. l. 1. c. 7. p. 23. Heyw. Hier. l. 4. p. 225. 7. *Crœſus* King of *Lydia* had two Sons, the one dumb and of little uſe, the other a perſon of excellent accompliſhments above all the reſt of his Companions, his name was *Atys*; concerning this Son *Crœſus* dreamed that he was transfixed with a Javelin headed with Iron: being awake and having conſidered of it he takes a Wife for his Son, and whereas he was before General of all the *Lydian* forces, he would not ſuffer him thenceforth to head them; all Spears, Javelins, Lances and ſuch like he removed from the Walls into inward Chambers, leſt any ſhould fall upon his Son and kill him. About this time near the mount *Olympus* in *Myſia*, there was a wild Boar of extraordinary bigneſs, deſtroying the labours of the *Myſians*; and though they had divers times aſſaulted him, yet were they deſtroyed, and he no way endamaged. They therefore ſent Embaſſadors to *Crœſus* to beſeech him to ſend them his Son, with a party of ſelect young men, together with ſome Dogs, that the Boar might be ſlain. *Crœſus* remembring his dream, refuſed to ſend his Son, but granted all the reſt. His Son hearing their Embaſſy and his refuſal, expoſtulated with him the cauſe why he would not ſuffer him to go with the reſt? He thereupon tells him his dream; the young man replyed, That ſeeing

ſeeing it was upon the point of a weapon that he ſhould dye, he need not fear to ſend him to the *Myſians*, for his dream was not that he ſhould dye by Teeth, Tuſhes or the like. *Crœſus* hereupon changed his determination, and having reſolved his Son ſhould go this expedition, he called for *Adraſtus*, a valiant perſon who had fled out of *Phrygia* to him, and told him that to his care he would entruſt his Son, in caſe they ſhould be ſuddenly ſet upon by Robbers in the way. To *Myſia* they went, found out the Boar, and having encloſed him round, caſt Darts and Javelins at him; here *Adraſtus* threw a Javelin at the Boar, but miſſing his aim he unfortunately therewith ſo wounded the Prince that he preſently dyed, and *Adraſtus* unable to bear the grief of his error, ſlew himſelf.

Val. Max. l. 1. c. 7. p. 22. Petr. Greg. de Repub. l. 21. c. 3. p. 762.

8. *Alexander* the Great was admoniſhed by the *Chaldeans* that he ſhould not enter *Babylon* as being a place fatal to him, and not only ſo, but he had in his ſleep the Image of *Caſſander* his Murtherer preſented to him; he thought he was killed by him, and that he was adviſed to be a more careful preſerver of his own life; afterwards when *Caſſander* came firſt into his ſight, (for he had never before ſeen him) he enquired whoſe Son he was; when he was told it was the Son of *Antipater*, though he knew it was that face whoſe image had appeared to him in the night, he repeated a Greek verſe, which would have no credit given to dreams; and ſo clearing his mind of that ſuſpicion he had conceived, gave opportunity to *Caſſander* to adminiſter that poyſon which was already prepared for him.

Val. Max. l. 1. c. 7. p. 19, 20. Sueton.

9. The laſt night that *Julius Cæſar* was alive upon earth, he was told by *Calpurnia* his Wife, that ſhe had then newly dreamed, that ſhe ſaw him lye dead in her boſome done to death by many wounds, and being in great perplexity and fright with her viſion ſhe deliſted not with moſt importunate entreaties to deterr him from going the next morning to the Senate-houſe; he had alſo notice by *Spurina* to beware of the Ides of *March* in which he was ſlain; nay in the morning as he paſſed to the Senate, one thruſt into his hands a note of all the Conſpirators, which he alſo ſhuffled amongſt the reſt of his Papers and never looked upon.

Val. Max. l. 1. c. 7. p. 21, 22. Lonic. Thea. p. 408. Heyw. Hier. l. 4. p. 225.

10. *Aterius Ruffus* a Knight of *Rome* (when a great Sword-play was to be performed by the Gladiators of *Syracuſe*) dreamed the night before that one of thoſe kind of Fencers, which are called *Retiarii* (which uſe Nets in the Theatre to entangle their Adverſaries with, that they ſhould neither offend nor defend) gave him a mortal wound, which dream he told to ſuch of his Friends as ſate next him. It happened preſently after that one of thoſe *Retiarii* was forced by his Adverſary to the place where *Aterius* and his Friends were ſeated as Spectators, whoſe face he no ſooner beheld, but he ſtarted and told his Friends, that he was the man from whoſe hands he had dreamed he received his death, and would thereupon have departed; his Friends endeavour to detain him by diſcuſſing his fear, and ſo occaſioned his murder, for the *Retiarius* having then compelled his Adverſary to that very place, and overthrown him; while he was buſie to thruſt his Sword through him as he lay proſtrate, he ſo wounded *Aterius* that he dyed upon it.

Fulgoſ. Ex. l. 1. c. 5. p. 124.

11. *Mauritius* the Emperour dreamed that both himſelf and his whole Stock were killed by one *Phocas*, not without ſome fearful apprehenſions; he diſcourſes this dream of his unto *Philippicus* his Son-in-Law. Exact enquiry is made if any could be found of that name, and in ſo numerous an Army as he had then, there was but one, and he a Notary; he therefore ſuppoſed himſelf ſecure enough from one of ſo low and mean a Fortune. But before he took any further courſe therein, there was a mutiny in the Army, upon the detention of their pay; in that tumult *Phocas* was ſaluted Emperour; the Army returning towards *Conſtantinople*, *Mauritius* fled to *Chalcedon*, where both he and his whole Progeny by the commandment of *Phocas* were put to death.

Fulgoſ. l. 1. c. 5. p. 139.

12. *Marcus Antonius Taurellus* Earl of *Guaſtalla* warring in the Kingdom of *Naples*, one morning (as he roſe) told the Souldiers that ſtood round about him, that he dreamed that night that he was drowned in the Water, and that thereupon he was determined to give over his ſwimming whereunto he had ſo much accuſtomed himſelf; but the ſame day after Dinner walking by the ſide of a Lake, and ſpying therein divers of his acquaintance, and having only an upper Garment upon him, he forgat his dream, leapt in amongſt them, and was drowned before any of his Friends could come in to his aſſiſtance.

Zuin. Theat. vol. 3. l. 3. p. 698.

13. *Archias* the *Thebane* Tyrant being at a Feaſt, where were preſent all ſorts of merriment and mirth; there was brought him a Letter, wherein he was certified of a plot that was upon his life; he never read it, but gave order that as a thing ſerious it ſhould be deferred to the morrow; but neglecting that warning, he did not live to read it, for he was ſlain that night.

Baker. Chro. p. 374. Drum. hiſt. Scotland, p. 143, 144.

14. It is a very memorable thing, which (from the mouth of a very credible perſon who ſaw it) *George Buchanan* relates, concerning *James* the fourth King of *Scotland*, that intending to make a War with *England*, a certain old man of a venerable aſpect, and clad in a long blew Garment came unto him, at the Church of St. *Michaels* at *Linlithgow*, while he was at his devotion, and leaning over the Canons Seat, where the King ſate, ſaid, I am ſent unto thee, O King, to give thee warning, that thou proceed not in the War thou art about, for if thou do, it will be thy ruine; and having ſo ſaid, he withdrew himſelf back into the preſs; the King after ſervice was ended enquired earneſtly for him, but he could no where be found, neither could any of the ſtanders by feel or perceive how, when or where he paſſed from them, having as it were vaniſhed in their hands; but no warning could divert his deſtiny, which had not been deſtiny if it could have been diverted. His Queen alſo had acquainted him with the viſions and affrightments of her ſleep, that her Chains and Armlets appeared to be turned into Pearls, ſhe had ſeen him fall from a great Precipice, ſhe had loſt one of her eyes; but he anſwered theſe were but dreams, ariſing from the many thoughts and cares of the day, he marched on therefore and fell with a number of his Nobility, at the battle of *Flodden* field, *September* 9. 1513.

Spotſw. hiſt. Chur. Scotl. l. 4. p. 194.

15. There was an *Italian* called *David Riſio*, who had followed the *Savoyan* Embaſſadour into *Scotland*, and in hope of bettering his fortune, gave himſelf to attend the Queen *Mary* at firſt in the quality of a Muſician; afterwards growing in more favour he was admitted to write her

French Letters, and in the end preferred to be principal Secretary of State; had only the Queens Ear, and governed all the affairs at Court. To that exceſs of Pride and Arrogance was he grown, that he would out-brave the King in his Apparel, in his domeſtick Furniture, in the number and ſorts of his Horſes, and in every thing elſe. This man had warning given him, more than once, by *John Damiott* a *French* Prieſt, who was thought to have ſome skill in Magick, to do his buſineſs and be gone, for that he could not make good his part; he anſwered diſdainfully, The *Scots* are given more to brag than fight. Some few days before his death, being warned by the ſame Prieſt to take heed of the Baſtard, he replyed, that whileſt he lived he ſhould not have credit in *Scotland* to do him any hurt; for he took Earl *Murray* to be the man, of whom he was advertiſed to take heed; but the firſt ſtroke was given him by *George Douglaſs*, baſe Son to the Earl of *Angus*, after whom every man inflicted his wound till he was diſpatched, this was in the year 1565.

CHAP. LIII.

Of ſuch as have unwittingly, or unwarily procured and haſtned their own death and downfall.

THe Ancients erected no Altars to death, becauſe it is inexorable, and no way to be prevailed upon, or to be eſcaped by any of us; agreeable to this is that of Mr. *Benlows* in his Divine Poem;

Time poſts on looſe rein'd Steeds; the Sun er't face
To Weſt, *may ſee thee end thy Race,*
Death is a Nown, yet not declin'd in any Caſe.

No certainly we cannot decline it, for we run into the Jaws of death, by the very ſame ways we endeavour to avoid it. The Sons of *Eſculapius* ſometimes dig our graves even then while they are contriving for our health; rather than fail we beſpeak our Coffins with our own tongues, not knowing what we do; as in the following Examples.

Davil. hiſt. of Civil wars in France, l. 5. p. 357.

1. King *Francis* of *France* had reſolved upon the murder of the chief Lords of the Hugonots, this ſecret of Council had been imparted by the Duke of *Anjou*, to *Ligneroles* his familiar friend; he being one time in the Kings Chamber, obſerved ſome tokens of the Kings diſpleaſure, at the inſolent demands of ſome Hugonot Lord, whom he had newly diſmiſſed with ſhew of favour: *Ligneroles* either moved with the lightneſs incident to Youth, which often over-ſhoots diſcretion, or moved with ambition not to be ignorant of the neareſt ſecrets, told the King in his ear, That his Majeſty ought to quiet his mind with patience, and laugh at their inſolence, for within a few days, by that meeting which was almoſt ripe, they would be all in his Net, and puniſhed at his pleaſure: with which words the Kings mind being ſtruck in the moſt tender ſenſible part of it, he made ſhew not to underſtand his meaning, and retired to his private Lodgings, where full of anger, grief and trouble he ſent to call the Duke of *Anjou*, charged him with the revealing of this weighty ſecret; he confeſſed he had imparted the buſineſs to *Ligneroles*, but aſſured him he need not fear he would ever open his Lips to diſcover it; no more he ſhall, anſwered the King, for I will take order that he ſhall be diſpatched before he have time to publiſh it; he then ſent for *George de Villequier* Viſcount of *Guerchy*, who he knew bare a grudge againſt *Ligneroles*, and commanded him to endeavour by all means to kill him that day, which was accordingly executed by him and Count *Charles* of *Mansfield*, as he hunted in the field.

Herodot. l. 1. p. 5. Raleighs hiſt. world, part 1. l. 2. c. 25. p. 510. Juſt. hiſt. l. 1. p. 21. Petr. Greg. de Repub. l. 20. c. 1. p. 751.

2. *Candaules* the Son of *Myrſus* and King of *Lydia* doted ſo much upon the beauty of his own Wife, that he could not be content to enjoy her, but would needs enforce one *Gyges* the Son of *Daſcylus* to behold her naked body, and placed the unwilling man ſecretly in her Chamber where he might ſee her preparing to bedward. This was not ſo cloſely carried, but that the Queen perceived *Gyges* at his going forth, and underſtanding the matter, took it in ſuch high diſdain, that ſhe forced him the next day, to requite the Kings folly with treaſon; ſo *Gyges* being brought again into the ſame Chamber by the Queen, ſlew *Candaules*, and was rewarded not only with his Wife, but the Kingdom of *Lydia* alſo, wherein he reigned thirty eight years.

M. de Serr. hiſt. Franc. p. 23. Liſſ. monit. l. 2. c. 2. p. 148. Fulgoſ. l. 9. c. 9. p. 1275. Fabia. hiſt. tom. 1. p. 109.

3. *Fredegundis* was a woman of admirable beauty, and for that reaſon entertained by *Chilperick* King of *France*, over whoſe heart ſhe had gained ſuch an empire that ſhe procured the baniſhment of his Queen *Andovera*, and the death of his Mother *Galſuinda*; yet neither was ſhe faithful to him, but proſtituted her body to *Landric de la Tour*, Duke of *France*, and Mayor of the Palace. Upon a day the King being to go a hunting, came up firſt into her Chamber, and found her dreſſing her Head with her Back towards him; he therefore went ſoftly and ſtruck her gently on the backpart with the hinder end of his hunting Spear; ſhe not looking back, What doſt thou do my *Landrick*, ſaid ſhe, it is the part of a good Knight to charge a Lady before rather than behind. By this means the King found her falſhood, and went to his purpoſed hunting, but ſhe perceiving her ſelf diſcovered, ſent for *Landrick*, told him what had hapned, and therefore enjoyned him to kill the King for his and her ſafety, which he undertook and effected that night as the King returned late from his hunting.

Jov. Elog. p. 359. Dinoth. memor. l. 6. p. 412.

4. *Muleaſſes* the King of *Tunis* was skilled in Aſtrology, and had found that by a fatal influx of the Stars he was to loſe his Kingdom, and alſo to periſh by a cruel death; when therefore he heard that *Barbaroſſa* was preparing a Navy at *Conſtantinople*, concluding it was againſt himſelf, to withdraw from the danger, he departed *Africa* and tranſported himſelf into *Italy*, to crave aid of *Charles* the Emperour againſt the *Turks*, who he thought had a deſign upon him. In the mean time he had committed the government of his Kingdom to *Amida* his Son, who like an ungrateful Traytor aſſumed to himſelf the name and power of the King; and having taken his Father upon his return put out his eyes: Thus *Muleaſſes* drew upon himſelf that fate he expected, by thoſe very means by which he hoped to have avoided it.

There

wieri Oper. lib. de irâ, p. 148.

5. There was an Astrologer, who had often and truly predicted the event of divers weighty affairs, who having intentively fixed his eyes upon the face of *Joannes Galeacius*, and contemplated the same; Dispose Sir, said he, of your affairs with what speed you may, for it is impossible that you should live long in this world: Why so, said *Galeacius*? Because, replyed the other, the Stars whose sight and position on your birth-day I have well observed, do threaten you, and that not obscurely, with death before such time as you shall attain to maturity. Well, said *Galeacius*, you who believe in these positions of the birth-day-stars, as if they were so many Gods; how long are you to live through the bounty of the Fates, said he? I have a sufficient tract of time allotted for my life; But, said *Galeacius*, that for the future (out of a foolish belief of the bounty and clemency of the Fates) thou maist not presume further upon the continuance of life, than perhaps it is fit, thou shalt dye forthwith, contrary to thy opinion; nor shall the combined force of all the Stars in Heaven be able to save thee from destruction, who presumest in this manner to dally with the destiny of Illustrious persons; and thereupon commanded him to be carryed to Prison, and there strangled.

Zuin. Thea. vol. 1. l. 2. p. 163.
Plut. de futili loquacitate p. 200.

6. Some persons at *Syracuse* discoursing in a Barbers shop concerning *Dionysius*, they said his tyranny was adamantine, and utterly inexpugnable; What said the Barber, do we speak thus of *Dionysius*, under whose throat I ever and anon hold a Rasor? As soon as *Dionysius* was informed of this, he caused his Barber to be crucified, and so he paid for his folly at the price of his life.

Feltham Resolv. cent. 2. c. 29. p. 220.

7. Though the Mushroom was suspected, yet was it Wine wherein *Claudius* the Emperour first took his Poyson; for being Maudlin-cupped he grew to lament the destiny of his Marriages, which he said were ordained to be all unchast, yet should not pass unpunished: This threat being understood by *Agrippina*, she thought it high time to look about her, and by securing him with a ready poyson, she provided to secure her self; so *Claudius* stands indebted to his unwary tongue for his untimely death.

Joseph of the Jewish wars, l. 1. c. 21. p. 606.

8. *Herod* overcome with pain, troubled with a vehement Cough, and almost pined with fasting, was determined to hasten his own death; and taking an Apple in his hand he called for a Knife, and then looking about him left any stander by should hinder him, he lifted up his Arm to strike himself; But *Achiabus* his Cousin ran hastily unto him and stayed his hand, and presently there was great lamentation made throughout all the Kings Palace, as if the King had been dead. His Son *Antipater* then in Prison having speedy news hereof was glad, and promised the Keepers a piece of money to let him go; but the chiefest of them did not only deny to do it, but also went and immediately acquainted the King with it. *Herod* hearing this, commanded his guard to go and kill *Antipater* and bury him in the Castle called *Hircanium*. Thus was that wicked man cast away by his own temerity and imprudence, who had he had more patience and discretion might probably have secured both his life and the Kingdom to himself; for *Herod* out-lived his death but five dayes.

Jos. Antiq. l. 15. c. 4. p. 388.

9. *Anthony* being at *Laodicea*, sent for King *Herod* to answer what was objected against him touching the death of Young *Aristobulus*. He was an impotent Lover of his Wife *Mariamne*, and suspecting that her beauty was one cause of his danger; before he went he committed the care of his Kingdom to *Joseph* his Unkle, withall leaving him order to kill *Mariamne* his Wife in case he should hear that any thing evil had befallen him. He had taken his journey, and *Joseph* in Conversation with the Queen, as an argument of the great love the King bare her, acquainted her with the order he had left with him. *Herod* having appeased *Anthony* returned with honour, and speaking to the Queen of the truth and greatness of his love, in the midst of Embraces, *Mariamne* said to him, It was not the part of a Lover to give commandment that if any thing should befall thee otherwise than well with *Anthony*, I should presently be done to death. No sooner were these words out of her mouth, but the King entred into a strange passion, and giving over his embraces, he cryed out with a loud voice, and tore his hair, saying that he had a most evident proof that *Joseph* had committed adultery with her, for that he would not have discovered those things which had been spoke to him in secret, except they had greatly trusted the one the other; and in this emotion or rage of Jealousie hardly contained he from killing his Wife; yet he gave order that *Joseph* should be slain, without admitting him audience or justification of his Innocency: Thus *Joseph* by his imprudent revealing of a dangerous secret, unwarily procured his own death.

10. The Emperour *Probus*, a great and excellent Prince, having well nigh brought the Empire into a quiet and peaceable, from a troublesome and turbulent posture, was heard to say, that he would speedily take such a course, that there should be no more need of Men of War: This Speech was so distasted by the Souldiers, that they conspired against him and procured his death.

Imperial hist. p. 290.

CHAP. LIV.

Men of unusual misfortune in their Affairs, Persons or Families.

THe Ancients accounted him for a fool, who being himself but a man, would yet upbraid another of his kind, with his calamity or misfortune. For what reason can any man have to boast of his own estate, or to insult over anothers unhappiness; when how pleasant a time soever he hath for the present, he hath yet no assurance that it shall so continue with him until the evening; and though he be never so near unto good fortune, yet he may possibly miss it, as did the three Princes in the following Example.

Caus. bol. Court, tom. 2. §. 5. p. 287.

1. *Anastasius* Emperour of *Constantinople* being greatly hated, and foreseeing he could not make much longer abode in the world; he began to reflect on his Successours, desiring to transfer to the Throne one of his three Nephewes, whom he had bred up, having no male issue to succeed him. There was difficulty in the choice, and

he having a soul very superstitious, put that to the lot which he could not resolve by reason; for he caused three Beds to be prepared in the Royal Chamber, and made his Crown to be hanged within the Tester of one of these Beds; being resolved to give it to him who by lot should place himself under it: this done he sent for his Nephews, and after he had magnificently entertained them, commanded them to repose themselves, each one chusing one of the Beds prepared for them: The eldest accommodated himself according to his fancy, and he hit upon nothing, the second did the same; he then expected the youngest should go directly to the Crowned Bed, but he prayed the Emperour he might be permitted to lye with one of his Brothers, and by this means not any of them took the way of the Empire which was so easie to be had, that it was not above a pace distant. *Anastasius* amazed, well saw God would transfer the Diadem from his Race; and indeed *Justin* succeeded a stranger to his blood.

Davil. hist. of Civil wars of France, l. 4. p. 239.

2. *Anne Momorancy* was a man of an exquisite wit and mature wisdom, accompanied with a long experience in the changes of the World, by which Arts he acquired happily for himself and for his Posterity exceeding great wealth, and the chief dignities of the Kingdom; himself having attained to be Constable of *France*. But this man in his military commands, had alwayes such ill fortune, that in all the wars of which he had the Government, he ever remained either a loser, or grievously wounded, or a Prisoner, which misfortunes were the occasion that many times his fidelity was questioned, even in that last action, where fighting he lost his life, he wanted not accusers.

Full. Worth. p. 334. Essex.

3. *Thomas Tusser*, while as yet a Boy, lived in many Schools; *Wallingford*, St. *Pauls* and *Eaton*, whence he went to *Trinity*-hall in *Cambridge*; when a man, he lived in *Staffordshire*, *Suffolk*, *Norfolk*, *Cambridgeshire*, and where not? He was successively a Musician, Schoolmaster, Servingman, Husbandman, Grasier and Poet, more skilful in all, than thriving in any Vocation; he traded at large, in Oxen, Sheep, Dairies, Grain of all kinds to no profit; whether he bought or sold he lost, and when a Renter impoverished himself, and never enriched his Landlord, yet hath he laid down excellent Rules of Husbandry and Huswifery, so that the observer thereof must be rich in his own defence. He spread his Bread with all sorts of Butter, yet none would stick thereon; yet I hear no man charge him with any vicious extravagancy or visible carelessness, but imputing his ill success to some occult cause in Gods Counsel.

Lonic. Thea. p. 685. Canon. Chro. l. 3. p. 528.

4. The Emperour *Sigismund* passing a River, his Horse stood still and pissed in it, which when one of his Servants perceived that rode not far before him, he said jestingly, the Horse had directly the same quality with his Master. *Cæsar* heard him, and bade him explain the meaning of what he said. The horse, said he, pisses in a river where there is no want of water, and so *Cæsar* is liberal to them that are otherwise rich. The Emperour observed that he was modestly tax'd for that as yet he had given nothing to him, who had been his old servant; and thereupon replyed, that he had indeed been alwayes a faithful servant, but that the gifts of Princes are not properly theirs that deserve well, but theirs to whom they are destinied by fate, and that he would convince him of the same assoon as he had some leisure. Afterwards *Cæsar* commanded two boxes to be made, of the same bigness and form, in the one he put gold, in the other lead of the same weight, caused his servant to be called and bade him choose which box he would, who takes them up, poises both in his hands, and at last fixes upon that box that had the lead in it; which when the Emperour saw at the opening of the box; Now said he thou maist plainly see, that not my good will has been hitherto wanting, but that it was through thine own ill fortune that hitherto thou hast had no reward from me.

Baker. Chro. p. 283.

5. It was observed as it were in the destiny of King *Henry* the sixth of *England*, that although he was a most pious man, yet no enterprize of war did ever prosper where he was present.

Joh. Textor. Officin. l. 2. c. 23. p. 98.

6. *Franciscus Busalus* a Citizen of *Rome*, was so extreamly unfortunate in his Children, that he saw two of his Sons fall dead by mutual wounds they had received at each others hands; two other of his Sons beheaded, for a sedition which they had been authors of; a fifth Son of his slew his Mother-in-law; and his Daughter poysoned her self in the presence of her Husband.

Voss. Instit. Orator. l. 4. c. 6. §. 10. p. 97.

7. *Helvius Pertinax* (commonly but corruptly called *Ælius*) was so variously exercised with the chances of inconstant fortune, and so often from a good, thrust down into an adverse condition, that by reason hereof he was called Fortunes Tennis-ball.

Full. holy war; l. 2. c. 1. p. 44. Camb. Brit. p. 255.

8. *Robert* the *Norman*, Son to *William* the Conqueror, was chosen King of *Jerusalem*, but he refused this honourable proffer; whether he had an eye to the Kingdom of *England*, now void by the death of *William Rufus*, or because he accounted *Jerusalem* would be encumbred with continual war. But he who would not take the Crown with the Cross, was fain to take the Cross without the Crown; and it was observed that afterwards he never prospered in any thing he undertook. He lived to see much misery in prison and poverty, and he felt more, having his eyes put out by King *Henry* his Brother; and at last found rest, when buried in the New Cathedral Church of *Glocester* under a wooden Monument, bearing better proportion to his low fortunes than high birth, and since in the same Quire he hath got the company of another Prince as unfortunate as himself, King *Edward* the second.

Joseph. Ant. l. 18. c. 8. p. 476, 477.

9. *Tiberius* being at *Capreas*, fell into a lingring disease, and his sickness encreasing more and more, he commanded *Euodus* whom he most honoured amongst all his Freemen, to bring him the young *Tiberius* and *Caius*, because he intended to talk with them before he dyed, and it should be at the break of day on the morrow next. This done he besought the gods of that place, to give him an evident sign whereby he might know who should succeed him; for though he vehemently desired to leave the Empire to his Sons Son (that was *Tiberius*) yet made he more account of that which God should make manifest to him. He therefore conceived a presage, that he who the next day should enter first to salute him, it should be he who in the Empire should necessarily succeed him. And having setled this thing in his fancy, he sent unto the young *Tiberius* his Master, charging him to bring him unto him by break of day, supposing that the

the Empire should be his. But by the evil fortune of *Tiberius* it fell quite contrary to his Grand-fathers expectation: For being in this thought he had commanded *Euodus*, that as soon as day should arise he should suffer him of the two young Princes to enter in unto him, who should arrive the first. Who walking out met with *Caius* at the door of the Chamber, and saying to him that the Emperour had called for him, suffered him to enter; *Tiberius* the mean while being at breakfast below. When the Emperour beheld *Caius*, he suddainly began to consider of the power of God, who deprived him of the means to dispose of the Empire according as he had determined with himself; so *Caius* was declared successor in the Empire, and no sooner was the old Emperour dead, but the young unfortunate *Tiberius* was made away.

Brus. faceti. l. 3. c. 22. p. 223.

10. *Antiochus* was overcome in battle by his brother *Seleucus*; whereupon he fled to *Artamenes* King of *Cappadocia*, his brother-in-law; where after some dayes he found there was a Conspiracy against him to betray his life. He got him therefore away from thence with all speed, and put himself into the protection of *Ptolomæus* his Enemy, supposing that he might better rely upon his generosity, than any kindness he could expect from his brother. But *Ptolomæus* at his first arrival put him into custody under special guards. Here he remained a while, till by the help of a certain Harlot, he escaped from his prison, and recovered his liberty; but this unfortunate Prince had not travelled far but he was set upon by thieves, and by them murdered.

Ferd. Mend. Pinto his Voyages, c. 1. p. 1, 2.

11. *Ferdinand Mendez Pinto* a Portugueſe, in the Book of his travels and adventures sets forth of himself, that nothing being to be met with in his Fathers house besides poverty and misery, an Uncle of his put him into the service of a Lady at *Lisbon*, when he was about twelve years old; where he remained but a year and a half, before he was constrained by an accident to quit her house and service, for the safety of his life. With this unfortunate beginning he put himself upon travel, and the seeing of remote parts, where all along Fortune continued so extreamly unkind to him, that in the space of twenty one years, wherein he was abroad (besides the hardships and variety of evil accidents that strangers are liable unto) he suffered shipwrack five times, was thirteen times a Captive, and sold for a slave seventeen times; in the *Indies*, *Æthiopia*, *Arabia*, *China*, *Tartaria*, *Madagascar*, *Sumatra*, and divers other Kingdoms.

CHAP. LV.

Of the Loquacity of some men, their inability to retain intrusted secrets, and the punishment thereof.

Bruson. Ex. l. 6. c. 6. p. 418.

THe City of *Amyclas* is said to have perished through silence, and it was on this manner: Divers rumours and false reports had been brought to the Magistrates concerning the coming of an enemy against them; by reason of which the City had several times been put into disorderly and tumultuous frights; they therefore set forth an Edict, that for the future no man should presume to make any such report; by this means when the enemy came indeed no man durst discover it for fear of the Law, so they were suddenly oppressed and overthrown; but how numberless are they who have perished through the intemperance of the tongue?

Plut. Mor. lib. de futil. loquacit. p. 199.

1. *Fulvius* one of the favourites and minions of *Augustus* the Emperour, having heard him towards his later days lamenting and bewailing the desolate estate of his House, in that he had no Children of his own body begotten; and that of his three Nephews or Sisters Children two were dead, and *Posthumius* (who only remained alive) upon an imputation upon him confined and living in banishment, whereupon he was inforced to bring in his Wifes Son, and declare him his successour in the Empire. Notwithstanding upon a tender compassion, he was sometime in deliberation with himself, and minded to recall his Sisters Son from banishment. *Fulvius*, I say, being privy to these moans and designs of his, went home and told his Wife all that he had heard; she could not hold, but went to the Empress *Livia* Wife of *Augustus*, and reported what her Husband *Fulvius* had told her. Whereupon *Livia* in great indignation did sharply expostulate with *Cæsar* in these terms, Seeing, said she, you had so long projected such a thing as to call home your Nephew, why sent you not for him at the first, but exposed me to hatred and enmity with him, who shall be Emperour after your decease? The next morning betimes when *Fulvius* came as his manner was to salute *Cæsar*, and give him good morrow; after he had said God save you, *Cæsar*; he resaluted him with this, God make you wise *Fulvius*. *Fulvius* soon found him, and conceived presently what he meant thereby; he retired then to his House with all speed, and having called his Wife; *Cæsar*, said he, is come to the knowledge, that I have not concealed his secret, and therefore I am resolved to make away my self with mine own hands. And well worthy, quoth she, for justly have you deserved death, who having lived so long with me, knew not all this while the incontinency of my tongue, nor would beware of it; yet suffer me first to dye upon your Sword, and so killed her self before her Husband.

Plut. moral. lib. de futil. loquacit. p. 200, 201.

2. A Barber who kept Shop at the end of the Suburbs called *Fyræum*, had no sooner heard of the great discomfiture of the *Athenians* in *Sicily*, from a certain slave fled from thence out of the field, but leaving his Shop at six and sevens, he ran directly into the City, to carry the tidings fire new.

For fear some other might the honour win,
And he too late, or second should come in.

Now upon the broaching of these unwelcome tydings, there was a great stir within the City; the people assembled to the Market place; search was made for the author of this rumour; hereupon the Barber was haled before the body of the people, and examined, he knew not so much as the name of the party of whom he heard the news. The whole assembly was so moved to anger, that they cryed out Away with the Villain, set the Varlet upon the Rack, have him to the Wheel who hath devised this story of his own fingers ends. The Wheel was brought, the Barber

ber was ſtretched upon it; mean while came certain news of that defeat, then brake up the aſſembly, leaving the Barber racked out at length upon the Wheel till it was late in the evening, when he was let looſe, and no ſooner was he at liberty, but he muſt enquire news of the Executioner what they heard abroad of the General *Nicias*, and in what manner he was ſlain.

Plut. moral. lib. de ſut il. loquac. p. 291.

3. The Temple of *Juno* at *Sparta* was robbed, and within it was found an empty Flagon; great running there was and a concourſe of people thither, and men could not tell what to make of the Flagon; when one that was there ſaid, My conceit of the Flagon is, that theſe Church-robbers had firſt drunk the juice of Hemlock before they entred into this action, and afterwards brought Wine with them in this Flagon, that in caſe they were not taken in the manner, they might ſave their lives by drinking a good draught of Wine, the nature of which is (as you know) to diſſolve the ſtrength of that Poyſon, but if they were taken, they might by the means of that Hemlock dye an eaſie death, before they were put to torture by the Magiſtrate. The whole company that heard theſe words, concluded that ſuch a reach as this came not from one that barely ſuſpected the matter, but knew it was ſo indeed; whereupon they flocked round about him; one asked who and whence he was, a ſecond who knew him, a third how he came to the light of all he had delivered? and in ſhort they handled the matter ſo well, that they in the end forced him to confeſs, that he was one of them that committed the Sacriledge.

The End of the Fourth Book.

THE FIFTH BOOK.

CHAP. I.

The Succession of the Roman *and Western Emperours.*

1. *Julius Cæsar*, the last of Dictatours and first of Emperours; in memory of whom the following Emperours were called *Cæsars*; his Exploits are famous in the *Gallick*, *German*, *British* and Civil Wars, in which he is said to be Victorious in fifty set Battels. He reformed the Calender; from him we retain the *Julian* Account. His Motto was *Semel quam semper*; and he was murdered in the Senate with twenty three wounds. *Sueton. Heyl. Sympson. Joseph.* &c.

2. *C. Octavianus Cæsar*, to him the Senate gave the name of *Augustus*; he added to the *Roman* Empire the Provinces of *Noricum*, *Pannonia*, *Rhætia*, a great part of *Spain*, and all *Ægypt*: In the forty second of his Reign the Lord Christ was born. His Motto was, *Festina lente*, *sat cito si sat benè*; having Reigned fifty six years he dy'd at *Nola*. *Sueton. Heyl.* &c.

3. *Tiberius Nero*, Son-in-law of *Augustus*, subdued many *German* Nations, and added *Galatia* and *Cappadocia* to the Empire; in the fifteenth of his Reign our Saviour suffered. His Motto was, *Melius est tondere*, *quam deglubere*; he Reigned twenty two years. *Suet. Joseph.*

4. *C. Caligula*, the son of *Germanicus*. His Motto was, *Oderint dum metuant*; he was slain by *Cassius Cherea* and *Cornel. Sabinus*, after he had lived twenty nine and Reigned three years. *Suet. Joseph.*

5. *Claudius Cæsar*, in his time fell the Famine predicted by *Agabus*; his Motto was, *Generis virtus Nobilitas*. He was poysoned by his Wife *Agrippina* with a Mushrome, after he had Reigned thirteen years.

6. *Domitius Nero*, he was the Author of the first great Persecution; he fired *Rome* and charg'd it upon the Christians; his Motto was, *Quævis terra Artem alit*; despairing of safety he slew himself after he had Reigned thirteen years. *Suet. Joseph.*

7. *Sergius Sulpitius Galba*, elected by the *French* and *Spanish* Legions; his Motto was, *Legendus est miles non emendus*; he was slain by the Souldiers, aged seventy three, and having Reigned seven Months. *Sueton.*

8. *M. Salvius Otho* made Emperour by the Prætorian Souldiers; his Motto was, *Unus pro multis*; he stab'd himself in the thirty eighth year of his age, having Reigned but ninety five daies. *Sueton.*

9. *Aul. Vitellius* was elected by the *German* Legions; his Motto was, *Bonus est odor hostis, melior civis occisi*; he was slain by the Souldiers in the fifty seventh year of his age, having Reigned eight Months or thereabouts. *Sueton.*

10. *Flavius Vespasianus*, chosen by the *Syrian* and *Judæan* Armies; he brought *Achaia*, *Lycia*, *Rhodes*, *Samos*, *Thrace*, and *Syria Comagene*, under the form of *Roman* Provinces; his Motto was, *Bonus odor lucri ex re qualibet*; he died of a Flux, aged sixty nine, and having Reigned nine years. *Sueton.*

11. *Titus Vespasianus*, the Conquerour of the Jews; his Motto was, *Princeps Bonus orbis amor*; he is supposed to be poysoned by his brother *Domitian* in the forty first year of his age, and having Reigned but two years and two Months. *Sueton.*

12. *Flavius Domitianus* raised the second Persecution against the Christians; his Motto was, *Fallax bonum Regnum*; he was stabb'd by *Stephanus* in the forty fifth of his age, having Reigned fifteen years. *Sueton.*

13. *Nerva Cocceius*, a Noble Senatour; his Motto was, *Mens bona Regnum possidet*; he died of a weakness in the stomach in the sixty sixth year of his age, having Reigned one year and four Months. *Sympf. ch. hist. cent. 1. p. 17.*

14. *Ulpius Trajanus*, a *Spaniard*, made *Dacia* a Province of the Empire, subdu'd *Armenia*, *Mesopotamia*, and *Assyria*, and caused the third Persecution; his Motto was, *Qualis Rex, talis Grex*; he died suddenly, aged sixty one, having Reigned nineteen years six Months.

15. *Ælius Adrianus* his Motto was, *Non mihi sed populo*; he died aged sixty three, having Reigned twenty years. *Symf.*

16. *Antoninus Pius* his friendship was sought by the very *Indians*; his Motto was, *Melius est servare unum, quam occidere mille*; he died of a Fevor, aged seventy five, and Reigned twenty three. *Sympf.*

17. *Antoninus Philosophus* associated with him his brother *L. Verus*, by whom he subdu'd the *Parthians*; he raised the fourth Persecution; his Motto was, *Regni clementia custos*; he Reigned nineteen years. *Sympf. ch. hist. cent. 2. p. 21.*

18. *L. Anton. Commodus*, his Motto was, *Pedetentim & Paulatim*; he was strangled in the thirty first year of his age, after he had Reigned thirteen years. *Sympf. ch. hist. cent. 2. p. 23.*

19. *P. Ælius Pertinax*, made Emperour against his will; his Motto was, *Militemus*; he was slain by the Prætorian Guards in the seventieth year of his age, having Reigned six Months. *Sympf. ch. hist. cent. 2. p. 24.*

20. *Didius*

20. *Didius Julianus* bought the Empire of the Souldiers; his Motto was, *In pretio pretium*; he was slain by the Souldiers, having Reigned but sixty six daies.

21. *Septimius Severus*, he raised the fifth Persecution; his Motto was, *Laboremus*; he died at *York* in the fifty sixth of his age, having Reigned seventeen years eight Months.

22. *Bassianus Caracalla*, his Motto was, *Omnis in ferro salus*; he was slain by *Martialis*; aged twenty nine, having Reigned seven years six Months.

23. *Opilius Macrinus* made Emperour by the men of War; his Motto was, *Ferendum ac Sperandum*; he was slain in the City of *Chalcedon*, aged fifty four, having Reigned not full one year.

24. *Antoninus Heliogabalus*, a prodigious belly god; his Motto was, *Suus sibi quisque hæres optimus*; he was murdered by the Prætorian Souldiers, aged nineteen, having Reigned four years.

25. *Aurel. Severus Alexander*, his Motto was, *Quod tibi hoc Alteri*; he was slain by the Souldiers, aged twenty nine, having Reigned thirteen years and nine daies.

26. *Maximinus*, a *Thracian* of obscure birth; he raised the sixth Persecution; his Motto was, *Quo major hoc laboriosior*; he was slain in his Tent by the Souldiers at the Siege of *Aquileia*, having Reigned three years.

27. *M. Antonius Gordianus*, elected by the Senate; his Motto was, *Pro patria mori pulchrum*; he and his son cut off *Pupienus* and *Balbinus*, and *Gordianus*, Nephew to the former, succeeded: the two former made away by the Souldiery, young *Gordianus* held the Empire alone; his Motto was, *Princeps miser quem latet veritas*; he is accounted to have Reigned six years, and was then slain.

28. *Julius Philippus*, supposed by some to be a Christian, his Motto was, *Malitia Regno idonea*; he Reigned five years, seven saith *Eusebius*, and was slain by the Souldiery.

29. *Decius*, Author of the seventh Persecution; his Motto was, *Apex Magistratus autoritas*; he was slain by the *Goths*, after he had Reigned two years.

30. *Trebonianus Gallus*, with his son *Volusianus*, his Motto was, *Nemo amicus idem & Adulator*; they were both slain in Battel, having Reigned two years.

31. *Æmilianus* his Motto was, *Non Gens, sed Mens*; he was slain by the Souldiery when he had Reigned three Months.

32. *Valerianus*, Author of the eighth Persecution, his Motto was, *Non acerba sed blanda*; at seventy years of age he was taken by *Sapores* the *Persian*, and made his foot-stool; he Reigned seven years.

33. *Galienus*, son of the former, in his time stood up the thirty Tyrants that were confounded by one another; his Motto was, *Prope ad summum, prope ad exitum*; he was slain after he had Reigned eight years.

34. *Claudius* his Motto was, *Rex viva lex*; having Reigned two years he fell sick, and dying left the Empire to his brother.

35. *Quintilius*, who finding himself too weak to retain it, voluntarily bled to death, after he had Reigned seventeen daies, to whom succeeded

36. *Valerius Aurelianus*, Author of the ninth Persecution, his Motto was, *Quo major eo placabilior*; he Reigned six years, and was slain by the procurement of *Mnestheus* his Secretary.

37. *Annius Tacitus*, elected by the Senate, his Motto was, *Sibi bonus, aliis malus*; he died of a Fevor in *Tarsus*, having Reigned but six Months left all to his brother

38. *Florianus*, who died voluntarily bleeding, having Reigned but two Months, to whom succeeded

39. *Aurelius Probus* subdu'd the *Germans* and *Persians*; his Motto was, *Pro stipe labor*; he was murdered by the Souldiers, having Reigned six years and three Months.

40. *Carus*, with his two sons, *Carinus* and *Numerianus*, their Motto's were, *Bonus dux, bonus comes*; that of *Carinus* was *Cedendum multitudini*; and *Numerianus* had *Esto quod audis*. The Father was slain by Lightning, *Carinus* in Battel, and *Numerianus* by his Father-in-law *Arrius Aper*; all three Reigned about three years.

41. *Aulus Valer. Diocletianus*, he raised the tenth Persecution; his Motto was, *Nil difficilius quam benè imperare*; he resigned the Empire, and liv'd privately; he Reigned twenty years with *Maximinianus*, and five *Cæsars*, one whereof was

42. *Constantius Chlorus* was a vertuous and valiant Prince, a great favourer of the Christians. Many of his Servants about him were professed Christians: these he told that unless they would Sacrifice to Idols, they must resolve to quit his Service; a day of tryal was appointed, and then such as Sacrificed he turned away, saying, That such as were unfaithful to God, could never be otherwise to him: but the other who could not be drawn to Sacrifice, these he kept with him, and both commended and honoured; his Motto was, *Virtus dum patitur vincit*.

43. *Flavius Constantinus*, son of *Chlorus*, sirnamed *Magnus*, or the Great, the first Emperour who countenanced the Gospel, and embraced it publickly, which he is said to have done on this occasion. At the same time that he was saluted Emperour in *Britain*, *Maxentius* was chosen at *Rome* by the Prætorian Souldiers, and *Licinius*, named successour by *Maximus*, the Associate of his Father *Chlorus*. Being pensive and solicitous upon these distractions, he cast his eyes upwards towards Heaven, where he saw in the Air a lightsom Pillar in the form of a Cross, whereon he read these words, *In hoc vince*, in this overcome. The next night our Saviour appeared to him in a Vision, commanded him to bear that Figure in his Standard, and he should overcome all his enemies; this he performed, and was accordingly Victorious. From this time he not only favoured the Christians, but became a zealous Professour of the Faith and Gospel; his Motto was, *Immedicabile vulnus Ense rescindendum*; he died aged sixty five, having Reigned thirty one years.

44. *Constans*, the youngest son of *Constantinus* the Great, his brother *Constantine* being dead, in the third year of his Reign, remained sole Emperour of the West; his Motto was, *Crescente superbia decrescit Fortuna*.

45. *Constantius*, the other of *Constantines* sons, succeeded *Constans* in his part, after his decease uniting the divided Empire into one Estate. He turned *Arian*, Persecuted the Orthodox, and died of a bloody Flux in the forty fifth year of his age, and twenty fifth of his Reign.

46. *Va-*

46. *Valentinian*, Emperour of the Weſt, his brother *Valens* Ruling in *Conſtantinople* and the Eaſtern parts: a good and vertuous Prince, reſtored to the Church her Liberties and Poſſeſſions; his Motto was, *Princeps ſervator juſtus.*

47. *Valentinian* the ſecond, youngeſt ſon of the former *Valentinian.*

48. *Honorius* the ſecond, ſon of *Theodoſius* the Emperour; in his time *Alarick*, with the *Goths*, invaded *Italy*, Sack'd *Rome*, and made themſelves Maſters of the Country; his Motto was, *Male partum male diſperit.*

49. *Valentinian* the third, during his time *Atila* and the *Hunnes* made foul work in *Italy*; and the *Vandals* ſeiſed upon *Africk*, as they did on *Italy* and *Rome* alſo, after his deceaſe. He was murdered by *Maximinus*, a *Roman*, whoſe Wife he had trained to the Court and raviſhed; his Motto was, *Omnia mea mecum porto.*

50. *Maximinus* having ſlain *Valentinian* the third, ſucceeded in the Empire: but on the coming of the *Vandals*, whom *Eudoxia* the former Empreſs had drawn into *Italy*, he was ſtoned to death by his own Souldiers.

51. *Avitus* choſen Emperour in a Military Tumult.

52. *Majoranus.*

53. *Severus.*

54. *Anthemius* at the end of five years was ſlain by *Recimer*, a *Suevian* born, the chief Commander of the Army: this man had an aim at the Empire himſelf, but he died as ſoon as he had vanquiſhed and ſlain *Anthemius.*

55. *Olybrius* an Emperour of four Months only.

56. *Glicerius*, another of as little note.

57. *Julius Nepos*, depoſed by *Oreſtes* a Noble *Roman*, who gave the Empire to his ſon, called at firſt *Momillus*: but after his aſſuming the Imperial Title he was called as in contempt

58. *Auguſtulus*, the laſt of the Emperours who reſided in *Italy*, vanquiſhed by *Odoacer*, King of the *Heruli* and *Turingians*: Thus an *Auguſtus* raiſed this Empire, and an *Auguſtulus* ruined it. After this, the *Goths* and *Lombards*, and other Nations obtained the Dominion of the Weſt: yet notwithſtanding their prevailing power for about three hundred years, they all of them abſtained from the Name, Dignity and Stile of Emperours, till at length

59. *Carolus Magnus* was Anointed and Crowned Emperour by *Leo* the third in *Rome*, a prudent and Godly Emperour, favoured the Chriſtians; died in the ſeventy firſt year of his age, and was buried at *Aken.*

60. *Ludovicus Pius*, ſo called for his gentle and meek behaviour; he gave away that right, That no man ſhould be elected Pope without the conſent and allowance of the Emperour; and thereby open'd a door to all miſchief, which after followed; he Reigned twenty ſix years; his Motto was, *Omnium rerum viciſſitudo.*

61. *Ludovicus* the ſecond, Sirnamed the Ancient, Reigned twenty one years, and dying without Children, his brother

62. *Carolus Calvus*, King of *France*, by gifts obtained at the hands of the Biſhop of *Rome*, to be anointed Emperour; he enjoy'd the Title but two years, and was poyſoned by one *Zedechias* a Jew, his Phyſician.

63. *Carolus Craſſus*, ſon of *Lewis* the Ancient, he Reigned ten years; in his time the *Normans* made deſolations in *France*; *Craſſus* for his negligence and evil Government, was depoſed; his Motto was, *Os garrulum intricat omnia.*

64. *Arnulphus*, Nephew of the former, Crowned Emperour by Pope *Formoſus* beſieging the Wife of *Guido*, Duke of *Spoleto*, ſhe hired ſome of his Servants, who gave him a cup of poyſon, which brought him into a Lethargy, and three daies ſleeping continually; after this he aroſe ſick, left the Siege and died; his Motto was, *Facilis deſcenſus averni.*

65. *Lewis* the third his ſon ſucceeded: in his time the *Hungars* invaded *Italy*, *France*, and *Germany*, as the *Saracens* did *Calabria* and *Apulia*; he Reigned ten years; his Motto was, *Multorum manus, paucorum conſilium.*

66. *Conrade*, the ſon of *Conrade*, the brother of *Lewis* the third; he was the laſt of the Offſpring of *Charles* the Great, who had enjoyed the Empire of the Weſt one hundred and twelve years, after whom the Empire was transferred to the *Saxons*; his Motto was, *Fortuna cum blanditur fallit.*

67. *Henricus Auceps*, or the Fowler, Duke of *Saxony*, for wiſdom and magnanimity worthy of ſo high a place; he vanquiſhed the *Hungars*, made the *Slavonians* and *Bohemians* Tributaries to him; and purged his Dominions from Simony, an univerſal fault almoſt in thoſe daies his Motto was, *Piger ad pœnas, ad præmia velox.*

68. *Otho* the firſt his ſon ſucceeded, was moleſted with many Foreign and Domeſtick Wars: his ſon *Lyndolphus* Rebelled againſt him, but was by him overcome: *Otho* proſpering in all his Enterprizes, had the Sirname of Great; after he had declared his ſon to be Emperour, he died and was buried at *Magdeburg* in a Church himſelf had builded; his Motto was, *Aut mors, aut vita decora.*

69. *Otho* the ſecond, ſon of the former, ſucceeded: a vertuous Prince: he prevailed againſt *Henry*, Duke of *Bavaria*, who contended with him for the Empire; he died at *Rome*, was buried in the Church of St. *Peter*; his Motto was, *Pacem cum hominibus, cum vitiis bellum.*

70. *Otho* the third, but eleven years of age when his Father died: he was wiſe above his years, and therefore called *Mirabile mundi*, or the wonder of the World; by his advice *Gregory* the fifth inſtituted the ſeven Electors of the Empire. Unhappy in his Wife *Mary* of *Arragon*, a barren Harlot. A pair of empoyſoned Gloves ſent him by the Widow of *Creſcentius*, procured his death; he was buried at *Aken*; and his Motto was, *Unita virtus valet.*

71. *Henry* the ſecond, Duke of *Bavaria*, declared to be Emperour by the Princes Electors: a wiſe, valiant and good Emperour: he ſubdued all his Rebels, and expelled the *Saracens* out of *Italy*. In his time *Swaine*, King of *Denmark*, invaded *England*, and ſubdued it to his obedience; he Reigned twenty two years, ſay ſome, eighteen ſaith *Platina*; his Motto is, *Ne quid nimis.*

72. *Conrade* the ſecond, Duke of *Franconia*, elected three years after the death of *Henry*; in the *interregnum*, many Cities of *Italy* deſirous of Liberty, deſerted their ſubjection to the Emperour: but *Conrade* was a wiſe and valiant Warriour, and ſoon reduced them to their wonted obedience; his Symbol was, *Omnium mores tuos imprimis obſerva*; he was buried at *Spires.*

73. *Henry* the third, Sirnamed *Niger*; he removed three ſeditious Antipopes, and appointed

for the true Pope *Clemens* the second; he married the daughter of *Canutus* the Dane, then King of *England*; Reigned seventeen years, and died in the thirty fifth year of his age; his Motto was, *Qui litem aufert, execrationem in benedictionem mutat.*

74. *Henry* the fourth, son of the former, in whose daies the Popes began to usurp Authority over the Emperours, insomuch that *Leo* the ninth having received the Popedom at the Emperours hands, repented himself of it, put off his Papal Vestments, went to *Rome* a private person, and was there new chosen by the Clergy. This was done by the perswasion of a Monk called *Hildebrand*, who being afterwards made Pope by the name of *Gregory* the seventh, Excommunicated this *Henry*, the first Prince that was ever Excommunicated by a Pope of *Rome*; he was valiant, wise and eloquent; his son being stirred up against him, he died partly of sickness, and partly of sorrow; his Motto, *Multi multa sciunt, se autem nemo.*

75. *Henry* the fifth succeeded his Father, went to *Rome* to be Crowned Emperour by Pope *Paschalis* the second. The Pope would not consent to his Coronation, except he did first give over all right of Election of the Pope, and all right of investment of Bishops by Staff and Ring; the Emperour griev'd with the proud carriage of the Pope, laid hands upon him and his Cardinals, and compelled them to perfect his Coronation, and to confirm his Priviledges of Electing Popes and investiture of Bishops. But the Emperour once returned into *Germany*, the Pope revok'd all he had done, and Curs'ed the Emperour: who hearing what was done, march'd to *Rome* with an Army: the Pope fled into *Apulia*: the Emperour departed into *Germany* again; when wearied with his seditious Bishops, over affectionate to the Pope, he bought some Peace by yielding up his rights; and was the last Emperour of the House of *Franconia*; his Motto was, *Mortem optare malum, timere pejus.*

76. *Lotharius*, Duke of *Bavaria*, seised on the Empire without any Election, was reconciled to the *German* Princes by the means of St. *Bernard.* Contention being betwixt *Innocentius* and *Anacletus* for the Popedom, the Emperour with an Army established *Innocentius*; he Reigned thirteen years; his Motto was, *Audi & alteram partem.*

77. *Conrade* the third, Duke of *Sueve*, and Sisters son to the Emperour *Henry* the fifth, was Elected Emperour. The Dukes of *Saxony* and *Bavaria* Rebelled against him, whom he easily subdu'd. After which he led an Army against the *Turks* and *Saracens*; but was betrayed by the deceitful promises of *Emanuel* the *Greek* Emperour, who sent him to the Siege of *Iconium* Meal mingled with Lime, whereby the Army was empoysoned, huge numbers of them died, so that *Conrade* left the Siege of *Iconium*, and went back to *Thracia*. He Reigned fifteen years; his Motto, *Pauca cum aliis tecum multa.*

78. *Frederick* the first, Sirnamed *Barbarossa*, Duke of *Sueve*, Crowned at *Rome* by *Adrian* the fourth: and not long after Excommunicated by Pope *Alexander* the third, to whom he was fain at last to submit himself, the Pope insolently treading on his neck, and abusing the words of Scripture, *Super Aspidem & Basiliscum ambulabis, & conculcabis leonem & draconem*: the Emperour answered, *Non tibi sed Petro*: the proud Pope reply'd, *Et mihi & Petro.* The Emperour not willing to give any further occasion of offence, held his peace, and so was absolv'd and his son then Prisoner at *Venice* (for love of whom he had done all this) set at Liberty. He went after to the *Holy Land*, where he discomfited the *Turks* in three great Battels: there he died, being drown'd in a River, into which he went to bathe himself; he Reigned thirty and nine years; was buried at *Tyrus*; his Motto was, *Qui nescit dissimulare, nescit regnare.*

79. *Henry* the sixth his son was declared Emperour, Crowned by Pope *Celestine* the second, who took *Constantia*, the daughter of *Rogerius*, out of a Monastery and gave her to him in Marriage, with both *Sicilyes* in a way of Dowry. Whereupon *Henry* took *Tancredus*, the young King of *Sicily*, put out his eyes, thrust him into a Monastery, and used great cruelty against the Bishops and other Inhabitants of *Sicily*; the Pope did Excommunicate him for this: but he went to *Rome*, acknowledged his fault, and obtained his pardon, together with a confirmation of the Kingdom of *Sicily*. After this the Pope solicited him to the holy War; in his Journey towards *Asia* he died at *Messina*; his Motto was, *Qui nescit tacere, nescit loqui.*

80. *Philip*, Duke of *Sueve*, brother of *Henry* the sixth, took on him the Imperial Title contrary to the mind of *Innocentius* the then Pope: For this the Pope did Excommunicate him, and caused the Bishop of *Colen*, and other Electors, to make *Otho* Duke of *Saxony* Emperour, between whom and *Philip* were fought divers Battels: but *Philip* so defended himself, that he held the Crown Imperial all his life-time in despite of both. In the end, Peace was made betwixt the Emperour aud the Pope; not long after which, the Emperour was cruelly murdered in his own Chamber by *Otho* Count *Palatine*; he Reigned ten years; his Motto was, *Satius est currere quam malè currere.*

81. *Otho* the fourth, Duke of *Saxony* and *Bavaria* (who married the daughter of *Philip*, and was appointed his Successour) was Crowned Emperour by Pope *Innocent* the third; he neglecting the usual largess at his Coronation, the *Romans* abused his Servants, whereupon he departed *Rome* in great discontent, fell upon certain Towns belonging to the Pope, for which he was Excommunicated, and vanquished in *Brabant* by the Faction raised up against him; he relinquished the Empire to his Competitor; he Reigned nineteen years; his Motto was, *Anser strepit inter olores.*

82. *Frederick* the second, King of *Sicily* and *Naples*, son to *Henry* the sixth, was consecrated and called *Augustus* by Pope *Honorius* the third, where he admitted what constitutions the Pope would: who notwithstanding, supported his Rebels against him. The Emperour did expostulate the unseemlines of the deed with him, who thereupon was so chafed, that he Curs'ed and Excommunicated the Emperour: but they were reconciled. Then he led an Army into *Asia*, where he recovered the Possession of the Realm of *Jerusalem*. At his return again Excommunicated; not long after poyson'd.

83. *Conradus* the fourth, son of *Frederick*, last Emperour of the House of *Schwaben*, subdu'd his Rebels in *Apulia*, and the Kingdom of *Naples*, but he was soon cut off by his brother *Manfred*, who caused him to be empoysoned, after he had Reigned two years.

84. *Rodol-*

84. *Rodolphus* the firſt, by the joint conſent of the Princes Electors Aſſembled at *Frankfort*, was choſen Emperour; he was the raiſer of the *Auſtrian* Family; had deadly War with *Ottocarus*, King of *Bohemia*, whom he overthrew and ſlew in Battel; he Reigned eighteen years: was buried at *Spires*; his Motto was, *Melius bene imperare quam imperium ampliare.*

85. *Adolphus*, Count of *Naſſau*, was choſen Emperour; he was unfortunate in all things he went about: and therewith ſo needy and poor, that when he had received money of King *Edward* the firſt of *England*, to aid him againſt the *French*, he ſpent the money upon his Houſhold, and had not wherewith to fulfil his promiſe when time required. He was overthrown by *Albert*, Duke of *Auſtria*, in the Fields of *Spire*, and there ſlain, having Reigned ſix years; his Motto was, *Animus eſt qui divites facit.*

86. *Albert*, ſon of *Rodulphus*, the Emperour, himſelf being Duke of *Auſtria*; in his time happened ſeven things remarkable: As 1. The removal of the Papal ſeat from *Rome* to *Avignion*. 2. The ſubverſion of the Knights Templars. 3. The ſetling of the Knights of St. *John* in the *Rhodes*. 4. The *Scaligers* in *Verona*. 5. *Eſtei* in *Ferrara*. 6. The firſt Jubilee at *Rome* in the Weſt. And 7. The beginning of the *Ottomans* in the Eaſt. He Reigned ten years, and was ſlain by his brothers ſon; his Motto was, *Quod optimum illud & jucundiſſimum.*

87. *Henry* the ſeventh, Earl of *Luxemburg*, a pious, prudent and valorous Prince; having compoſed matters in *Germany*, he haſtened to do the like in *Italy*, where he omitted no opportunity to give all content: Yet he was tumultuouſly driven out of *Rome* by the Faction of the *Urſini*, and through hatred of the *Florentines* poyſoned in the Euchariſt, by one *Bernard* an hired Monk; that paſſeth for his Motto which he uttered upon the firſt feeling of the operation of the poyſon, *Calix vitæ, Calix mortis.*

88. *Lewis* the fourth, Duke of *Bavaria*, Crown'd at *Aix* in the wonted manner; he was oppoſed by *Frederick*, Duke of *Auſtria*, who was choſen by another Faction; cruel Wars were between the Competitours, wherein at laſt *Lewis* overcame, took the other Priſoner: then came to this agreement, Both to keep the Title of Emperours, but *Lewis* to have the right and power; after which he was Excommunicated, and the Electors commanded to chuſe a new Emperour, which they obeyed; his Motto was, *Sola bona quæ honeſta.*

89. *Charles* the fourth, ſon of *John*, King of *Bohemia*, and Grandſon to *Henry* the ſeventh; againſt him were ſet up *Edward* the third of *England*, *Frederick* of *Miſni*, and *Gunter* of *Swartzburg*: whereof the firſt waved the dignity with ſuch trouble; the ſecond was brib'd off with money; the third made away by poyſon. *Charles* was Crowned with the Iron Crown at *Millaine*. As he was Learned himſelf, ſo was he a favourer of Learning: Founded the Univerſity of *Prague*; was the Author of the Golden Bull, called *Lex Carolina*, which requires Emperours to be good Linguiſts to confer themſelves with Embaſſadours, and preſcribes the Solemnity of their Election; he Reigned thirty two years; procured at the hands of the Princes Electors, That his ſon *Wenceſlaus* ſhould be proclaimed King of the *Romans* in his own life-time; his Motto was, *Optimum eſt alienâ frui inſaniâ.*

90. *Wenceſlaus* granted divers Priviledges to the *Norimbergers* for a Load of Wine; Executed *Barthold Swartz* for inventing Gunpowder: a man very unlike his Father, for he was ſluggiſh and careleſs, more inclin'd to riot, exceſſive drinking and voluptuous pleaſures, than to any Princely vertue. In his time *Bajazet* the Great *Turk* was encloſed in an Iron Cage by *Tamberlain*. This Emperour for his beaſtlineſs was deprived of the Imperial Dignity by the Princes Electors; he Reigned twenty two years; his Motto was, *Moroſophi moriones peſſimi.*

91. *Rupertus*, Duke of *Bavaria* and Count *Palatine*, was elected in his place, and from him came the four *Palatine* Families, *Heidleberg*, *Neuberg*, *Simmeren*, and *Swibrooke*. He paſſed into *Italy* for the recovery of the Dukedom of *Millaine*, ſold by *Wenceſlaus*, but was well beaten by *John Galeazzes*, and ſo returned. In his time two Popes were depoſed by the Council of *Piſa*; his merciful Motto was, *Miſeria res digna miſericordiâ*; he Reigned ten years.

92. *Jodocus Barbatus*, Marqueſs of *Moravia*, and Uncle to *Wenceſlaus*, of whom I find ſo little, that by divers he is not ſo much as mentioned in the Series and Succeſſion of the Emperours.

93. *Sigiſmund*, brother of *Wenceſlaus*, King of *Hungary* and *Bohemia*, and Earl of *Luxembourg*, was Crowned at *Rome* on *Whitſunday* 1432. He travelled exeeedingly for eſtabliſhing the Peace of Chriſtendom, diſtracted at that time with three Popes at once; a great promoter of the Council of *Conſtance*. He is reported nine times to have aſſailed the *Turk*, but never with ſucceſs; for though he was a Prudent, Witty, Learned, Noble Prince, yet was he ever unfortunate in his Wars at home and abroad; he Reigned twenty ſeven years; his Motto was, *Cedunt munera fatis.*

94. *Albertus* the ſecond, Duke of *Auſtria*, Son-in-law of *Sigiſmund*, whom he ſucceeded in all his Eſtates and Titles, excepting only *Luxembourg*: for his liberality, juſtice and manhood in Wars he was greatly renowned; he ſubdued the *Bohemians*; carried a heavy hand over the Jews and *Huſſites*; ſubdued *Sileſia* and the people of *Moravia*; Governed eight years; his Motto was, *Amicus optima vitæ poſſeſſio.* 'Tis thought he ſurfeited upon Melons, and died thereof; in his time the *Hungarians*, and other Chriſtians received from the *Turks* that terrible blow in the Fields of *Varna.*

95. *Frederick* the third, Duke of *Auſtria*, the ſon of *Erneſtus* of *Auſtria*, and next heir of *Albert* the ſecond; he procured the calling of the Council of *Baſil* for the Peace of Chriſtendom: travelling for that cauſe to *Rome*, he was there declared Emperour, being a perſon of agreeable accompliſhments to ſo high a Calling. In his time Printing was Invented by *John Gutenberg* at *Mentz*; the Noble *Scanderbeg* defended with great valour his Dominions againſt all the Forces of the *Turks*. *Conſtantinople* was taken by *Mahomet*, and made the chief Seat of the *Turkiſh* Empire. The Emperour *Frederick* Reigned fifty and three years; his Motto was, *Rerum irrecuperabilium fœlix oblivio.*

96. *Maximilian*, ſon of *Frederick*, Duke of *Auſtria*, ſo great a Scholar that he ſpake Latine and other Tongues elegantly, and in imitation of *Julius Cæſar* wrote his own Acts. *Scaligers* teſtimony of him was, That he excelled all his

Predeceſſours; great ſtirs he had with the *Venetians*, whom at laſt he brought to ſubmit by his marriage with *Mary* of *Burgundy*: he added the Eſtates thereof to the houſe of *Auſtria*. He was courſely uſed in the *Low Countries* by a company of rude Mechanicks detained in Priſon, which he endured with patience, and after nine Months freed himſelf with admirable prudence. He was joined Emperour with his Father in his Fathers life-time, with whom he Reigned ſeven years: and after his deceaſe, he Reigned alone twenty five years more; his Motto was, *Tene menſuram & reſpice finem.*

97. *Charles* the fifth; this man was the glory of the Houſe of *Auſtria*, a Puiſſant Prince: he liked three Books eſpecially, *Polybius*'s Hiſtory; *Machiavel*'s Prince; and *Caſtalion*'s Courtier. In fifteen Wars which he waged (for the moſt part) he was ſucceſsful; the laſt of which was by *Cortez* and *Pizarro* in the newly diſcovered parts of *America*, where in twenty eight Battels, he became Maſter of ſo many Kingdoms. Near home he took *Rome*, by the Duke of *Burbon*, captivated the *French* King *Francis* in the Battel of *Pavia*; frighted *Solyman* the *Turk* from *Vienna*, ſetled *Muly Haſſen* in his Kingdom in *Africk*; he defeated *Barbaroſſa*, that formidable Pirat, and took *Tunis*. By the Popes continual inſtigations, he carried a hard hand towards the Proteſtants, whoſe patience and perſeverance with intervenient croſſes abated his edge at laſt. Wearied at length with the Worlds inceſſant troubles, he deveſted himſelf of all Imperial Authority, and retired to a Monaſtery; his Motto was, *Plus Ultra*, oppoſite to that of *Hercules*. He Reigned thirty and ſeven years.

98. *Ferdinand* the firſt, Arch-Duke of *Auſtria*, the brother of *Charles*, King of *Hungary* and *Bohemia*, elected King of the *Romans* by the procurement of *Charles*, *Anno* 1531. upon whoſe reſignation he was choſen Emperour *Anno* 1558. a compleat and judicious Prince. Under him in the treaty of *Paſſaw* was granted Liberty of Conſcience to the Profeſſours of the *Auguſtane* Confeſſion, which much ſtartled the Fathers of the *Trent* Council; as alſo did the grant to the *Bohemians* for receiving the Supper in both kinds. He ſubdued *John Sepuſius*, *Vaywode* of *Tranſylvania*, and ſtrongly kept back the *Turk* from encroachments upon his Dominions; his Motto was, *Fiat Juſtitia & pereat mundus.*

99. *Maximilian* the ſecond, the ſon of *Frederick*, elected King of the *Romans* in the life of his Father, *Anno* 1562. ſucceeded in the Empire after his deceaſe. He was conſtant to the Tenent that mens Conſciences are not to be forced in matters of Religion. In his time began the Wars in the *Low Countryes*, chiefly occaſioned by the *Spaniſh* cruelty, executed by the Duke of *Alva*; the Civil Wars in *France*, the Maſſacre of the Proteſtants began at *Paris*; the famous defeat was given to the *Turks* in the Sea-fight at *Lepanto*; he Reigned twelve years; married his two daughters to two Puiſſant Princes, *Elizabeth* to *Charles* the ninth King of *France*; and *Anna* his eldeſt to *Philip*, King of *Spain*; his Motto was, *Dominus providebit.*

100. *Rodolphus* the ſecond, the eldeſt ſon of *Maximilian*, a Prince much addicted to Chymiſtry; he granted liberty of Religion to the Proteſtants; had great Wars againſt the *Turks*, with whom in the year 1600. he concluded a Peace: but being undermined by his brother *Matthias*, was forced to ſurrender to him the Kingdoms of *Hungary* and *Bohemia*, and to content himſelf with *Auſtria* and the Empire only. In his time *Henry* the fourth King of *France* was ſtab'd by *Ravilliac*; and the Gunpowder Treaſon was hatched here in *England*; his Motto was, *Omnia ex voluntate Dei.*

101. *Matthias*, brother of *Rodolphus*, King of *Hungary*, *Bohemia*, and Arch-Duke of *Auſtria*, ſucceeded, in whoſe time were ſown the ſeeds of that terrible War, which had almoſt deſtroy'd the Empire; the Proteſtants ſtanding for their Priviledges in *Bohemia* were withſtood by ſome of the Emperours Council, of whom they threw *Slabata* and *Fabritius Smeſantius*, with a Secretary, out of a Window at *Prague*; his Motto was, *Concordia lumine major.* Having no children he declared

102. *Ferdinand* the ſecond, of the Houſe of *Gratz*, to be Emperour; this Prince was more zealouſly affected to the See of *Rome*, than any of his Predeceſſours; and a great enemy of the Proteſtant Religion, occaſioning thereby that long and bloody War in the Empire of *Germany*. The King and Queen of *Bohemia*, forſaken of their States, are forced to fly; he is proſcribed and put out of his Electorſhip. *Guſtavus Adolphus*, King of *Sweden*, like a tempeſt falls upon *Germany*, and frees divers oppreſſed Princes, but at laſt was ſlain in the Battel at *Lutzen*, uncertain whether by the enemy, or the Treaſon of his own; his Motto was, *Legitime certantibus.*

103. *Ferdinand* the third, ſon of *Ferdinand* the ſecond, broke the great power of the *Swedes*, who were called in for the ſupport of the *German* liberty, againſt the violent reſolutions of *Ferdinand* the ſecond: For he overthrew them at the Battel of *Norlingen*. This Prince is the twelfth Emperour of the Houſe of *Hapsburg*, and the ninth of the Houſe of *Auſtria*, without intermiſſion: The cauſe of which is to be attributed to *Charles* the fifth, who procured in his life-time that his brother might be choſen King of the *Romans*, as his Succeſſour in the Empire. A Policy which hath ever ſince been continued by his Succeſſours: and the *Germans* are the more willing to hearken to it, becauſe the *Auſtrian* Princes are not only Natives, but alſo better able to back the Empire in its compleat Majeſty than any other of the Nation. The Motto of this Emperour is, *Pietate & Juſtitia.*

In the Collection of theſe Emperours I have made uſe of *Suetonius*, *Zonaras*, *Carion*, ... *Heylen*, *Sympſon*, *Prideaux*, and others.

CHAP.

CHAP. II.

Of the Eastern, Greek and Turkish *Emperours.*

1. *Constantinus*, aged thirty one in the year 306. took upon him the care of the Empire; he overcame *Maxentius* and *Licinius*; restored Peace to the Church; took *Byzantium*, and having enlarged it, called it *Constantinople*, and *New Rome*. He died in *Nicomedia*, *Anno* 337. aged sixty five. *Gault. tab. Chronogr. p.* 279.

2. *Constantius* his son succeeded him in the East; he favoured the *Arrians*; hearing that *Julianus* his Kinsman conspired against him, he made Peace with *Sapores* the *Persian* King, and moved towards him: but in his march seised with a Fevor he died, *Anno* 361. *Gaulter. tab. Chron. p.* 283.

3. *Julianus* succeeded, Sirnamed the *Apostate*, son of *Constantius*, the brother of *Constantine* the Great, at first a Christian, afterwards a professed enemy of the Gospel; fortunate in his Wars against the *Almanes*, *Franks*, and other *Transalpine* Nations whilest he was a Christian. Prodigiously slain in the *Persian* War, when become a Persecutor, aged thirty eight, his Motto was, *Pennis suis perire grave*; he Reigned but one year and eight months: dying he threw his blood up into the Air, saying, *Satiare Nazarene. Zon. tom.* 3. *fol.* 119.

4. *Jovian* or *Jovinian*, chosen by the Army: a Religious Prince; made Peace with the *Persian*; setled the affairs of the Church; who being dead, *Valentinian*, one of mean birth, but great abilities in War, was elected Emperour; he Reigned seven Months twenty two daies; his Motto was, *Scopus vitæ Christus.*

5. *Valens*, the brother of *Valentinian*, made Partner with him in the Empire, ruled in *Constantinople* and the East. *Valentinian* took more delight in *Rome* and the Western Parts; a great Patron of the *Arrian* Faction, who first brought the *Goths* on this side the River *Danow*, to the destruction of himself and the Empire; he Reigned fourteen years; his Motto was, *Alienus ab irâ alienus à Justitiâ.*

6. *Gratian*, St. *Ambrose* was much esteem'd by him; distressed by the *Goths*, he made *Theodosius* Partner in the Empire with him, and was treacherously murdered by *Andragathius*, by the command of the Tyrant *Maximus*; his Motto was, *Non quam diu, sed quam benè.* In his time was a great Earthquake at *Alexandria*, saith *Cedrenus.*

7. *Theodosius*, a *Spaniard*, defeated *Maximus*; vanquished the *Goths*; utterly suppresst the Pagan superstitions; humbled himself by Penance and Tears for the rash massacring the Citizens of *Thessalonica*, and strengthened the Church of God with good Laws and Ordinances; his saying was, *Eripere telum non dare irato decet.*

8. *Arcadius* his eldest son succeeded him in the East; *Ruffinus* his Tutor sought to betray him to the *Goths*, but was timely discovered to his ruine: after which *Eudoxia* his Wife, and *Gaina* his General, ruled him at their pleasure; his Symbol was, *Summa cadunt subito*; he Reigned twelve years three months and odd daies.

9. *Theodosius* the second made Peace with the *Goths*; called the Council of *Ephesus* against *Nestorius*; overthrew *Atila* by his General *Ætius*; was a lover of Learning; and died by a fall from his Horse; his Motto was, *Tempori parendum*; he died aged about fifty years, having Reigned the most part of them.

10. *Martianus*, an able experienced Souldier, succeeded his Master, by the Marriage of *Pulcheria*, his Masters Sister; he called the Council of *Chalcedon* against *Dioscorus*; his Motto was, *Pax bello potior.*

11. *Leo*, a *Thracian*, elected by the joint consent of Senate and Souldiery, a worthy man, and so propense to mercy, that his Motto was, *Regis clementia virtus.* He was a great favourer of Learning and the Learned.

12. *Zeno*, as mishapen in body as untoward in manners, a Tyrant and great drinker: in one of his drunken fits he was buried alive by his Empress *Ariadne.* In his time *Constantinople* was almost wholly destroyed by fire, in which, amongst other things, perished one hundred and twenty thousand Volumes of good Manuscripts; his Motto, *Malo nodo malus cuneus.*

13. *Anastasius*, a mean Officer of the Court, by favour of the Empress created Emperour; a great Patron of *Eutyches*; in his time the burning Glasses of *Proclus* saved the besieged City, by firing the enemies Navy; fortunate in his Wars with the *Persians* and *Arabians*; his Motto was, *Mellitum venenum blanda oratio.*

14. *Justinus*, the son of a *Thracian* Shepherd, a Patron of the Orthodox Clergy, though himself had no Learning. Much ado he had with *Theodorick* the perfidious *Arrian Goth*; the ruine of *Antioch* by Earthquake almost brake his heart; his word was, *Quod putat hoc pigeat.* He Reigned but four years and twenty daies.

15. *Justinian*, recovered *Africk* from the *Vandals* by *Belisarius*, and *Italy* from the *Goths* by *Narses*; and reduced the Laws of *Rome* into form and method; his Motto was, *Summum jus, summa injuria.*

16. *Justinus* the second instituted the Exarchate of *Ravenna*, and lost a great part of *Italy* to the *Lombards*; a covetous *Pelagian*, and one that had nothing of worth in him; his Motto was, *Libertas res inestimabilis.*

17. *Tiberius*, a Christian and a worthy man, liberal to the poor, happy in finding of hidden Treasures, and who represst the daring boldness of the proud *Persian Cosroes*; his Motto was, *Stips pauperum, Thesaurus divitum.*

18. *Mauritius* drave the *Hunnes* out of *Pannonia*; recovered *Mesopotamia* from the *Persians*; lost the love of the Souldiery by refusing to ransom some Prisoners at an easie rate; his Motto, *Quod timidum idem & crudele.*

19. *Phocas*, a common Souldier, in a Military Tumult chosen Emperour; murdered his Master with his Wife and Children; made Pope *Boniface* supreme Bishop or Head of the Church; was slain in a popular Tumult; his Motto, *Fortunam citius reperias quam retineas.*

20. *Heraclius* chosen by a general consent; repaired the ruines of the Empire; vanquished the *Persians*; recovered *Hierusalem*, brought home the Cross to *Constantinople*; turns *Monothelite*

tholite and incestuous with his brothers daughter; his Motto, *A Deo victoria.*

21. *Constantinus* the second, or *Constans*, unfortunate in his Wars against the *Saracens*, defaced and plundered *Rome* of all its choicest Ornaments, and Ransacking the Isle of *Sicil*, was there slain by the women; his Motto, *Parendum necessitati.*

22. *Constantinus* the third, *Pogonatus* his son repulsed the *Saracens*; made Peace with the *Bulgarians*; held the great Council in *Trullo* against the *Monotheli'es*, where the Pope was condemn'd; his word was, *Quod cito fit cito perit.*

23. *Justinian* the second his son subdu'd *Mesopotamia*, *Armenia*, and some part of *Persia*; made the *Saracens* tributary; was dethroned by *Leontius*: restored by *Trebellis* Prince of *Bulgaria*, afterward murdered at the Altar; his Motto was, *Multi nimium nemo satis.*

24. *Philippicus Bardanes*, Admiral of the Navy elected by the Souldiers, an enemy of Images, which he caused to be cast out of the Church: where began that bloody Controversie of the East and Western Churches; his Motto, *Fortuna cito reposcit quæ dedit.*

25. *Anastasius* the second, principal Secretary to the former, thrust himself into the Empire, was forced to relinquish it by that Army he had raised against the *Saracens*, in which Tumult the City was sack'd and spoiled; his Motto was, *Si non des accipit ultro.*

26. *Theodosius* the third in this Tumult made Emperour by the Souldiers, hearing of the approach of *Leo*, Commander of the Eastern Armies, resigned the Empire, and to save his life took Orders; his Motto was, *Patientia remedium malorum.*

27. *Leo Isauricus*; the *Saracens* in his time, for more than two years, besiege *Constantinople*, but forced to leave it by Famine and other disasters, having lost three hundred thousand men: at this Siege Wild-fire was invented; a great enemy to Images, whereupon Excommunicated by the Pope: yet he Reigned long, and died honourably; his Motto was, *Occulti inimici pessimi.*

28. *Constantinus* the fourth, his son was Sirnamed *Copronimus*, for that when he was Baptized he berayed the Font; zealous also against Images, which created him much trouble; his Motto was, *Quid sine pectore corpus?*

29. *Leo* the third his son, an enemy of Images, and fortunate in his Wars against the *Saracens*; his word, *Quò fortuna si non uteris?*

30. *Constantinus* the fifth, son of *Leo* and *Irene*, first governed with his Mother, by whom at last he was supplanted, and being deprived of sight, he died of melancholy; his word said to be, *Mulieri imperare res desperata.*

31. *Irene*, wife of *Leo* the third, for her better support in her Estate, sided with the Popes of *Rome*, called the second Council of *Nice* for support of Images. In her time *Charles* the Great was by the Pope and People of *Rome* created Emperour of the West, whereby the *Greek* Emperours became much weakened; her Motto was, *Vive ut vivas.*

32. *Nicephorus* made Emperour by the Souldiers, perswaded that *Irene* had made choice of him to be her Successour; he was slain in a pitch'd Field against the *Bulgarians*; a bad man he was, and Reigned nine years.

33. *Michael*, Sirnamed *Cyropalates*, i. e. Major of the Palace, his former Office; assumed the Empire, but finding his own weakness, he soon relinquished it, and betook himself to a Monastery, having Reigned but two years.

34. *Leo* the fifth, Sirnamed *Armenius* from his Country, General of the Horse to *Michael*; demolished the Images his Predecessours had set up, and was slain in the Church during the time of Divine Service, having Reigned seven years and five Months.

35. *Michael* the second, Sirnamed *Balbus*, having murdered *Leo*, assumed the Empire: unfortunate in his Government, and died of madness; a great enemy to all Learning; he Reigned eight years and nine months.

36. *Theophilus* his son, an enemy of Images as his Father, and as unfortunate as he, losing many Battels to the *Saracens*, at last died of melancholy, having Reigned twelve years and three months.

37. *Michael* the third, his son, ruled first with his Mother *Theodora*; after, himself alone, his Mother being made a Nun; he was a Prince of great prodigality, and slain in a drunken fit, having Reigned twenty five years.

38. *Basilius*, Sirnamed *Macedo* from his birthplace, being made Consort in the Empire by the former *Michael*, he basely murdered him, and was himself casually killed by a Stag, having Reigned twenty years.

39. *Leo* the sixth, for his Learning Sirnamed *Philosophus*, a vigilant and provident Prince, most of his time, with variable success, he spent in War with the *Bulgarians*; he Reigned twenty five years three months.

40. *Constantine* the sixth, son of *Leo*, Governed the Empire under *Romanus Lacopenus*, under whom he was so miserably depressed, that he was fain to get his livelihood by Painting: but *Lacopenus* being deposed and turned into a Monastery by his own sons, he obtained his rights, and restored Learning unto *Greece*, and Reigned fifteen years after.

41. *Romanus*, the son of *Constantine*, having abused the Empire for three years, died as some think of poyson.

42. *Nicephorus*, Sirnamed *Phocas*, Protector to the former young Emperour, upon his death was elected; he recovered the greatest part of *Asia* Minor from the *Saracens*, and was slain in the night by *John Zimisces*, his Wife *Theophania* being privy to it: he then aged fifty seven years, having then Reigned six years six months.

43. *John Zimisces* Governed the Empire better than he obtained it, vanquishing the *Bulgarians*, *Rosses*, and other barbarous Nations; rescinded the acts of his Predecessour, died by poyson, having Reigned six years six months.

44. *Basilius* the second subdued the *Bulgarians* and made them Homagers to the Empire; Reigned alone above fifty years.

45. *Constantinus* the seventh, his brother, did nothing memorable: a man of sloth and pleasure; he Reigned three years.

46. *Romanus* the second, for his prodigality Sirnamed *Argyropolus*, husband of *Zoe*, was drowned in a Bath by the Treason of his Wife, and her Adulterer as was thought, having Reigned five years and a half.

47. *Michael* the fourth, Sirnamed *Paphlago* from his Country, first the Adulterer and then the Husband of *Zoe*, but died very penitent, having Reigned with equity and clemency seven years, some say more.

48. *Michael*

48. *Michael* the fifth, Sirnamed *Calaphates*, a man of obscure birth, adopted by *Zoe*, whom he deposed and put into a Monastery: out of which being again taken in a popular Tumult, she recovered the Government, and put out the eyes of *Calaphates*, Reigning with her Sister *Theodora*, until that

49. *Constantine* the eighth married *Zoe*, then sixty years of age, and had the Empire with her; Reigned twelve years and eight months.

50. *Theodora*, Sister to *Zoe*, after the death of *Constantine*, managed for two years the affairs of the Empire, with great contentment to all people, but grown aged surrendred it, by perswasion of the Nobles, to

51. *Michael* the sixth, Sirnamed *Stratioticus*, an old but Military man, who kept it two years and was then deposed. Demanding what reward he should have for resigning the Crown? it was replied a heavenly one.

52. *Isaacius* of the Noble Family of the *Comneni*, a valiant man of great courage, and diligent in his affairs, which having managed for two years, he left it at his death by consent of the Senate and People to another; he was no Scholar, yet a great lover of Learning.

53. *Constantine* the ninth, Sirnamed *Ducas*, a great Justicer, and very devout, but exceeding covetous, whereby he became hated of his Subjects and contemned by his enemies; he Reigned seven years and somewhat more.

54. *Romanus* the third, Sirnamed *Diogenes*, married *Eudoxia* the late Empress, and with her the Empire: took Prisoner by the *Turks* and sent home again; he found a Faction made against him, by which *Eudoxia* was expell'd; himself deposed; and he died in Exile, having both his eyes put out; he Reigned three years eight months.

55. *Michael* the seventh, Sirnamed *Parapinacius* by reason of the Famine that fell in his time; in a Tumult was made Emperour: but found unfit, was deposed and put into a Monastery, having Reigned six years six months.

56. *Nicephorus*, Sirnamed *Belionates*, of the House of *Phocas*, succeeded: but deposed within three years by the *Comneni*; he put on the habit of a Monk in the Monastery of *Periblepta*.

57. *Alexius Comnenus*, son of the Emperour *Isaacius Comnenus*, obtain'd the Empire, in whose time the Western Christians with great Forces prepared for the recovery of the Holy Land: he jealous of them denied them passage through his Country, but was forced to find them Victuals, *&c.* he died having Reigned thirty seven years some months.

58. *Calo-Johannes* his son, had a good hand against the *Turks*, vanquished the *Tartars* passing over the *Ister*; conquered the *Servians* and *Bulgarians*, transporting many of them into *Bythinia*; he died by a poysoned Arrow of his own, that had rased the skin, but could not be cured.

59. *Manuel* his younger Son, was an underhand enemy to the Western Christians, and an open enemy to the *Turks*, by whom intrapped in the straights of *Cilicia*, and his Army miserably cut off, he was on honourable terms permitted to return again; he Reigned thirty eight years within three months.

60. *Alexius* the second, his son, was deposed and barbarously murdered by *Andronicus*, the Cousin German of his Father; his Wife and Mother were also made away by him, when the young man had Reigned but three years.

61. *Andronicus Comnenus* by ambitious practices and pretence of reformation, got the Empire: but not long after cruelly torn in pieces in a popular Tumult, his dead Corpse used with all manner of contumely.

62. *Isaacius Angelus*, a Noble man of the same race, designed to death by *Andronicus*, was in a popular election proclaimed his Successour, deposed by *Alexius* his own brother, and his eyes put out.

63. *Alexius Angelus* deprived his brother, and excluded his Nephew from the Empire, but it held not long.

64. *Alexius Angelus* the second, the son of *Isaac Angelus*, being unjustly thrust out of his Empire by his Uncle *Alexius*, had recourse to *Philip* the Western Emperour, whose daughter he had married: so an Army was prepared to restore him. On the approach whereof *Alexius* the Usurper fled, and the young Emperour seated in his Throne, was not long after slain by *Alexius Ducas*; in revenge whereof, the *Latins* assault and win *Constantinople*, make themselves Masters of the Empire, share it amongst them: the main body of the Empire with the Title of Emperour was given to

65. *Baldwin*, Earl of *Flanders*, first Emperour of the *Latines* Reigning in *Constantinople*, was taken in Fight by *John*, King of *Bulgaria*, and sent Prisoner to *Ternova*, where he was cruelly put to death.

66. *Henry*, the brother of *Baldwin*, repelled the *Bulgarians* out of *Greece*, and died a Conquerour.

67. *Peter*, Count of *Auxerre* in *France*, succeeded in the Empire after his decease: was cunningly entrapped by *Theodorus Angelus* a great Prince in *Epirus*, whom he had besieged in *Dyrachium*: but of an enemy being perswaded to become his Guest, was there murdered by him.

68. *Robert*, the son of *Peter*, having seen the miserable usage of his beautiful Empress, whom a young *Burgundian*, formerly contracted to her, had most despitefully mangled, cutting off both her Nose and Ears, died of hearts grief as he was coming back from *Rome*, whither his melancholy had carried him to consult the Pope in his Affairs.

69. *Baldwin*, the second son of *Robert* by a former Wife, under the protection of *John de Brenne*, the Titulary King of *Jerusalem*, succeeded in his Fathers Throne, which having held for the space of thirty three years, he was forced to leave it, the City of *Constantinople* being regained by the *Greeks*, and the poor Prince compelled in vain to sue for succours to the *French*, *Venetians*, and other Princes of the West. When *Constantinople* was lost to the *Latines*, the Empire of the *Greeks* was transferred unto *Nice* a City of *Bythinia*, by *Theodorus Lascaris*, Son-in-law to *Alexius* the Usurper: there it continued till the Empire was restored to the *Greeks* in the person of

70. *Michael* the eighth, Sirnamed *Palæologus*, extracted from the *Comnenian* Emperours, most fortunately recovered *Constantinople*, the City being taken by a Party of fifty men, secretly put into it by some Country Labourers under the ruines of a Mine. This Prince was present in person at the Council of *Lyons*, at the perswasion of the Pope, he admitted the *Latin* Ceremonies

monies into the Churches of *Greece*, for which he was greatly hated by his Subjects, and denied the honour of Christian burial.

71. *Andronicus* the second vexed with unnatural Wars by his Nephew *Andronicus*, who rebelled against him.

72. *Andronicus* the third, first Partner with his Grandfather, afterwards sole Emperour.

73. *John Pelæologus*, son of *Andronicus* the third, in whose minority *Contacuzenus* his Protector usurped the Empire, and held it sometimes from him, and sometimes with him till the year 1357. and then retired unto a Monastery, leaving the Empire unto *John*, during whose Reign the *Turks* first planted themselves in *Europe*.

74. *Andronicus* the fourth, the son of *Johannes Palæologus*.

75. *Emanuel Palæologus*, brother of *Andronicus* the fourth; in his time *Bajazet*, King of the *Turks*, did besiege *Constantinople*, but found such notable resistance that he could not force it.

76. *John* the second, son of *Andronicus* the fourth.

77. *John* the third, son of *Emanuel Palæologus*, was in person at the Council of *Florence* for reconciling of the Churches, in hope thereby to get some aid from the Western Christians, but it would not be.

78. *Constantinus Palæologus*, the brother of *John* the third; in his time the famous City of *Constantinople* was taken by *Mahomet* the Great, *Anno Dom.* 1452. The miserable Emperour being lamentably trod to death in the Throng, who had in vain gone from door to door to beg or borrow money to pay his Souldiers, which the *Turks* found in great abundance when they took the City. It had in vain been besieged by King *Philip* of *Macedon*, siding with *Niger* in his War against *Severus* the Emperour: it endured a Siege of three years against all the Forces of the *Romans*: The *Caliph Zulciman* had besieged it, and was forced to desist with the loss of three hundred thousand men: but now it stooped under the weighty Scepter of

79. *Mahomet* the second, Sirnamed the Great, and first Emperour of the *Turks*; he Conquered the two Empires of *Constantinople* and *Trebisond*; twelve Kingdoms, and two hundred Cities. He had mighty Wars with the two renowned Captains *Huniades* and *Scanderbeg*, in *Hungary* and *Epirus*, from whom he received divers overthrows. He left the Siege of *Belgrade* with dishonour, as he also was compelled to do that of the *Rhodes*. By *Achmetes* Bassa he Landed an Army in *Apulia*, foraged all the Country, took the City of *Otranto* by assault, to the terrour of *Sixtus* the fourth, then Pope, and of all *Italy*. Being passed over into *Asia* to go against the *Caramanian* King, a daies journey short of *Nicomedia*, a City in *Bythinia*, at a place called *Geivisen* he fell sick and died, as some say of the Cholick, as others of poyson, having lived about fifty two years, and thereof Reigned thirty one, in the year of our Lord 1481. He was of an exceeding courage and strength, of a sharp wit, and thereunto very fortunate; but withal, he was faithless and cruel: in his time the death of eight hundred thousand men.

80. *Bajazet* the second subdued the *Caramanian* Kingdom, and part of *Armenia*, and drove the *Venetians* from *Morœa*, and their part of *Dalmatia*. Invaded *Caitbeius* the Sultan of *Ægypt*, by whom, the *Arabians* and Mountainers of *Aladeules* his subjects, he was divers times shamefully overthrown, and enforced by his Embassadours to conclude a Peace. He bribed the Bishop of *Rome* to the empoysoning of his brother *Zemes*, thither fled for security. This Prince by nature was given to the study of Philosophy, and conference with learned men, more than to the Wars, which gave encouragement to his son *Selymus* to raise himself to the Throne, as he (by the Treason of the great Bassa's of the Court) shortly did, and then caused his father to be poysoned by his Physician a Jew, when he had Reigned thirty years; this Prince died in the year of our Lord 1512.

81. *Selymus* having poysoned his father, subverted the *Mamalukes* of *Ægypt*, bringing it with *Palestine*, *Syria*, and *Arabia*, under the yoke of the *Turks*. He invaded the Kingdom of *Persia*; subdued and slew *Aladelues*, the Mountainous King of *Armenia*, reducing his Kingdom into the form of a *Turkish* Province. He repressed the Forces of the *Hungarians* by a double Invasion, and intending to turn all his Forces upon the Christians, he was suddenly seised with a Cancer in the Reins of his back, whereby he rotted above ground, and died near unto the City *Chiurli*, in the same place where he had formerly unnaturally assaulted his aged Father *Bajazet*; a man he was of a fierce, bloody, and faithless disposition; he died 1520.

82. *Solyman*, Sirnamed the magnificent, surprised *Rhodes*, *Belgrade* and *Buda*, with a great part of *Hungary*, *Babylon*, *Assyria*, *Mesopotamia*, spoiled *Austria*, sharply besieged and assaulted *Vienna* it self, took the Isle of *Naxos* and *Paros*, and made them Tributaries to him; War'd upon the *Venetians* and invaded the Islands of *Corfu* and *Malta*; besieging the Town of *Sigeth* upon the Frontiers of *Dalmatia*, he there fell sick of a looseness of his belly, upon which he retired for recovery of his health to *Quinque Ecclesia*, a City near *Sigeth*, and there died the fourth of *September*, *Anno* 1566. having lived seventy six years, and Reigned thereof forty six: a Prince more just and true to his word, than any other of his Predecessours, but a great terrour unto all Christendom.

83. *Selymus* the second, an idle and effeminate Emperour, by his Deputies took from the *Venetians* the Isle of *Cyprus*, and from the Moors the Kingdoms of *Tunis* and *Algiers*. Over this Emperour the Christians were Victorious in that famous Sea-fight called the Battel of *Lepanto*, where of the enemies Galleys were taken an hundred threescore and one, forty sunk or burnt, and of Galliots, and other small Vessels, were taken about sixty, besides the Admiral Galley, which for beauty and riches had none in the whole Ocean to compare with it. *Selymus* spent with Wine and Women died *Decemb.* 9. 1574. A man of a heavy disposition, and of the least valour of all the *Othoman* Kings.

84. *Amurath* the third, took from the disagreeing *Persians*, *Armenia*, *Media*, and the City *Tauris*, and the Fort *Gaino* from the *Hungarians*. To rid himself of all Competitors, he at his first coming to the Crown caused his five Brethren to be all strangled in his presence. He himself was a Prince unactive, managing the Wars by his principal Bassa's *Mustapha*, *Sinan*, *Osman*, and *Ferat*. The insolent *Janizaries* made such a tumult at *Constantinople*, that the Emperour for grief

grief and anger, fell into a fit of the Falling Sickneſs, which vexed him three daies and three nights; his death not long after followed, the 18 *Jan. Anno* 1595. when he had lived fifty one years, and thereof Reigned nineteen. At the time of his death ſuch a ſudden and terrible tempeſt aroſe, that many thought the World would then be diſſolved.

85. *Mahomet* the third took *Agria* in *Hungary*, which Kingdom in all likelihood had been loſt, if he had purſued his Victory at the Battel of *Kereſture*: he was never but then in any Battel, and then was ſo frighted, that he durſt never ſee the face of an Army afterwards; great harm was done him by *Michael* the Vayvod of *Valachia*, and the Army of *Sinan* Baſſa utterly routed by the Prince of *Tranſylvania*. He was altogether given to ſenſuality and pleaſure, the marks whereof he ſtill carried about with him, a foul ſwollen unweildy overgrown body, and a mind thereto anſwerable, no ſmall means of his death, which fell out at the end of *January*, in the year of our Lord 1604. when he had lived about forty four years.

86. *Achmet*, who the better to enjoy his pleaſures made peace with the *German* Emperour, and added nothing to his Empire. *Cicala* Baſſa his General was overthrown by the *Perſians*, and divers of his Armies (under ſeveral Baſſa's) cut off by the fortunate Rebel the Baſſa of *Aleppo*. This Prince was of good conſtitution, ſtrong and active, he would caſt a Horſe-man's Mace of nine or ten pounds weight farther than any other of his Court. He was much given to ſenſuality and pleaſure: had three thouſand Concubines, one reaſon perhaps of his death at thirty years, having Reigned fifteen.

87. *Muſtapha*, brother to *Achmet*, ſucceeded, which was a Novelty never before heard of in this Kingdom, it being the Grand Signiors Policy to ſtrangle all the younger brothers: howſoever this *Muſtapha* was preſerved, either becauſe *Achmet* being once a younger brother took pity on him, or becauſe he had no iſſue of his own body, and ſo was not permitted to kill him. It is ſaid *Achmet* once intended to have ſhot him, but at the inſtant was ſeiſed with ſuch a pain in his arm and ſhoulder, that he cryed out, *Mahomet* would not have him die; he carried himſelf but inſolently and cruelly, and was depoſed.

88. *Oſman* ſucceeded his Uncle *Muſtapha*, and being unſucceſsful in his War againſt *Poland*, was by the *Janizaries* ſlain in an uproar, and *Muſtapha* again reſtored, yet long he enjoy'd not his Throne, for the ſame hand that raiſed him did again pluck him down.

89. *Morat*, or *Amurath* the fourth, brother of *Oſman*, of the age of thirteen years, ſucceeded on the ſecond depoſition of his Uncle *Muſtapha*; he proved a ſtout and maſculine Prince, and bent himſelf to the reviving of the ancient diſcipline. To the great good of Chriſtendom he ſpent his ſtomach on the *Perſians* from whom he recovered *Babylon*.

90. *Ibraim*, the brother of *Morat*, preſerved by the Sultaneſs his mother in his brothers life, and by her power depoſed again for interdicting her the Court. He ſpent a great part of his Reign in the War of *Creet* againſt the *Venetians*, but without any great ſucceſs.

91. *Mahomet* the fourth, now Reigning, was the ſon of *Ibraim*, Lord of all this vaſt Empire, containing all *Aſia* and *Greece*, the greateſt part of *Slavonia* and *Hungary*, the Iſles of the *Ægæan* Sea, and a great part of the *Taurican Cherſoneſe* in *Europe*; moſt of the Iſles and Provinces in *Aſia*; and in *Africk* of all *Ægypt*; the Kingdoms of *Tunis* and *Algiers*, with the Ports of *Snachem* and *Erocco*: nor is their ſtile inferiour to ſo vaſt an Empire: *Solyman* thus ſtiling himſelf to *Villerius* great Maſter of the *Rhodes*, at ſuch time as he intended to Invade that Iſland, *i. e. Solyman* King of Kings, Lord of Lords, and high Emperour of *Conſtantinople* and *Trabeſond*, the moſt mighty King of *Perſia*, *Syria*, *Arabia*, and the *Holy Land*, Lord of *Europe*, *Aſia*, and *Africa*, Prince of *Meccha* and *Aleppo*, Ruler of *Hieruſalem*, and Soveraign Lord of all the Seas and Iſles thereof.

It remains, That I acknowledge to whom I have been beholden in the making up this Catalogue of the forementioned Princes, which I acknowledge to have borrowed from Mr. *Prideaux* his Introduction to Hiſtory, *Carion*'s Chronology, Dr. *Heylin*'s Coſmography, *Knowles* his *Turkiſh* Hiſtory, *Zuingerus*, *Nicætas*, *Zonaras*, *Gaulterus*, *Symſon*, and ſuch others as a ſlender Country Library would admit of.

CHAP. III.

Of the Biſhops and Popes of Rome, *and their Succeſsion.*

1. SAint *Peter* was Crucified at *Rome* with his head downwards, and was buryed about the *Vatican* in the *Aurelian* way, not far from the Gardens of *Nero*, having ſat, ſaith *Platina*, in that See twenty five years. He together with the Apoſtle *Paul* was put to death in the laſt year of *Nero*'s Reign, and was ſucceeded by

2. *Linus*, by Nation a *Tuſcan*, who continued from the laſt year of *Nero*, unto the times of *Veſpaſian* the Emperour; was Martyred by *Saturninus* the Conſul; he ſat eleven years.

3. *Cletus*, a *Roman*; he was Martyred under *Domitian*, and his body laid in the *Vatican*, near to that of St. *Peter*, after he had ſat twelve years one month and eleven daies.

4. *Clemens*, a *Roman*, a modeſt and holy man; he was thrown into the Sea with an Anchor ty'd to his neck, in the third year of *Trajan*, having ſat nine years two months and ten daies.

5. *Anacletus* the firſt, was a *Grecian*, born at *Athens*; he ordained that no Biſhop or Clergyman ſhould wear his beard or hair over-long, and that no leſs than three Biſhops ſhould aſſiſt in the Ordination of a Biſhop; he ſat nine years two months and ten daies.

6. *Euariſtus*, a *Grecian*, he had three Ordinations in the month of *December*; he ordained, That the peoples Accuſation ſhould not be received againſt a Biſhop; he ſat nine years ten months and two daies.

7. *Alexander* the firſt, a *Roman*, young in years, old in his compoſed manners; he ordered that holy water mixt with ſalt, ſhould be uſed; and that water mixt with Wine ſhould be in the

Sacrament of the Lords Supper; he sate ten years seven months and two dayes.

8. *Sixtus* the first, a *Roman*, ordered that holy things and vessels should be touched by none but Ministers, and that Priests should minister in Linnen Surplices; he was buried in the Vatican, having sate ten years three months and one and twenty dayes.

9. *Telesphorus* a *Grecian*, instituted the *Lent* of seven weeks before *Easter*, and the celebration of three Masses the night of our Saviours birth; he sate eleven years three months and twenty two dayes.

10. *Hyginus* a *Grecian* of *Athens*, he ordained that one God-father or God-mother at least, should be present at the Baptism of a Child; he sate four years three months and four dayes.

11. *Pius* the first an *Italian*, he ordained that none of the Jewish heresie should be received to Baptism, that the Feast of the Passover should be on the Sunday; he sate eleven years four months and three dayes.

12. *Anicetus* a *Syrian*, was crowned with Martyrdom, buried in the Church-yard of *Calistus*, in the *Appian* way, having sate eleven years four months and three dayes.

13. *Soter* a *Campanian*, little remembred of him besides some decrees about Marriage, and that he sate nine years three months and one and twenty dayes.

14. *Eleutherius* a *Grecian* of *Nicopolis*, he sent *Fugatius* and *Damianus* into *Britain*, at the request of King *Lucius* to baptize him and his people; he sate fifteen years three months and two dayes.

15. *Victor* the first an *African*, in his time was the controversie about the keeping of *Easter*; he sate ten years three months and ten dayes.

16. *Zephyrinus* a *Roman*, ordained that Wine in the Sacrament should be consecrated in a vessel of Glass, and not of Wood as before; he sate eight years seven months and ten dayes.

17. *Calistus* the first, a *Roman* of *Ravenna*, ordained a threefold fast in a year, in the fourth, seventh and tenth month, beginning the year as the Jews do; he sate six years ten months and ten dayes.

18. *Urbanus* the first, a *Roman*, ordained that Churches should receive Farms and Lands given by devout persons, and the Revenues to be parted amongst the Clergy; he was martyred, having sate four years ten months and twelve dayes.

19. *Pontianus* a *Roman*, was banished into *Sardinia*, where he suffered great torments for the faith of Christ, and dyed, having sate nine years five months and two dayes.

20. *Anterus* a *Grecian*, he decreed that the noble acts of the Martyrs should be recorded and kept in the treasury of the Church; he was martyred, having sate eleven years one month and twelve dayes.

21. *Fabianus* a *Roman*, he ordained that the Chrism in the Lords Supper should be renewed every year, and the old one burnt in the Church; he was martyred, having sate fourteen years eleven months and eleven dayes.

22. *Cornelius* a *Roman*, he was banished and then beheaded, having sate two years two months and three dayes. Many friendly Epistles passed betwixt him and Saint *Cyprian*.

23. *Lucius* the first, a *Roman*, was martyred, having sate three years three months and three dayes.

24. *Stephanus* the first, a *Roman*, a controversie fell out betwixt him and St. *Cyprian* concerning the rebaptizing of the baptized by Hereticks, which *Cyprian* would not endure, but *Stephanus* was high for; he was beheaded, having sate seven years five months and two days.

25. *Sixtus* the second, an *Athenian*, while he endeavours to confute, and to extinguish the opinions of the Chiliasts, is taken, accused and martyred; he sate two years ten months and three and twenty dayes.

26. *Dionysius* withstood to his power the Pride and Heresie of *Paulus Samosatenus*, he is said to have converted the Wife and Daughter of the Emperour *Decius*; he dyed having sate six years two months and four dayes.

27. *Fœlix* the first, he appointed yearly Sacrifices in the memory of the Martyrs, that no Mass should be said but by Sacred persons, and in a consecrate place, but upon pressing necessity; he dyed a Martyr, and sate four years three months fifteen dayes.

28. *Eutychianus* a *Tuscan*, he is reported to have buried with his own hands three hundred forty two Martyrs, and to have blest Grapes and Beans, and such like upon the Altar; and would have the Martyrs buryed in Purple: he sate one year one month and one day, as *Damasus* saith.

29. *Caius* of *Dalmatia*, was Kinsman to *Diocletian* the Emperour; his Brother *Gabinius* had a Daughter called *Susanna*, who should have married *Galerius* the Emperour, but all these were martyred; *Caius* sate eleven years four months eleven dayes.

30. *Marcellinus* a *Roman*, out of fear offered Incense to *Mars* or *Isis*, of which he was questioned by the Council of *Sinuessa*, but no man condemned him; repenting his fear, he reproached the Tyrant to his face, and was martyred; he sate nine years two months sixteen dayes.

31. *Marcellus* the first, a *Roman*, *Maxentius* was incensed against him, for that *Lucina* a noble Matron had made the Church her Heir; hereupon the holy man was doomed to keep beasts in a Stable, and was choaked with the stench and filth, he sate five years six months twenty one dayes.

32. *Eusebius* a *Grecian*, his Father a Physician; the Cross of Christ was found in his time by *Judas* a Jew, and adorned and honoured by *Helena* the Mother of *Constantine*; he dyed having sate six years one month and three dayes.

33. *Miltiades* an *African*, *Constantine* gave him the House of *Plantius Lateranus* proscribed by *Nero*, which hath continued to this day by the name of the *Laterane* Palace; some say he was martyred having sate four years seven months nine dayes.

34. *Sylvester* the first, a *Roman*, is said to have baptized *Constantine* the Emperour; others say it was done by *Eusebius* of *Nicomedia*. *Constantine* appointed this man to wear a Crown of Gold; he sate twenty three years ten months and eleven dayes.

35. *Marcus* the first, a *Roman*, brought in the singing of the Nicene Creed, and the giving of the Pall to the Bishop of *Ostia*; which when others have since fetched there, they have paid sweetly for; he sate two years eight months and twenty dayes.

36. *Julius*

36. *Julius* the first, a *Roman*, *Athanasius* made his Creed in his time at *Rome*, which was then approved by *Julius* and his Clergy. He ordained Prothonotaries to Register the passages of the Church, and sate fifteen years two months and six dayes.

37. *Liberius* the first, a *Roman*, either through fear or ambition, subscribed to Arrianism, and *Athanasius* his condemnation; but recovered himself, and sate six years three months and four dayes.

38. *Fœlix* the second, a *Roman*, condescended to communicate with the *Arrians*, though he were none of them; but afterwards in a tumult was made away by them; he sate one year four months and two dayes.

39. *Damasus* the first, a *Spaniard*, a friend to St. *Jerome*, who by his procurement much amended the Vulgar Latine edition. He accursed Usurers, and appointed *Gloria Patri*, &c. to close up every Psalm; he sate nineteen years three months and eleven dayes.

40. *Syricius* the first, a *Roman*, he excluded those that were twice marryed, and admitted Monks into Holy Orders. In his time the Temple of *Serapis* was demolished and the Idol broken; he sate fifteen years, eleven months, twenty five dayes.

41. *Anastasius* the first, a *Roman*, he was careful to repress the errours of *Origen*, was the first that brought in the standing up at the reading of the Gospel; he sate three years and ten dayes.

42. *Innocentius* the first, an *Albane*, a great stickler against the *Pelagians*, in his time *Alaricus* plundered *Rome*; *Innocentius* being then at *Ravenna*; he sate fifteen years, two months, and twenty five dayes.

43. *Zosimus* brought the use of Tapers into the Church, forbad Priests to drink in publick, or servants to be received into the Priesthood; he sate one year, three months, and twelve dayes.

44. *Bonifacius* the first, a *Roman*, the son of *Jocundus* a Priest; he was chosen in a hubub and sedition of the Clergy, was shrewdly opposed by *Eulalius* the Deacon, but at last carryed it against him, he sate three years eight months and seven dayes; To whom there succeeded,

45. *Cœlestinus* the first, a *Campanian*, he it was that sent *Germanus* and *Lupus* hither into *England*, *Paladius* into *Scotland*, and *Patrick* into *Ireland*; he first caused the Psalms to be sung in *Antiphony*; he sate eight years ten months.

46. *Sixtus* the third, he was accused by one *Bassus* for getting a Nun with Child, but was acquitted by the Synod, and his accuser sent into Exile; he built much, and therefore had the title of Inricher of the Church; he sate eight years.

47. *Leo* the first disswaded *Attila* from sacking *Rome*; *Peter* and *Paul* terrifying the *Hunne*, while *Leo* spake to him. In his time the *Venetians* setled themselves in the *Gulph*, now so famous; he sate twenty one years one month and thirteen dayes.

48. *Hilarius* the first, in his time was the rectifying of the Golden Number, by *Victorinus* of *Aquitaine*; and the bringing in of the Letany, by *Mamerius Claudius* of *Vienna*; he sate seven years three months and ten dayes.

49. *Simplicius* the first, a *Tiburtine*, he took upon him the jurisdiction of the Church of *Ravenna*; decreed that none of the Clergy should hold a Benefice of any Lay-man; he sate fifteen years one month and seven dayes.

50. *Fœlix* the third, Son of a *Roman* Priest, decreed that no Church should be consecrated but by a Bishop; opposed the proposal of Union by the Emperour *Zeno*, to the great confusion of the Eastern and Western Churches; sate eight years.

51. *Gelasius* the first, an *African*, ordered the Canon of Scripture, branding counterfeit books that before passed for Canonical or Authentical; banished the *Manichees*, and burnt their Books; he sate four years eight months and seventeen dayes.

52. *Anastasius* the second, a *Roman*, excommunicated *Anastasius* the *Greek* Emperour, for favouring the Heretick *Acatius*, whose heresie afterwards himself favoured; he sate one year, ten months and twenty four dayes.

53. *Symmachus* the first, a *Sardinian*, carryed it against *Laurentius* his Competitor; he was a Lover of the poor, and bountiful to the exiled Bishops and Clergy; he sate fifteen years six months and twenty two dayes.

54. *Hormisda* the first, the Emperour *Justinus* sent him his Embassadours with the confirmation of the authority of the Apostolick seat; he condemned the *Eutychians* in a provincial Synod; and sate nine years and eighteen dayes.

55. *Johannes* the first, a *Tuscan*, a man of great learning and piety; was cast into prison by *Theodorick*, and there killed with the stench and filth of it; he sate two years and eight months.

56. *Fœlix* the fourth, a *Samnite*, excommunicated the Patriarch of *Constantinople*; divided the Chancel from the Church; commanded extream Unction to be used to dying men; he sate four years two months and thirteen dayes.

57. *Bonifacius* the second, a *Roman*, decreed that no Bishop should choose his Successor; and that the Pope (if it might be) should be chosen within three dayes after his Predecessors death; he sate two years two dayes.

58. *Johannes* the second, a *Roman*, condemned *Anthemius* the Patriarch of *Constantinople*; was sirnamed *Mercury* for his eloquence; Writers say no more of him, but that he sate two years and four months.

59. *Agapetus* the first, a *Roman*, sent Embassador by King *Theodatus* to pacifie *Justinian* the Emperour for the death of the Noble and Learned Queen *Amalasuntha*; he sate eleven months and nineteen dayes.

60. *Sylverius* a *Campanian*, was deposed by the Empress for refusing to put out *Menna*, and restore *Anthemius* her Favourite; he dyed in exile having sate one year five months and twelve dayes.

61. *Vigilius* the first, for breach of promise to the Empress, was fetched to *Constantinople*, there with a halter about his neck drawn about the streets and banished; he sate seventeen years seven months and twenty dayes.

62. *Pelagius* the first, ordained that Hereticks and Schismaticks should be punished with temporal death, that no man for meny should be admitted into Orders; he sate eleven years ten months and twenty eight dayes.

63. *Johannes* the third, in his time the *Armenians* did receive the faith of Christ; he was setled in his Chair by *Narses*, and sate twelve years eleven months and twenty six dayes.

64. *Benedictus* the first, a *Roman*, in his time the *Lombards* forraged *Italy*, the grief of this

and other the Calamities of *Italy* was the death of this Pope, when he had sate four years one month and twenty eight dayes.

65. *Pelagius* the second, a *Roman*, was made Pope in the siege of the City by the *Lombards*, without the Emperours consent, which election he sent *Gregory* to excuse; he sate ten years two months and ten dayes.

66. *Gregorius* the first, sirnamed the Great, called himself *Servus servorum Dei*, sent *Austin* into *England* to convert the Eastern *Saxons*, withstood the claim of Universal Bishop; he sate thirteen years six months and ten dayes.

67. *Sabinianus* the first, the last of the *Roman* Bishops not having that arrogant title of Universal Bishop, or Head of the Church; he opposed all that *Gregory* had done; distinguished the hours of Offices, and sate one year five months and nine dayes.

68. *Bonifacius* the third, obtained of *Phocas*, a murderer of his Lord, that Popish Supremacy, which to this day is so much stood upon, and *Volumus & Jubemus* to be the stile of this Priest; he enjoyed his pomp but a while, he sate but nine months.

69. *Bonifacius* the fourth, he instituted All-hallow day, dedicated the Temple of *Pantheon* to the Virgin *Mary*; made his Fathers House a Monastery, and dyed having sate six years eight months and thirteen dayes.

70. *Deus dedit* the first, a *Roman*, he loved and enriched the Clergy, is said to have cured a Leper with a Kiss, ordered that Gossips should not marry; he dyed having sate only three years and three and twenty dayes.

71. *Bonifacius* the fifth, a *Campanian*, he priviledged Murderers and Thieves that took Sanctuary, that the hands of Justice should not pluck them thence; he dyed having sate five years and ten dayes.

72. *Honorius* the first, he covered the Church of Saint *Peter* with the Brazen Tiles taken from the Capitol; he also instituted the Feast of the Exaltation of the Cross; and dyed having sate twelve years eleven months and seventeen dayes.

73. *Severinus* the first, a *Roman*, in his time *Isacius* the Exarch of *Italy* took away the *Laterane* treasure to pay his Souldiers, for which yet the Pope dared not to excommunicate him; he sate one year and two months.

74. *Johannes* the fourth, a *Dalmatian*, with the remainder of the Treasure, redeemed some Exiles of his Country-men; he busied himself about the celebration of *Easter*, and translation of the bones of Martyrs, sate only nine months.

75. *Theodorus* the first, a *Grecian*, Son to the Bishop of *Jerusalem*, he deprived *Pyrrhus* Patriarch of *Constantinople* for the heresie of the *Acephali*; he dyed having sate six years five months and eighteen dayes.

76. *Martinus* the first, an *Italian*, ordained Priests to shave their Polls, and to keep themselves single; he excommunicated *Paulus* Patriarch of *Constantinople*, for which he was banished into *Pontus*; he sate six years one month and twenty six dayes.

77. *Eugenius* was less active and sped better, he would that Bishops should have Prisons for their Priests, to repress their over boldness; he sate only one year and nine months.

78. *Vitalianus* the first, first brought Organs into the Divine service of the Church of *Rome*; he excommunicated *Maurus* the Arch-bishop of *Ravenna*. *Theodorus* and *Hadrian* were sent by him into *England* to introduce the Latine Service; he sate fourteen years and six months.

79. *Adeodatus* the first was formerly a Monk, Earth-quakes, Comets and Tempests such as never were before did amaze men in his time; he dyed having sate four years two months and five dayes.

80. *Donus* the first had the Church of *Ravenna* subjected to him by *Theodorus* the Arch-bishop, which before-time pretended equality with that of *Rome*, he adorned the Church Porch of St. *Peter* with Marble, and sate five years.

81. *Agatho* the first, a *Sicilian*, ordained that the Popes Sanctions should be as firmly kept, as those of the Apostles. He sent *John* Abbot of St. *Martins* into *England* to have our Church-service in tune; and with other superstitious injunctions: he is said to have dyed of the Plague, and sate one year six months and fifteen dayes.

82. *Leo* the second, a *Sicilian* skilled in Greek, Latine and Musick; he ratifyed the sixth Synod, to confirm the Mass, and restrain the Western Priests marriages, brought in the kissing of the Paxe, sate only ten months.

83. *Benedictus* the second, a *Roman*, he got to be first stiled the Vicar of Christ, and that the Popes should be freely elected by the Clergy, without consent of the Exarchs or Emperours; this Pope (as his Predecessour) sate but ten months.

84. *Johannes* the fifth, a *Syrian*, of whom nothing is remarkable, but that he was consecrated by the three Bishops of *Ostia*, *Portua* and *Veliternum*; he dyed in the first year of his Popedom; the same manner of his consecration being still observed by his Successors.

85. *Conon* the first, a *Thracian*, sent St. *Killian* the *Scot* with some others to convert some places of *Germany*, where they were martyred; he sickned upon his election, and sate only eleven months.

86. *Sergius* the first, a *Syrian*, for refusing to receive the Canons of *Trullo*, he was sent for by the Emperour, but rescued by the *Italians*; he was taxed with Adultery, sate twelve years eight months.

87. *Johannes* the sixth, a *Grecian*, some say he was famous for feeding the Poor in a great famine, and that he dyed a Martyr, but none tells why, or by whom; he sate two years three months.

88. *Johannes* the seventh, some say the Son of the former, was noted for nothing so much as building some Churches, aud erecting Images; he sate one year seven months and seventeen dayes.

89. *Sisinnius* the first, this man had the Gout both in his hands and feet, yet left he provisions and materials for the building and repairs of the City Walls and Temples; he sate but three weeks; 'tis suspected he had foul play.

90. *Constantinus* the first, going to *Constantinople*, *Justinian* the second kissed his feet in sign of honour, which the ambitious succeeding Popes drew, first into example, at last into custome as it now continueth; he sate six years and twenty dayes.

91. *Gregorius* the second, a *Roman*, excommunicates *Leo Isaurus* the Emperour, for standing against Images; forced *Luitprandus* King of *Italy* to confirm the donations of his predecessor *Arithpert*; he sate fifteen years nine months.

92. *Grego-*

92. *Gregorius* the third, a *Syrian*, espouses the quarrel about Images; Excommunicates the Emperour; drives the *Grecks* out of *Italy* by the *Lombards*: and afterwards over-tops the *Lombards* by the *French*, under conduct of *Charles Martell*; he sat nine years eight months.

93. *Zacharias* the first, a *Grecian*, deposeth *Childerick*, King of *France*, and by the same high hand turns *Rachis*, King of *Lombardy*, and *Caroloman* of *France*, from their Thrones to be Monks; he held the Chair for ten years and three months.

94. *Stephanus* the second, a *Roman*, he wrought so with *Pepin* of *France*, that he outed *Aistulphus* of *Lombardy*, and bestowed it on the Pope, for freeing him of his Oath; for this success, he was the first that was carryed upon mens shoulders; he sat four years and one month.

95. *Paulus* the first, a *Roman*, and brother of *Stephen*, Excommunicated *Constantine Copronimus* the Emperour upon the old quarrel; he was a great honourer of St. *Petronilla*, the daughter of St. *Peter*; he sat nine years one month.

96. *Stephanus* the third, a *Sicilian*, he brought in the Worshipping and censing of Images, and subjected *Millaine* to his See; he sat three years and five months.

97. *Adrianus* the first; the Pope having done *Charles* the Great a piece of Service, he to reward him, confirmed his Fathers gifts to the *Roman* See, adding the Dukedoms of *Spoleto* and *Benevent* unto it; perhaps this they call *Constantines* Donation; he sat twenty two years ten months.

98. *Leo* the third, to get the favour of *Charles* the Great, prostituted his Keyes and the *Roman* Liberties at his feet: for which the *Romans* plucked him from his Horse and whipt him; *Charles* coming to *Rome* in favour of the Pope is pronounced Emperour; he sat twenty one years.

99. *Stephanus* the fourth, Decreed it should be in the power of the Clergy to Elect the Pope but not to consecrate him, but in the presence of the Emperours Embassadour; he sat but six months and some daies.

100. *Paschalis* the first caused certain Parish Priests in *Rome* to be called Cardinals, now Mates for Kings, numbered about seventy, but more or less at the sole pleasure of the Popes; he sat six years and three months.

101. *Eugenius* the second took the authority in the territories of the Church to create Dukes, Earls, and Knights, as the Exarchs of *Ravenna* had used to do; he was called the Father of the poor, and sat four years.

102. *Valentinus* the first was a man of too good hopes to hold the Chair long; great his accomplishments, and exemplary his life, but he was soon gone, for he died upon the fortieth day after his Election.

103. *Gregorius* the fourth; in his daies great was the Luxury of the Clergy, against which a Synod was held at *Aquisgrave*; this Pope sat almost sixteen years.

104. *Sergius* the second was the first that changed his disgraceful name of *Bocca di porco*, or Swines mouth, into *Sergius*, which precedent his Successours have since followed, at their Creation changing their names.

105. *Leo* the fourth, a *Romish* Monk; he compassed the *Vatican* with a Wall; dispensed with *Ethelwolfe* to leave his Monastery and Reign in *England*, for which he gratified his Holiness with yearly *Peter*-pence; he sat seven years three months and six daies.

106. *Johannes* the eighth, is by most confessed to be a woman, and is usually called Pope *Joan*: to avoid the like disgrace, the Porphyry Chair was ordained; she died in Child-birth in going to the *Lateran*, having sat one year one month and four daies.

107. *Benedictus* the third, a *Roman*, was withstood by one *Anastasius*, but to no purpose; he made shew of great humility, and therefore would not be buried in but without the Threshold of St. *Peters* Church; he sat one year six months nine daies.

108. *Nicholaus* the first, was the first that by Law prohibited marriage to the *Roman* Clergy; deprives *John* of *Ravenna* for not stooping to him; swaggers with *Michael* the Emperour of ....., and sat six years nine months and thirteen daies.

109. *Adrianus* the second, the Emperours Embassadour excepted against his election, but had a delusive answer. The Emperour *Lotharius* came to *Rome* to receive absolution of him, which is much stood upon; he sat four years nine months twelve daies.

110. *Johannes* the ninth Crowned three Emperours, *Charles* the *Bald*, *Charles* the *Grosse*, and *Lewis*; held a Council at *Trecas*; drave the *Saracens* out of *Italy* and *Sicily*, and died, having sat ten years and two daies, and was buried in St. *Peters*.

111. *Martinus* the second, a *French* man, his father *Palumbus* was a Conjurer, and the son got the Popedom by evil arts; he did nothing worthy of memory, but died, having sat only one year and five months.

112. *Adrianus* the third ordained that the Emperour should no more have to do with the Election or Confirmation of the Pope, but that it should be left wholly to the *Roman* Clergy; he died in the first year and second month of his Popedom.

113. *Stephanus* the fifth, a *Roman*, did nothing of note, only he abrogated the purging of Adultery and Witchcraft by going over burning Coulters, and casting the suspected into the water; he died having sat six years and eleven daies.

114. *Formosus* the first, was so ill beloved, that Pope *Stephen* the sixth caused his body to be unburied, all his acts reversed, two of his fingers to be cut off, and then buried amongst the Laity: *Sergius* the third took him up again, caused his head to be cut off, and the body to be thrown into *Tyber*; died the sixth month of his fifth year.

115. *Bonifacius* the sixth, a *Tuscan*, is inserted into the Catalogue, not for any thing he did, but because rightly elected, and indeed what could be expected to be done by him, who had no longer time wherein to enjoy his Popedom, for he died upon the twenty sixth day from his Election.

116. *Stephanus* the sixth, a *Roman*, abrogated all the acts of *Formosus* his Predecessour, which afterwards grew customary through this example, the following Popes infringing, if not fully cancelling all that was done by their immediate Predecessour; this Pope died in the first year and third month of his Popedom.

117. *Ro-*

117. *Romanus* the first, a *Roman*, voided all the Decrees and Acts of Pope *Stephen* that was before him; besides this, he had not time to do any thing worthy of memory, for he died in the third month of his Popedom.

118. *Theodorus* the second, a *Roman*, restored the acts of *Formosus*, and his followers were in great esteem with him; in his time the *Saracens* broke into *Apulia* and made great spoil, but were repelled by the *Italians*; the Pope died, having sat in his Chair only twenty daies.

119. *Johannes* the tenth, a *Roman*, restored the acts of *Formosus*, and being therein opposed by the people, he got to *Ravenna*, had a Council of seventy four Bishops, and therein restored the acts of *Formosus*, and rescinded those of *Stephen*; which done he died on the fifteenth day of his second year.

120. *Benedictus* the fourth, a *Roman*, for his humanity and clemency created Pope; nothing, saith *Platina*, was done in his time that was worthy of much praise; but that in a bad time he preserved much gravity and constancy in his life, and died in the fourth month of his third year.

121. *Leo* the fifth, Historians give no account of his Country, he was made Prisoner by his familiar friend *Christopher*, and thereupon is thought to have died of grief upon the fortieth day after his arrival to the Popedom.

122. *Christophorus* the first, was so base that his Country is not known, having obtained the Papacy by evil arts; he speedily lost it, was thrust into a Monastery, the then only refuge of the miserable: and this in the seventh month of his Usurpation of that Seat, whereof he had deprived his friend.

123. *Sergius* the third ordained the bearing of Candles in the Feast of the Purification of the Virgin *Mary*, thence called *Candlemas* day, imprisoned *Christopher*, rescinded the acts of *Formosus*, and died having sat seven years four months.

124. *Anastasius* the third, a *Roman*, made no mark of ignominy upon any of his Predecessours, and lived himself with that modesty and integrity, that there was nothing to be reprehended in him; he died in the second year of his Popedom.

125. *Landus* the first, a *Roman*, his life is so obscure, that some will not allow him any place amongst the Popes; nothing is said of him, but that he died in his sixth month and on the twenty first day of it, and buried in St. *Peters*.

126. *Johannes* the eleventh, the Bastard of Pope *Sergius*, overthrew the *Saracens*; in a Sedition he was taken and put in bonds, where he was stifled by a Pillow, having sat thirteen years two month and three daies.

127. *Leo* the sixth, a *Roman*, a modest and honest man, who took care of the Service of God as much as the corruption of that time would bear, but died on the fifteenth day of his seventh month, much lamented by the *Romans*.

128. *Stephanus* the seventh, a *Roman*; in his time *Spireneus*, Duke of *Bohemia*, received the Christian Faith; the Pope himself was a man of much meekness and Religion, and died having sat two years one month and twelve daies.

129. *Johannes* the twelfth, a wicked cruel and libidinous man, was taken in Adultery and slain by the husband of the woman; was supposed to have poysoned *Leo* and *Stephen* his Predecessours; he sat four years ten months.

130. *Leo* the seventh, a *Roman*, in his time *Boson* Bishop of *Placentia*, and *Theobald* Bishop of *Millaine*, and another great Prelate, were all Bastards of King *Hugh*, by his Concubines *Bezola*, *Rosa*, and *Stephana*; he sat three years six months and ten daies.

131. *Stephanus* the eighth, a *German*, vexed with Seditions, and in them so deformed with wounds, that he was ashamed to be seen in publick: so that nothing being done by him of any note, he died in the third year the fourth month and twelfth day of his Papacy.

132. *Martinus* the third, a *Roman*, gave himself to peace and piety, rebuilded ruinous Churches, and gave great Alms to the poor: nothing else is remembred of him, but that he died in the third year sixth month and tenth day of his Papacy.

133. *Agapetus* the second, a *Roman*; in his time the *Hungarians* brake into *Italy*, and were overcome in two set Battels by *Henry*, Duke of *Bavaria*; this Pope was a man of great innocence, and died in the ninth year seventh month and tenth day of his Papacy.

134. *Johannes* the thirteenth, a man from his youth polluted with all kind of villany and dishonesty; he was deposed by *Otho* in a Council, and slain in the act of Adultery, after he had arrived to the ninth year the third month and fifth day of his Papacy.

135. *Benedictus* the fifth, a *Roman*, from a Deacon advanced to the Papacy, but the Emperour approved not the Election, took the Pope with him into *Germany*, who died of grief at *Hamburg*, his place of banishment, having sat only six months and five daies.

136. *Leo* the eighth, Crowned *Otho* Emperour, remits unto him the right of chooſing Popes, before in the hands of the Clergy and people, for which was ratified unto the Papacy *Constantines* (or rather *Pipin*'s) Donation; he died in his first year and fourth month.

137. *Johannes* the fourteenth, Bishop of *Narnia*, was also wearied with Seditions, and imprisoned, but freed by the Emperour *Otho*; in his time Bells began to be Baptized, and had names given them; he died in the eleventh month of his sixth year.

138. *Benedictus* the sixth, a *Roman*, by *Cintius* a potent Citizen first imprisoned, and then strangled in the Castle of St. *Angelo*; *Platina* fears *Benedict* deserved all he suffered, because none stirred in his quarrel; he died in the sixth month of his first year.

139. *Donus* the second, a man of that modesty that though he did not any thing much worthy of praise, yet he received no injury, nor had any infamous note upon him; he died in the first year of his Papacy, and was buried in St. *Peters*.

140. *Bonifacius* the seventh, the Citizens opposed him, so he stole away the Church ornaments and treasure, and fled to *Constantinople*; he returns and recovers his place, but soon after dies of an Apoplexy, having sat only seven months and five daies.

141. *Benedictus* the seventh, a *Roman*, he turned out *Gilbert* the Conjurer from the Archbishoprick of *Rhemes*, and restored *Arnulphus*: he was a good man, saith *Platina*, and died in the sixth month of his eighth year.

142. *Jo-*

142. *Johannes* the fifteenth, was taken by the *Romans*, imprisoned and there made to die with famine, grief of mind, and the filth of his Prison, by *Ferrucius* the father of *Boniface*; he died in his third month.

143. *Johannes* the sixteenth, a hater of the Clergy, and hated by them; he was all for the enriching of his Kindred; and his example therein hath been ever since followed; he died, saith *Platina*, by the Will of God in his eighth month.

144. *Johannes* the seventeenth, reputed a great Scholar; he was driven from *Rome* into *Hetruria* by *Crescentius* the *Roman* Consul, but he submitting himself, *John* returned, and died in the sixth month and tenth year of his Papacy.

145. *Gregorius* the fifth, projected the Election of the future Emperours by the Princes of *Germany*, by which the *Germans* were distracted into Factions, the *Romans* weakened, and way made that the Popes might the better have their ends upon them.

146. *Johannes* the eighteenth, a Thief and a Robber, saith *Platina*, who entred not in by the door, having bribed *Crescentius*, and others to receive him; but he died with ignominy in the tenth month of his Papacy.

147. *Sylvester* the second, a *French* man, first called *Gerebertus*, a Magician, and who contracted with the Devil for the Papacy, whereof he is said to have repented; he died having sat three years and ten daies.

148. *Johannes* the nineteenth was given to Magick; took off the choice of the Popes from the people; appointed the Feast of *All Souls*, and died the twentieth day of the fourth month of his Papacy.

149. *Johannes* the twentieth Crowned the Emperour *Conrade*, and was alwaies protected by him; he did nothing worthy of memory, but died in the fourth month of his fourth year.

150. *Sergius* the fourth, was the first that on *Christmas* night consecrated Swords, Roses, or the like, to be sent as tokens of love and honour to such Princes as deserved best, and whom he desired to oblige.

151. *Benedictus* the eighth, a *Tuscan*, is said to be seen upon a black Horse after his death; he Crowned the Emperour *Henry*, also in his time there was such a Plague as the living scarce sufficed to bury the dead; he died in the first month of his eleventh year.

152. *Johannes* the twenty first, a *Roman*, son to the Bishop of *Portua*, some say not in Orders before he took the Popedom; *Platina* saith, He was a man of excellent life, and died upon the ninth day in the eleventh year of his Papacy.

153. *Benedictus* the ninth, a Conjurer, wont with *Lawrence* and *Gratian* the Conjurers (whom he made Cardinals) to wander in the Woods to invocate Devils, and bewitch women to follow them; he sat ten years four months and nine daies.

154. *Sylvester* the third made Pope while *Benedict* was living, but the other soon recovered his Seat, when *Sylvester* had sat but forty nine daies, and had made *Casimir* a Monk King of *Poland*.

155. *Gregorius* the sixth, received the Keyes, so that three Popes were extant at one time: but *Henry* the Emperour expelled *Benedict*, *Sylvester*, and *Gregory*, this last having sat two years and seven months, of whom the Historian saith He did many things well.

156. *Clemens* the second caused the *Romans* to renounce by Oath the right they claimed in chusing Popes: but *Henry* the Emperour gone, they poisoned this Pope when he had sat not full nine months.

157. *Damasus* 2. a *Bavarian*, without consent of the Clergy or people seised on the Popedom: but he enjoyed it but a short time, for he died upon the twenty third day after his Usurpation.

158. *Leo* the ninth, a *German*, a man, saith *Platina*, of great Piety, Innocence and Hospitality to strangers and the poor; at *Vercellis* he held a Council against *Berengarius*; he sat four years two months and six daies.

159. *Victor* the second, a *Bavarian*, made Pope by the favour of *Henry* the Emperour; he held a great Council at *Florence*; deprived divers Bishops for Fornication and Simony, and died in the third month of his second year.

160. *Stephanus* the ninth, brought the Church of *Millaine* under the obedience of the Popes of *Rome*, which till that time challenged equality with them, and died at *Florence* the eighth day of his seventh month.

161. *Benedictus* the tenth, a *Campanian*, made Pope by the Faction of the Nobles, but by a Council held at *Sutrinum* he was depосed and banished, having sat eight months and twenty daies.

162. *Nicholaus* the second took from the *Roman* Clergy the Election of the Popes, and gave it to the Colledge of Cardinals; caused *Berengarius* to recant his Opinion against Transubstantiation, and died in the sixth month of his third year.

163. *Alexander* the second, a *Millanois*, inclining to the Emperours right in chooſing the Pope, is first boxed, then imprisoned, and at last poysoned by *Hildebrand*, having sat ten years and six months.

164. *Gregorius* the seventh, commonly called *Hildebrand*, a turbulent man, Excommunicated the Emperour *Henry* the fourth: but the Emperour made him fly out of *Rome*, and die in Exile in his twelfth year.

165. *Victor* the third, an *Italian*, defended all the doings of *Gregory*, but not long after he was poysoned by his Sub-deacon in the *Chalice*, having sat but one year and four months.

166. *Urbanus* the second, an *Hetrurian*, Excommunicates the Emperour, and sets all Christendom in Combustion, and thence was called *Turbanus*; he died in the twelfth year of his Papacy.

167. *Paschalis* the second caused the Emperour *Henry* the fourth to submit to him, and to attend barefoot at his door; also Excommunicated *Henry* the fifth; interdicted Priests marriages, and sat seventeen years.

168. *Gelasius* the second, a *Campanian*, was vexed with Seditions all his time; some say the Knights Templars had their beginning in his Papacy; he sat but one year and five daies.

169. *Calistus* the second, a *Burgundian*; he appointed the four Fasts; Decreed it Adultery for a Bishop to forsake his See; interdicted Priests marriages; he sat five years ten months and six daies.

170. *Honorius* the second, an *Italian*, a lover of Learned men; *Arnulphus* an *English* man was murdered in his time for taxing the vices of the Clergy; he died lamented, having sat five years and two months.

171. *In-*

171. *Innocentius* the second, opposed by an Anti-pope called *Anacletus*; he ordained, That none of the Laity should lay hand on any of the Clergy, and died in the fourteenth year and seventh month of his Papacy.

172. *Celestinus* the second was the Inventor of that mad manner of Cursing with Bell, Book and Candle: besides which it is only said of him, That he died in the fifth month of his Papacy.

173. *Lucius* the second, a *Bononian*; he mightily incited men to the Holy War; in his time a Synod was held in *France*, against *Petrus Abelardus*, who thereupon changed his opinion; *Lucius* sat eleven months four daies.

174. *Eugenius* the third, a *Pisan*, a Monk with the Abbot St. *Bernard*; he would not permit the *Romans* to choose their own Senators; by which a quarrel grew: that composed, he died, having sat eight years four months.

175. *Anastasius* the fourth, a *Roman*; in his time was a Famine all over *Europe*; little is said of him, but that he gave a great *Chalice* to the Church of *Laterane*, and died, having sat one year four months.

176. *Adrianus* the fourth, an *English* man; he forced *Frederick* the Emperour to hold his Stirrup, and then Excommunicated him for claiming his right, and writing his name before the Popes, being choaked with a fly at *Anagnia*, he died, having sat four years and ten months.

177. *Alexander* the third Excommunicated the Emperour *Frederick* the first, and brought him to that exigent as to prostrate himself at his feet, when the Pope trod upon his neck; he sat twenty one years and more.

178. *Lucius* the third strove to abolish the *Roman* Consuls, for which he was forced to quit *Rome* and retire to *Verona*, where he also died, having sat four years and two months.

179. *Urbanus* the third, a *Millanois*; in his time *Jerusalem* was retaken by *Saladine*, with grief whereof the Pope died; he sat one year ten months.

180. *Gregorius* the eighth incited the Christian Princes to recovery of *Jerusalem*, in which endeavour he died the fifty seventh day of his Papacy.

181. *Clemens* the third Excommunicated the *Danes* for maintaining the marriage of their Clergy: composed the differences at *Rome*, and died in the third year and fifth month of his Papacy.

182. *Celestinus* the third put the Crown on the Emperours head with his feet, and then struck it off again, saying, *Per me Reges regnant*; he sat six years seven months.

183. *Innocentius* the third brought in the Doctrine of Transubstantiation; ordained a Pix to cover the Host, and a Bell to be rung before it; and first imposed Auricular Confession upon the people.

184. *Honorius* the third confirms the Orders of *Dominick* and *Francis*, and sets them against the *Waldenses*; exacted two Prebends from every Cathedral in *England*; he sat ten years 7 months.

185. *Gregorius* the ninth thrice Excommunicates the Emperour *Frederick*; in his time began the deadly feud of the Papal *Guelphs*, and the Imperial *Gibbelines*; he sat fourteen years and three months.

186. *Celestinus* the fourth, a man of great Learning, and Piety, saith *Platina*, but being very old (and perhaps poysoned) at his entrance, he kept his Seat but eighteen daies.

187. *Innocentius* the fourth, in a Council at *Lions* deposed the Emperour *Frederick*; terrified with a dream of his being cited to Judgement, he died, having sat eleven years six months.

188. *Alexander* the fourth condemns the Book of *William de Sancto Amore*, Saints *Clara*, pills *England* of its Treasure, and dies at *Viterbium* in the seventh year of his Papacy.

189. *Urbanus* the fourth, formerly Patriarch of *Jerusalem*; he instituted the Feast of *Corpus Christi* day, solicited thereto by *Eva* an Anchoresse; he sat three years one month and four daies.

190. *Clemens* the fourth, the greatest Lawyer in *France*, had before his Election a Wife and three Children; sent *Octobonus* into *England* to take the value of all Church Revenues; he sat three years.

191. *Gregory* the tenth, an *Italian*, held a Council at *Lions*, wherein was present *Michael Paleologus* the *Greek* Emperour, who acknowledged there the Procession of the Holy Ghost from Father and Son; this Pope sat four years two months and ten daies.

192. *Adrianus* the fifth, a *Genoway*, before called *Octobonus*, and Legate here in *England* in the daies of *Henry* the third; he died before he was consecrated in the fortieth day of his Popedom.

193. *Johannes* the twenty second, a *Spaniard* and Physician; though a Learned man, yet unskilled in Affairs; he did many things with folly enough; he sat but eight months.

194. *Nicholaus* the third first practised to enrich his Kindred; he raised a quarrel betwixt the *French* and *Sicilians*, which occasioned the Massacre in the *Sicilian* Vesper; he sat three years.

195. *Martinus* the fourth, a *French* man; he kept the Concubine of his Predecessour *Nicholas*: removed all Pictures of Bears from the Palace, lest his Sweet-heart should bring forth a Bear; sat four years.

196. *Honorius* the fourth confirmed the *Augustine* Friers, and caused the white *Carmelites* to be called, Our Ladies Brethren; he did little more, but died, having sat two years and one day.

197. *Nicholaus* the fourth preferred persons solely upon respect to their vertue; and died of grief to see Church and State in a remedilesse combustion, having sat four years one month.

198. *Celestinus* the fifth, an Hermit, was easily perswaded to quit the Chair: the Cardinals perswading it was above his ability: so he resigned, was imprisoned and died; he sat one year and five months.

199. *Bonifacius* the eighth, by his general Bull exempted the Clergy from being chargeable with Taxes and Payments to temporal Princes; first set forth the Decretals, and instituted the Feast of *Jubilee*.

200. *Benedictus* the eleventh, a *Lombard*, was a man of great humility, desired to compose all Brawls: but was poysoned in a Figg, as some say, having sat eight months and seventeen daies.

201. *Clemens* the fifth, first made Indulgences and Pardons saleable; he removed the Papal See from *Rome* to *Avignon* in *France*, where it continued for seven years; he sat eight years.

202. *Ja-*

202. *Johannes* the twenty third, he Sainted *Thomas* of *Aquine*, and *Thomas* of *Hereford*, challenged Supremacy over the *Greek* Church, and died, having sat nineteen years and four months.

203. *Benedictus* the twelfth, a man of that constancy, as by no means to be sway'd from that which he judged to be right; he died in the seventh year and third month of his Papacy.

204. *Clemens* the sixth; a dreadful Pestilence in *Italy* was in his time, so that scarce a tenth man remained alive; he died, having sat ten years six months and twenty eight daies.

205. *Innocentius* the sixth, a Lawyer, burnt *John de Rupe scissâ*, for foretelling shrewd things of Anti-Christ; he sat nine years.

206. *Urbanus* the fifth, a great Stickler for Popish Priviledges; he confirmed the Order of St. *Brigitt*; being poysoned (as 'tis thought) he died, having sat eight years and four months.

207. *Gregorius* the eleventh returned the Papal Chair again to *Rome*; he Excommunicated the *Florentines*, and sat seven years five months.

208. *Urbanus* the sixth; Gunpowder was Invented in his time; he made fifty four Cardinals, held a Jubilee to gather money, and died having sat eleven years and eight months.

209. *Bonifacius* the ninth, scarce thirty years old when made Pope; very ignorant, and a great seller of Church Livings; he sat fourteen years and nine months.

210. *Innocentius* the seventh demanded the Moiety of Ecclesiastical Benefices both in *France* and *England*, but was stoutly denied; he sat but two years.

211. *Gregorius* the twelfth swore to resign for the peace of the Church, but colluſion discerned betwixt him and *Benedict*, both were outed.

212. *Alexander* the fifth, a *Cretan*, a man of great Sanctity and Learning; he deposed *Ladislaus*, King of *Naples* and *Apulia*; and sat but eight months.

213. *Johannes* the twenty fourth of *Naples*; by his consent a Council was Assembled at *Constance*, where himself was deposed.

214. *Martinus* the fifth condemned *Wickcliffe*, burnt *John Husse*, and *Jerome* of *Prague* his Followers; he sat fourteen years odd months.

215. *Eugenius* the fourth, a *Venetian*, refused to appear at the Council of *Basil*, who thereupon deposed him; he sat sixteen years.

216. *Nicholaus* the fifth, of *Genoua*; in his time the *Turks* took *Constantinople*; he built the *Vatican*, and died in the eighth year of his Papacy.

217. *Calistus* the third, a *Spaniard*, sent Preachers throughout *Europe*, to animate Princes to War against the *Turks*; sat but three years.

218. *Pius* the second, an *Italian*, approved of the marriage of the Clergy; and turned out divers Cloystered Nuns; and sat six years.

219. *Paulus* the second exceeded all his Predecessours in Pomp and Shew, enrich'd his Miter with all kind of precious Stones; honoured the Cardinals with a Scarlet Gown, and reduced the Jubilee from fifty to twenty five years.

220. *Sixtus* the fourth ordained a Guard to attend his Person; was the first Founder of the *Vatican* Library, and brought in Beads; sat thirteen years.

221. *Innocentius* the eighth, of *Genoua*, much given to excess in drinking and venery; he sat seven years and ten months.

222. *Alexander* the sixth first openly acknowledged his Nephews (as they call their Bastards) to be his sons, was incestuous with his daughter, and gave himself to the Devil; he sat eleven years.

223. *Pius* the third sought to hunt the *French* men out of *Italy*, but died in the interim of an Ulcer in his Leg, having sat twenty five daies.

224. *Julius* the second, more Souldier than Prelate, passing over a Bridge of *Tyber*, threw his Key into the River, and brandished his sword; Excommunicated *Lewis* of *France*, and sat nine years three months.

225. *Leo* the tenth burnt *Luther*'s Books, declaring him an Heretick: *Luther* did the like at *Wittenberge* with the Popes Canon Law, declaring him for a Persecutor, Tyrant, and the very Antichrist.

226. *Adrian* the sixth, a *Low-Country* man, made shew at his entrance of Reformation, but was diverted; the *Lutherans* began to spread, and the *Turks* to approach: these and other things broke him so that he died in his second year.

227. *Clemens* the seventh, of *Florence*; in his time *Rome* was Sack'd, and the Pope made Prisoner by the Duke of *Burbon*; the Popes Supremacy cast off in *England* by King *Henry* the eighth; some say he died of the lowsie disease.

228. *Paulus* the third called the Council at *Trent*; prostituted his Sister; committed incest with his daughter; poysoned her husband; attempted the chastity of his Neece, found in the act he was marked by her husband; he was a Necromancer.

229. *Julius* the third gave his Cardinals Hat to a Sodomitical boy, called *Innocentius*; in his time *Casa*, Arch-bishop of *Beneventum*, Printed a Book in defence of Sodomy; *England* reconciled to the Mother Church in Queen *Maries* daies.

230. *Marcellus* the second, an *Hetruscan*; he esteemed the *Lutherans* worse than *Turks*; and perswaded *Charles* the fifth and *Ferdinand*, rather to turn their Forces against them; he was Pope but twenty three daies.

231. *Paulus* the fourth, the *Neapolitane*, a great Patron of the Jesuites and Inquisition, in which had been made away one hundred and fifty thousand persons for Religion; being hated for his cruelty, after his death his Statue was cast into *Tyber*.

232. *Pius* the fourth continued the Council at *Trent*, and brought it to an end, and thereby setled and confirmed the interest of the Church of *Rome*: caused it to be received as Oecumenical; his Legates forbid footing in *England* by Queen *Elizabeth*. Venery and Luxury shortned this Popes daies: and then succeeded

233. *Pius* the fifth, a *Lombard*, commanded the Whores in *Rome* to be married or whipt. He had a hand in the death of Prince *Charles* of *Spain*, and of our King *James* his Father, and in most of the Treasons against Queen *Elizabeth*, whom he Excommunicated by Bull; he left his Seat to

234. *Gregorius* the thirteenth, a *Bononian*; the Massacre at *Paris* was by this mans procurement. He altered the Kalender to his New Stile, which anticipates ten daies the old account; he Excommunicated and outed the Archbishop of *Collen*, because he married; would have disposed of the Kingdom of *Portugal*, but was prevented.

235. *Sixtus* the fifth, of *Marca Ancona*, Excommunicates and praiſes the Murder of *Henry* the third of *France* by *Jaquez Clement*: bleſſeth the Banner of *Spain* againſt *England* in 88. quarrels with *Spain* for *Naples*, and wiped the Jeſuites of a great maſs of money. The Cardinal *Bellarmine* Dedicates his Controverſies to him, yet being asked his judgement of him when dead, ſaid, He thought he was damned.

236. *Urbanus* the ſeventh, a *Genoway*, aſcended the Chair after him, of whom there is the leſs to be ſaid in that he enjoyed his Popedom but a fourteenth night, and then he left it to who ſhould come after, dying before his inauguration. The Seat not long empty was ſupplied by

237. *Gregorius* the fourteenth, of *Millaine*; he held a Jubilee, and exhauſted the Treaſury of the Church, which *Sixtus* before had ſealed by an Oath, to be employed in the recovery of the *Holy Land*; he curſed King *Henry* of *Navarre* as a relapſed Heretick; his Bulls were burnt by the hands of the Hangman; he died of the Stone before he had ſat one year out.

238. *Innocentius* the ninth, a *Bononian*, for the two months he was in, he expreſſed an hatred againſt the King of *Navarre*, and a good liking of the Jeſuites: one year four months and three daies made an end of four Popes: and then came

239. *Clemens* the eighth made *Henry* of *France* turn Papiſt to be quiet; much troubled with the Gout, but eaſed, as he ſaith, when the Arch-duke *Maximilian* had kiſſed his gouty Toes.

240. *Leo* the eleventh came in with this Motto over his Arch-triumphal Pageant, *Dignus eſt Leo in virtute Agni, accipere librum & ſolvere ſeptem ſignacula ejus*: but a Fevor ended him before he had ſat twenty eight daies.

241. *Paulus* the fifth, an *Italian*, promoted the Powder-plot; interdicted the State of *Venice*, whereupon the Jeſuites were baniſhed; the Oath of Allegiance to King *James* forbidden by Breves from this Pope.

242. *Gregorius* the fifteenth, a *Bononian*, Elected by way of Adoration; he inſtigates the *French* againſt the Proteſtants, Saints *Ignat. Loyola*, and quarrels with the *Venetians*; after two years was choſen

243. *Urbanus* the eighth, a *Florentine*, he advances his Kindred; in his time the Arch-biſhop of *Spalato* turned from Papiſt to Proteſtant; and thence to Papiſt again; he was a politer Scholar than moſt of them.

244. *Innocentius* the tenth.

245. *Alexander* the ſeventh.

CHAP. IV.

Of ſuch men as have been the Framers and Compoſers of Bodies of Laws for divers Nations and Countries.

IT was the ſaying of *Plato*, That there was a neceſſity that Laws ſhould be made for men, and that they ſhould be obliged to live according to them: or otherwiſe, men would differ but very little from the Beaſts themſelves. The reaſon of this is, That no man is naturally ſo well compoſed, as rightly to underſtand what things do beſt conduce to the publick good of humane life, or if he do, yet he either cannot or will not alwaies act according to that which in his judgement is the beſt. Hence it is that ſo many Nations have ſubmitted to the wiſdom of ſome one that hath been eminent amongſt them, and contented to live by the rules they have preſcribed.

1. *Lycurgus* was the Law-giver to the *Lacedemonians*; and when by his Inſtitutions he had brought *Sparta* to that form of a Republick, which he had deſired: He then Aſſembled them all, where he told them that in moſt parts the Common-wealth was ſo framed, as it might rightly ſerve to the improvement both of their vertue and felicity. But that there was now behind the chiefeſt and moſt important head of all, which he ſhould not take upon him to impart unto them, till ſuch time as he had conſulted the Oracle. That they ſhould therefore firmly cleave to the preſent Laws, nor ſhould deviate from, nor change any thing therein till ſuch time as he ſhould return from *Delphos*. They all promiſed him, and having taken an Oath of the Kings, Senate and People to that purpoſe, he went to *Delphos*, where when he came, he enquired of *Apollo*, if the frame and model of his Laws were ſuch, as that his Citizens might in the obſervation of them be made vertuous and proſperous? *Apollo* made anſwer that all was well done, and that ſo long as they lived thereby, they ſhould be moſt famous. This anſwer he ſent back to *Sparta*, which done he reſolved, that the *Spartans* ſhould never be freed from their Oath they had given him, and to that purpoſe he underwent a voluntary baniſhment and death in *Creet* (ſaith *Ariſtocrates*) having before-hand beſought his Hoſt and entertainer, That as ſoon as he was dead, he ſhould cauſe his body to be burnt, and the aſhes thereof caſt into the Sea, that ſo no remainder of him might be brought to *Sparta*, leſt they thereby pretending he was returned, ſhould diſengage themſelves from their Oath, and attempt any change in the Common-wealth.

Plut. in Lycurg. p. 57. Juſtin. hiſt. l. 3. p. 55, 56.

2. *Solon* was the Law-giver to the *Athenians*, and when *Anacharſis* did deride his endeavours in this kind, that went about to repreſs the injuries and extravagancies of his Citizens with a few written words, Which, ſaid he, are no better than Spiders Webs, and which the ſtronger will break at their pleaſure; *Solon* return'd, that men will be ſure to ſtand to thoſe Covenants which will bring manifeſt diſadvantages to the infringers of them. Adding that he had ſo framed

Plut. in Solon. p. 81. Ælian. var. hiſt. l. 8. c. 10. p. 221. Juſtin. hiſt. l. 2. p. 38.

framed and tempered his Laws for *Athens*, that it ſhould manifeſtly appear to all of them, That it was more for their concern ſtrictly to obſerve, than in any thing to violate and infringe them.

Plut. in Solon. p. 87. 3. *Draco* was alſo before him a Law-giver at *Athens*, whoſe Laws were antiquated by *Solon*, by reaſon of their ſeverity and rigour: for he puniſhed all ſorts of faults (almoſt) with death. He that was convicted of Idleneſs died for it; and he that had ſtolen an Apple or handful of Herbs, was to abide the ſame ſentence, as if he had committed Sacriledge: So that *Demades* afterwards ſaid wittily, That *Draco*'s Laws were not written with Ink but Blood. They ſay that *Draco* himſelf being ask'd, Why he puniſhed even petty Larcenies with death? made this anſwer, That the ſmalleſt of them did deſerve that, and that there was not a greater puniſhment he could find out for greater Crimes.

Heyl. Coſm. p. 608. Texto. Offic. l. 1. c. 8. p. 25. 4. *Zamolxis* was the Law-giver of *Thrace*, a Native of that Country, who having been brought up under *Pythagoras*, and returning home preſcribed them good and wholſom Laws; aſſuring them, That if they did obſerve the ſame, they ſhould go unto a place when they left this World, in which they ſhould enjoy all manner of pleaſure and contentment. By this means having gotten ſome opinion of a Divinity amongſt them, he abſented himſelf, and was afterwards worſhipped by them as a god.

Diodor Sic. Biblioth. l. 13. p. 336. 5. *Diocles* was the Law-giver of the *Syracuſans*, he puniſhed offences with inexorable ſeverity, and for ſuch as tranſgreſſed, there was no hope of pardon. Amongſt others of his Laws this was one, That no man ſhould preſume to enter armed into the *Forum*, and Aſſembly of the people; in caſe any ſhould, he ſhould ſuffer death, no exception being made in caſe of imprudence, or any kind of neceſſity. One day when the news was, That the enemy had broke into their Fields, *Diocles* haſted out againſt them with his Sword by his ſide. Upon the way as he went, it fell out, That there was a Sedition and tumult amongſt the people in their Aſſembly, whither he imprudently diverts, armed as he was, when preſently a private perſon that had obſerved him, began to cry out, That he had broken the Laws which himſelf had made: *Diocles* turning towards his Accuſer, No, ſaid he (with a loud voice) but they ſhall now have their Sanction; which ſaid, he drew out his Sword, and thruſt it through his own throat that he died.

Diod. Sic. Bibl. l. 12. p. 283. Lipſ. monit. l. 2. c. 9. p. 237. Heyl. Coſm. p. 76. Zuin. Theat. vol. 1. l. 1. p. 56. Ælian. var. hiſt. l. 13. p. 24. p. 375. 6. *Zaleucus* was the Law-giver of the *Locrians*; he made a Law, That the Adulterer ſhould be puniſhed with the loſs of both his eyes: his own ſon happened to be the firſt offender in that kind, therefore to ſhew the love of a Father, and the ſincerity of a Judge, he put out one of his ſons eyes, and one of his own. He alſo provided by his Laws, That no woman ſhould be attended in the Street, with more than one Maid, but when ſhe was drunk. That no woman ſhould go abroad at night, but when ſhe went to play the Harlot. That none ſhould wear Gold or embroidered apparel, but when they meant to ſet themſelves to open ſale. And that men ſhould not wear Rings and Tiſſues, but when they went about ſome act of uncleanneſs; and many others of this mould: By means whereof, both men and women were reſtrained from all extraordinary trains of attendance and exceſs of apparel: the common conſequents of a long and proſperous tranquillity.

7. *Charondas* the Law-giver of the *Thurians* in *Greece*, amongſt others of his Laws, had made this againſt civil factions, and for prevention of ſudden and tumultuary ſlaughters, That it ſhould be Capital for any man to enter the Aſſembly of the people armed with any weapon about him. It fell out that as he returned from abroad, he appointed a Convention of the people, and (like unto the forementioned *Diocles*) appeared therein armed as he was. When his oppoſers told him, That he had openly broken the Law of his own making, by entring the place in ſuch manner as he did: It is very true, ſaid he, but withal I will make the firſt ſanction of it, and thereupon drawing his Sword, he fell upon it, ſo that he died in the place. *Diod. Sic. Bibl. l. 12. p. 282. Lipſ. mon. l. 2. c. 9. p. 238. Lon. Theat. p. 416.*

8. *Pharamond* was the firſt King of the *French*, and a Law-giver amongſt them; it is ſaid, That he was the Maker of the Law called the *Salick Law*, by which the Crown of *France* may not deſcend unto the Females, or (as their ſaying is) fall from the Lance to the Diſtaff. Whence this Law had its name of *Salique* is uncertain, ſome ſay from the words *Si aliqua* ſo often uſed in it; others becauſe it was propoſed by the Prieſts called *Salii*: or that it was decreed in the Fields which take their name from the River *Sala*: But *Haillan*, one of their beſt Writers affirms, That it was never heard of in *France*, till the time of *Philip* the long, *Anno* 1315. Others ſay it was made by *Charles* the Great, after the Conqueſt of *Germany*, where the incontinent lives of the women living about the River *Sala* (in the modern *Miſnia*) gave both the occaſion and the name, *De terrâ vero Salicâ nulla portio hæreditatis mulieri veniat, ſed ad virilem ſexum tota terræ hæreditas perveniat*, are the words of the Law. This *terra Salica* the Learned *Selden*, in his Titles of Honour, Engliſhes, Knights Fee, or Land holden by Knights Service, and proves his Interpretation by a Record of the Parliament of *Bourdeaux*, cited by *Bodinus*. *D' Avila. Civil wars, l. 1. p. 6. Heyl. Coſm. p. 177.*

9. King *Richard* the firſt of *England*, as Lord paramount of the Seas, immediately on his return from the *Holy Land*, the Iſland of *Oleron* being then in his poſſeſſion, as a member of his Dukedom of *Aquitaine*, did there declare and eſtabliſh thoſe Maritime Laws, which for near five hundred years have generally been received by all the States of the Chriſtian World, which frequent the Ocean, for the regulating of Sea affairs, and deciding of Maritime Controverſies: From thence they are called the Laws of *Oleron*; *Quæ quidem leges & Statuta, per Dominum Richardum quondam Regem Angliæ, in reditu à terrâ Sanctâ correcta fuerunt, interpretata, declarata, & in Inſula de Oleron publicata, & nominata in Gallica Lingua la Loy d' Oleron, &c.* ſaith an old Record, which I find cited in a Manuſcript diſcourſe of Sir *John Burroughs*, intituled the Soveraignty of the *Britiſh* Seas. *Heyl. Coſm. p. 230.*

10. *Nicodorus* was a famous Wraſtler and Champion in his younger time, but having taken leave of thoſe youthful exerciſes, and grown into years, he became the Law-giver of the *Mantineans*, amongſt whom he lived; and by the prudent compoſure of his Laws he brought much greater honour to his Country, than when he was publickly proclaimed Victor in his former Atchievements. It is ſaid, That the body of his Laws were framed for him by *Diagoras Melius*. *Ælian. var. hiſt. l. 2. c. 23. p. 63.*

Laert. l. 1. p. 19. 11. *Pittacus* made Laws for the *Mitylenians*, and having ten years preſided amongſt them, after he had well ſetled the affairs of their Republick, he voluntarily reſigned up his power. Amongſt other his Laws, this was one, That he who committed a fault in his Drunkenneſs ſhould undergo a double puniſhment, one for his fault, and the other for being drunk. This Law he made on purpoſe to preſerve his *Mitylenians* in temperance, becauſe their Iſland abounded with Wine.

Plut. in vitâ Numæ p. 70, 71. Liv. hiſt. l. 1. p. 8. 12. *Numa Pompilius* was the firſt Law-giver amongſt the *Romans*, and he gave out that he converſed in the Woods with the Goddeſs *Ægeria*, that ſo by that celeſtial converſe, which he would have it thought he enjoyed, he might procure the greater eſtimation to himſelf, and the more reverence unto thoſe Laws that he ſought to eſtabliſh amongſt them. He ordered and diſpoſed of the year into twelve Months, appointed Prieſts to *Mars*, an Altar to *Jupiter*, a Temple to *Faith*, and another to the god *Terminus*. He was the Author of the *Veſtal Virgins*, and of ſundry Rites and Ceremonies amongſt the *Romans*, ſeeking to withdraw them from their Martial humour, by endeavouring to render them in love with devotion and peace, and the Arts of Tillage and Husbandry in the Fields.

Plut. in Theſeo, p. 7. Diod. l. 2. p. 74. Halicarnaſ. Antiq. l. 2. p. 49. 13. *Minos* was the firſt who is ſaid to have conſtituted the Republick of the *Cretans*, which *Homer* ſaies was the moſt ancient of all other; nine years was this Prince daily buſied in the framing and compoſing of his Laws; for the better ordering of which, he is reported to have retired himſelf into a Cave, and there to make his abode under ground.

Zuin. Theat. vol. 6. l. 1. p. 1566. 14. *Ægidius Fontana* (after the irruption of *Atila*) with divers *Patrician* Families, retired to the parts, whereabout *Venice* now is; thither alſo was there a great conflux of the moſt Noble Perſons from all the Neighbouring Cities: and this was the man who firſt gave Laws to the new City of *Venice*, and from their Author they are at this day called The *Ægidian* Laws.

Zuin. Theat. vol. 6. l. 1. p. 1567. 15. *Tuiſco*, ſaid to be the ſon of *Noah*, the Father and firſt King of the *Germans* and *Sarmatians*, conſidering that without juſtice and ſenſe of Religion, people could neither improve into a Common-wealth, nor have their licentious practices under any reſtraint, framed Laws and Ordinances for them; theſe he comprehended in Verſes, aad cauſed them to be publickly and privately ſung, leſt any ſhould pretend to the oblivion or ignorance of them.

Polyd. l. 1. 16. *Donvallo Molmicius*, King of the *Britains*, whereas the former Kings paſſed their inglorious lives in idleneſs and ſloth, and in the uſe of thoſe Laws only which were made by *Martia* the Wife of King *Gintoline*, he reſtored the Military Art almoſt utterly extinct, and withal eſtabliſhed new, and thoſe wholſom Laws, called from him the *Molmician* Laws; he gave the right of Sanctuary to Churches; was the firſt who wore a Crown of Gold; countenanced and rewarded ſuch as were Students in good arts; conſtituted a Standard for Weights and Meaſures; ſeverely puniſhed Thieves, and all manner of Rogues; decreed the breadth of divers Roads and High-waies, and that the right of them ſhould remain in the King. And leſt there ſhould be a frequent ſcarcity of Corn through the abundance of Cattle, he ordered upon a penalty, how many Ploughs each County ſhould have in it; and that no Magiſtrate, or Creditor ſhould ſeiſe upon any Cattel employed in draught, in caſe any other Goods were remaining ſufficient to ſatisfie the debt.

Zuin. Theat. vol. 6. l. 1. p. 1568. 17. *Cangius* or *Cingis Chan*, at firſt a man of baſe condition, and a Brazier or Blackſmith, afterwards raiſed to high degree, was the Law-giver to the *Scythians* or *Tartars*. His Decrees were to this purpoſe, That they ſhould avoid pleaſures, be content with ſuch things as came next to hand: That they ſhould love one another, and ever prefer the publick welfare to any private emolument whatſoever. That they ſhould do nothing raſhly, poſſeſs no grounds, marry many Wives, and when need required do any of thoſe things, which no neceſſity would before compel them to do; and that they ſhould preſerve truth in their words, and juſtice in their deeds, that no man might be deceived or circumvented by them.

Zuin. Theat. vol. 6. l. 1. p. 1567. 18. *S. Olaus*, King of *Norway*, whereas the people in thoſe daies lived without any known Rule, and were ſcattered up and down like a ſort of wild men; he gave them Laws, and thereby reduced them to a more civil and better ſtate of life: the ancient Monuments of his Laws are to this day held in great veneration by that people.

Zuin. Theat. vol. 6. l. 1. p. 1566. 19. *Euricus*, King of the *Goths* in *Spain*, firſt gave Laws to his own Subjects, which King *Leovigildus* afterwards augmented and encreaſed, making void ſuch as were found to be ſuperfluous.

CHAP. V.

Of Embaſſadours, what their Negotiations, and after what manner they have behaved themſelves therein.

IT highly concerns Princes and Republicks to make choice of ſuch men for their Embaſſadours, as are of an acuteneſs beyond other men; of great judgement and experience in affairs, and of an uncommon diligence in the obſervations of all things, with the meaſures and moments of them. A natural courage is alſo (ſometimes perhaps) as requiſite a qualification as any of the reſt; where moſt of theſe are, there buſineſs is moſt happily effected, and where a defect is obſerved, the Negotiation for the moſt part miſcarries that way.

Val. Max. l. c. p. Liv. hiſt. l. 44. p. Zon. Annal. tom. 2. p. 79. Juſtin. hiſt. l. 34. p. 266. Plin. nat. hiſt. Plut. Apoth. reg. &c. p. 437. Camer. oper. ſubc. cent. 1. c. 22. p. 153. Drexel. oper. tom. 1. in Heliotrop. l. 5. c. 12. p. 588.

1. *Publius Popilius Læna* being ſent from the Senate and People of *Rome* to King *Antiochus*, to forbid him to make any enterpriſe upon *Ægypt*, and to command him to depart away in caſe he was entred upon it: At his coming the King offered to embrace and welcom him, becauſe they were friends, ever ſince the time wherein *Antiochus* had been Hoſtage at *Rome*. But *Popilius* gave back, ſaying, That particular friendſhip was at that time to be laid aſide, when the concerns of the Publick were to be treated: Thereupon he delivered into his hand the commands of the Senate; when the King delayed to return his anſwer, and demanded ſome time wherein he might adviſe thereof with his friends,

Popilius with a Wand he had in his hand, began to mark out a Circle ſomewhat ſpacious about the Chair of *Antiochus*, and ſaid, Sir, call hither what friends you pleaſe, to reſolve with them touching this affair within this Round that you ſee, and think not to go out from hence without a Declaration of War or Peace, between the People of *Rome* and you. This ſevere manner of proceeding abated the Pride of *Antiochus*, ſo that he preſently made anſwer, That he would obey the Senate.

Herod. l. 4. p. 266. Bruſon Facetiar. l. 3. c. 30. p. 238.

2. When *Darius*, the ſon of *Hyſtaſpis*, made an Expedition into *Scythia*, the *Scythians* had waſted the Country of neceſſary Proviſions: for want of which *Darius* his Army was brought into great ſtreights: which the Kings of *Scythia* underſtanding, they ſent an Embaſſadour to him with theſe Preſents, a Bird, a Mouſe, a Frogg, and five Arrows. The *Perſians* enquired of him that brought them, what they intended by them? The *Scythian* told them, That he had no other thing in charge, but that as ſoon as he had delivered them, he ſhould return with all ſpeed, only to declare, That if the *Perſians* were ingenious, they ſhould interpret what theſe Preſents meant and ſignified. When the *Perſians* heard this, they conſulted about it: The opinion of *Darius* was, That the *Scythians* did yield themſelves, together with the Earth and Water, upon this reaſon, That the Mouſe is bred in the Earth, and feeds upon the ſame food with man, the Frog lives in the Water, the Bird might repreſent the Horſe, and that by ſending Arrows, they ſeemed to deliver up themſelves. But *Gobryas*, one of the ſeven Princes that had ejected the *Magi*, was of opinion, That thoſe Preſents intimated thus much, O ye *Perſians*, unleſs as Birds ye fly in the Air, or as Mice ye retreat under the Earth, or as Froggs ye ſwim in the Water, ye ſhall not return whence ye came, but ſhall be ſlain by theſe Arrows. The *Perſians* interpreted it according to his opinion; and had it not been by very accident, neither *Darius*, nor any of his Army, had ever ſeen *Perſia* more, being glad to fly, and happy that he found a way of eſcape, for the *Scythians* though in purſuit miſſed of him, as thinking he had taken another way.

Zuin. Theat. vol. 5. l. 4. p. 744.

3. *Alexander* the Great was vehemently incenſed againſt the *Lampſacenians*, who ſent *Anaximenes* as their Embaſſadour to appeaſe him: *Alexander* at the firſt ſight of him, that he might cut off all occaſion of being prevailed with, as to any favour in their behalf, ſolemnly ſwore, That although *Anaximenes* was his Maſter, yet he would not either grant or do any of thoſe things that he ſhould deſire of him. Then ſaid the other, I deſire of thee O King, that thou wouldeſt utterly deſtroy the Country of *Anaximenes* thy Maſter. *Alexander* for his Oaths ſake was thus conſtrained (though otherwiſe much againſt his mind) to pardon the *Lampſacenians*.

Zuin. Theat. vol. 3. l. 4. p. 746.

4. *Nicholaus de Book*, a Knight, was ſent by *Valdemarus* the Marqueſs of *Brandenburg*, as his Embaſſadour to *Franckfurt*, in his Princes name, about the Election of a King of the *Romans*. The Competitors were *Philippus Pulcher*, Duke of *Auſtria*, and *Lewis*, Duke of *Bavaria*; the Marqueſs had ſent his Letters in favour of *Frederick* that he might be King, but his Embaſſadour expecting to receive nothing from *Frederick*; and perceiving that moſt mens minds were inclinable to *Lewis*, he ſcraped out the name of *Frederick* out of all his Princes Parchments; and contrary to his mind, inſtead thereof put in the name of *Lewis*; for which Infidelity, the Marqueſs upon his return kept him in Priſon, and ſuffered him there to dye of Famine.

Zuin. Theat. vol. 3. l. 4. p. 746.

5. The people of *Florence* ſent one *Franciſcus*, a Lawyer, but indeed an unlearned Perſon, as their Embaſſadour to *Joan* Queen of *Naples*. At his coming, he was informed by a Courtier, That it was her Majeſties pleaſure, that he ſhould return on the morrow. In the mean time he had heard that the Queen had no averſion to a handſom man; and therefore upon his return, having had his Audience, and diſcourſed with her about many things, at laſt he told her, That he had ſomething to deliver to her in private: The Queen withdrew with him into a Privy Chamber, ſuppoſing that he had ſomething to impart to her, which was not fit to communicate with others: here it was that the fool, prepoſſeſſed with an opinion of his own handſomneſs, deſired the Queen that he might be admitted to her bed: the Queen, without alteration of her Countenance, looking him in the face, demanded if the *Florentines* had made that part of his Commiſſion? And while the Embaſſadour remained ſilent, and covered with bluſhes, ſhe bad him return, and cauſed it to be entred with the reſt of his inſtructions, and diſmiſſed him without any other ſign of her Anger.

Stowes An. p. 788.

6. *Arnald Whitfeild*, Chancellour of the Realm of *Denmark*, with *Chriſtian Barnikan*, his Aſſiſtant, came Embaſſadour from the King of *Denmark* to Queen *Elizabeth*. His requeſt was, That the King his Maſter might make a motion of Peace betwixt her Majeſty and the King of *Spain*, and proceed further therein, if he found both Parties addicted thereto; he alſo deſired open Traffick with *Spain*; and that Goods might not be ſtayed on the Narrow Seas as it had been heretofore. And having Audience upon the day that her Majeſty was born, he took occaſion to ſay, That ſince it had pleaſed God on that day (which he was informed was her Majeſties birth-day) to glorifie the World with ſo gracious a Creature, who had brought ſo great happineſs to the Realm, and the Neighbour Kingdoms, he doubted not but that the King his Maſter ſhould in that happy day have an happy Anſwer of his requeſt, *&c.* I blame you not (ſaid the Queen) to expect a reaſonable and ſufficient Anſwer: but you may think it a great Miracle, that a Child born at four a clock this morning ſhould be able to Anſwer ſo wiſe and learned a man as you are, ſent from ſo great a Prince as you be, about ſo great and weighty Affairs you ſpeak of, and in an unknown Tongue, by three of the clock in the afternoon: and with like prudent and gracious words, ſhe gave him leave to depart.

Court of K. James by A. W. p. 170, 171.

7. There was a Treaty on the part of *Spain* for a Marriage with our Prince *Henry*, wherein *Saliſbury*, then Secretary (a little man but a great Stateſman) inſtantly diſcovered the jugling before any other did think of any: For although it went forward cunningly, yet did *Saliſbury* ſo put the Duke of *Lerma* unto it, that either it muſt be ſo, or they muſt confeſs their jugling: The Duke of *Lerma* denied that there ever had been any treaty, or any intention from that State; *Saliſbury* ſent for the Embaſſadour

dour to a full Council, told him how he had abuſed the King and State, about a Treaty for Marriage, which he had no Commiſſion for, that therefore he was liable to the Laws of our Kingdom: for when any Embaſſadour doth abuſe a State by their Maſters Commiſſion, then the ſervant was freed, but without Commiſſion was culpable and liable to be puniſhed by the Laws of that State, as being diſavowed to be Servant to the King his Maſter: The Embaſſadour anſwered gravely, He did not underſtand the cauſe of his coming, therefore was then unprepared to give any anſwer: but on Munday he would come again (this being Saturday) and give his Anſwer. On Munday he comes, begins with theſe words, My Soul is my God's, my Life my Maſter's, my Reputation my own, I will not forfeit the firſt and laſt to preſerve the ſecond; then laies down his Commiſſion and Letters of Inſtruction under the Kings own hand; he acquitted himſelf honeſtly to this State, but was loſt to his own, being inſtantly ſent for home, where he lived and died in diſgrace.

Pezel. Mell. tom. 1. p. 120.

8. The *Spartans* ſent their Embaſſadours to *Athens*, who declared in the open Senate, That they came from their State, with full power to comprimiſe all matters of difference betwixt them, and to put an end to all Controverſie. *Alcibiades*, that in emulation to *Nicias* had a deſire to continue the rupture, was terrified with this Declaration of theirs, and thereupon made means for a private conference with the Embaſſadours; when he came, What mean you my Lords, ſaid he? have you forgotten that our Senate is humane and moderate towards thoſe they treat with? But the people are high ſpirited and deſirous of great matters. If therefore in the Aſſembly of the people, you ſhall declare you come with full power, they will impoſe upon you what they pleaſe; rather deal ſo with them as if you had not the full power: and I for my part, will do all I am able in favour of your State; and confirm'd it to them with an Oath. Next day at the Aſſembly of the people, *Alcibiades* with great civility demanded of the Embaſſadours in what quality they came, whether as Plenipotentiaries or not? They denied what they had ſaid before in the Senate, and declared before the people, that they had not full power to conclude matters. Hereupon *Alcibiades* immediately cryed out, That they were a ſort of unfaithful and inconſtant men, no way to be truſted: by this means he ſo excited both the Senate and People againſt them, that they could do nothing.

CHAP. VI.

Of ſuch as were eminent Sea-men, or diſcoverers of Lands, or Paſſages by Sea, formerly unknown.

WHen *Anacharſis* was once asked, which he thought to be the greateſt number, of the living or the dead? Of which ſort, ſaid he, do you take thoſe to be that Sail upon the Seas? He doubted, it ſeems, whether they were to be reputed amongſt the living, who permitted their lives to the pleaſure of the Winds and Waves. Had all others been poſſeſſed with the ſame timerous Sentiments, the World had wanted thoſe Noble Spirits, who could not reſt ſatisfied, till by their own hazards they had brought one Hemiſphere to ſome acquaintance with the other.

Jov. Elog. l. 4. p. 192. Heyl. Coſm. p. 1012, 1013.

1. *Chriſtopher Columbus* born at *Nervy* in the Signiory of *Genoa*, being a man of great abilities, and born to undertake great matters, could not perſwade himſelf (the motion of the Sun conſidered) but that there was another World, to which that glorious Planet, did impart both his life and heat when he went from us. This World he purpoſed to ſeek after, and opening his deſign to the State of *Genoa*, *Anno* 1486. was by them rejected. Upon this repulſe he ſent his Brother *Bartholomew* to King *Henry* the ſeventh of *England*, who in his way happened unfortunately into the hands of Pirates, by whom detain'd a long while, at laſt he was enlarged. As ſoon as he was ſet at liberty, he repaired to the Court of *England*, where his propoſition found ſuch a chearful entertainment at the hands of the King, that *Chriſtopher Columbus* was ſent for to come thither alſo. But *Chriſtopher* not knowing of his brothers impriſonment, and not hearing from him, conceived the offer of his Service to have been neglected, and thereupon made his deſires known at the Court of *Caſtile*; where after many delayes, and ſix years attendance on the buſineſs, he was at laſt furniſhed with three Ships only, and thoſe not for conqueſt but diſcovery. With this ſmall ſtrength he ſailed on the Ocean more than ſixty daies, yet could ſee no Land, ſo that the diſcontented *Spaniards* began to mutiny, and refuſed to move a foot forwards: juſt at that time it happened that *Columbus* did diſcern the Clouds to carry a clearer colour than they did before, and therefore beſought them only to expect three daies longer, in which ſpace, if they ſaw not Land, he promiſed to return toward the end of the third day. One of the company called *Roderigo de Triane* deſcried fire, an evident token they drew near unto ſome ſhore. The place diſcovered, was an Iſland on the Coaſt of *Florida*, called by *Columbus* St. *Saviours*, now counted one of the *Lucaios*. Landing his men, and cauſing a Tree to be cut down, he made a Croſs thereof, which he erected near the place where he came on Land, and by that ceremony took poſſeſſion of the *New World* for the Kings of *Spain*, *October* 11. 1492. Afterwards he diſcovered and took poſſeſſion of *Hiſpaniola*, and with much Treaſure and content returned to *Spain*, and was preferred by the Kings themſelves

ſelves for this good ſervice, firſt to be Admiral of the *Indies*, and in concluſion to the title of the Duke *De la Vega* in the Iſle of *Jamaica*. The next year he was furniſhed with eighteen ſhips for more diſcoveries; in this ſecond Voyage he diſcovered the Iſlands of *Cuba* and *Jamaica*, and built the Town of *Iſabella*, after called *Domingo* in *Hiſpaniola*; from whence for ſome ſeverities uſed againſt the mutinous *Spaniards*, he was ſent Priſoner to *Caſtile*, but very honourably entertained, and abſolved of all the crimes imputed to him. In 1497. he began his third Voyage, in which he diſcovered the Countrys of *Pana* and *Cumana* on the firm land, with the Iſlands of *Cubagna* and *Margarita*, and many other Iſlands, Capes and Provinces. In 1500. he began his fourth and laſt Voyage; in the Courſe whereof coming to *Hiſpaniola*, he was unworthily denyed entrance into the City of *Domingo*, by *Nicholas de Ovendo* then Governour thereof. After which ſcowring the Sea-Coaſts, as far as *Nombre de Trias*; but adding little to the fortune of his former diſcoveries, he returned back to *Cuba* and *Jamaica*, and from thence to *Spain*; where ſix years after he dyed, and was buried honourably at *Sevil*, *Anno* 1506.

Heyl. Coſm. p. 1014. 2. *Columbus* having led the way, was ſeconded by *Americus Veſputius* an adventurous *Florentine*, employed therein by *Emanuel* King of *Portugal*, *Anno* 1501. on a deſign of finding out a nearer way to the *Molucca's*, than by the Cape of good Hope: who though he paſſed no further than the Cape of St. *Auguſtines* in *Braſile*; yet from him (to the great injury and neglect of the firſt Diſcoverer) the Continent or main Land of this Country hath the name of *America*, by which it is ſtill known and commonly called.

Heyl. Coſm. ibid. 3. To him ſucceeded *John Cabott* a *Venetian*, the Father of *Sebaſtian Cabott*, in behalf of *Henry* the ſeventh King of *England*, who diſcovered all the *North* Out-coaſts of *America*, from the Cape of *Florida* in the *South*, to *New-found-land*, and *Terra de Laborador* in the *North*, cauſing the *American* Roytolets to turn homagers to the King and Crown of *England*.

Jovii Elog. l.6. p. 348. 4. *Ferdinandus Corteſius*, was (as I ſuppoſe) the moſt famous of all the *Spaniards*, for the diſcovery of new Lands and People. For paſſing the Promontory of *Cuba*, that points directly to the *Weſt*, and is under the Tropick of *Cancer*, and leaving *Jucatana* and *Colvacana* on the left hand; he bent his courſe till he attained the entrance of the great River *Panucus*, where he underſtood by Interpreters he had in his former Voyage, that theſe were the Shores of the Continent; which by a gentle turning was on this ſide connected with the Shores of *Uraban*: but on the other, Northward, after a vaſt tract of Land did conjoyn it ſelf with thoſe Countreys, which Seamen call *Baccalauræ*. He alſo was informed that the large and rich Kingdoms of *Mexico* were extended from the *South* to the *Weſt*: theſe Kingdoms he was deſirous to viſit, as abounding in Gold, and all kind of plenty; the Clime temperate, as ſcituate under the Æquator. Here making advantage of the difference betwixt two Kings, contending with each other, having ſtrengthned himſelf, but eſpecially by the terrour of his Guns and Horſes, he overcame *Montezuma*, the moſt potent of all the Kings, made himſelf Maſter of the great City *Temiſtitana*, and took poſſeſſion of that rich and fertile Country in the Name of his Maſter. But long he did not enjoy it, for the fame of theſe great actions drew the envy of the Court upon him, ſo that he was ſent for back, having (as a reward of his virtue) received the Town of *Vallium*, from *Charles* the Emperour, to him and his Poſterity for ever. He afterwards followed *Cæſar* in his *African* Expedition to *Algier*, where he loſt his precious Furniture by Ship-wrack. Of a mean mans Son of the poor Town of *Medelinum*, *Cæſar* raiſed him to the degree of a Noble-man; ſome few years after which he dyed at home, not as yet aged.

5. Sir *Francis Drake* was born nigh *South Taveſtock* in *Devonſhire*, and brought up in *Kent*, being the Son of a Miniſter, who fled into *Kent* for fear of the ſix Articles, and bound his Son to the Maſter of a ſmall Bark, which traded into *France* and *Zealand*; his Maſter dying unmarried bequeathed his Bark to him, which he ſold, and put himſelf into farther employment, at firſt with Sir *John Hawkins*; afterwards upon his own account, *Anno* 1577. upon the thirteenth of *December* with a fleet of five Ships, and Barks, and one hundred ſeventy four men, Gentlemen and Saylers, he began that famous Navigation of his, wherein he ſayled round about the world, with great viciſſitude of Fortune; he finiſhed that Voyage, arriving in *England November* the third 1580. the third year of his ſetting out, having in the whole Voyage, though a curious ſearcher after the time, loſt one day through the variation of ſeveral climates. He feaſted the Queen in his Ship at *Dartford*, who Knighted him for his ſervice, being the firſt that had accompliſhed ſo great a deſign. He is therefore ſaid to have given for his device, a Globe with this Motto, *Tu primus circumdediſti me*, Thou firſt didſt Sayl round me. A Poet then living directed to him this Epigram.

Full. Holy ſtate, l.2.c. 22. p. 123, &c. *Hackluyts Voyages vol.* 3. *p.* 730, &c. *Heyl. Coſm. p.* 1075. *Stow. Chr. p.* 689.

Drake pererrati novit quem terminus Orbis,
Quemq; ſimul Mundi vidit uterq; Polus:
Si Taceant homines, facient te ſydera notum,
Sol neſcit comitis non memor eſſe ſui.

Drake *whom th' encompaſt Earth ſo fully knew,*
And whom at once both Poles of Heav'n did view:
Should Men forget thee, Sol could not forbear
To Chronicle his fellow Travailer.

6. *Sebaſtian Cabot*, a *Venetian* rigged up two Ships at the coſt of *Henry* the ſeventh, King of *England*, *Anno* 1496. intending to the Land of *Cathai*, and from thence to turn towards *India*: to this purpoſe he aimed at a paſſage by the *Northweſt*, but after certain dayes he found the Land ran towards the *North*; he followed the Continent to the fifty ſixth degree under our Pole; and there finding the Coaſt to turn towards the *Eaſt*, and the Sea covered with Ice, he turned back again, ſayling down by the Coaſt of that Land towards the Æquinoctial, which he called *Baccalaos*, from the number of fiſhes found in that Sea like *Tunnies*, which the Inhabitants call *Baccalaos*. Afterwards he ſayled along the Coaſt unto thirty eight degrees, and proviſions failing he returned into *England*, was made Grand Pilot of *England* by King *Edward* the ſixth, with the allowance of a large penſion of one hundred ſixty ſix pounds thirteen ſhillings and four pence, during life. *Hackl. voy. vol.* 3. *p.* 73 &c.

7. Mr. *Thomas Candiſh* of *Trimley* in the County of *Suffolk*, Eſquire, departed out of *Plimouth Thurſday* *Hackl. voy. vol.* 3. *p.* 803, &c.

Stow. Chr. p. 720. *Thursday* the twenty first of *July* 1586. with the *Desire*, a Ship of one hundred and twenty Tun, the *Content* of sixty Tun, and the *Hugh-gallant*, a Bark of forty Tun, with one hundred twenty three Persons of all sorts; with these he made an admirable and successful Voyage into the *South* Sea; and from thence about the circumference of the whole Earth; and the ninth of *September* 1588. after a terrible Tempest which carried away most part of their Sayls, they recovered their long wished for Port of *Plimouth* in *England*, whence they set forth in the beginning of their Voyage.

CHAP. VII.

Of the Eloquence of some men, and the wonderful power of perswasion that hath been in their Speeches and Orations.

AMongst the Heathen, *Mercury* was accounted the God of Eloquence, and with the rest of his Furniture, they allotted him a Rod or Wand, by virtue of which, he had the power of conducting some souls to Hell, and freeing others from thence. By which they would signifie that the power of Eloquence is such, as it frees from death such as the Hangman waited for; and as often exposes innocence to the utmost severity of the Law. See something of the force of it in the following Examples.

Val. Max. l. 8. c. 9. p. 231. 1. *Hegesias*, a *Cyrenean* Philosopher, and Orator, did so lively represent the miseries of humane life in his Orations, and fixed the Images of them so deep in the minds and hearts of his Auditors, that many of them sought their freedom thence by a voluntary death. Insomuch that King *Ptolomæus* was enforced to send him a command, that he should forbear to make any publick Orations upon that Subject for the future.

Plut. in Pericl. p. 156. Sabell. Ex. l. 1. c. 6. p. 42. 2. *Pericles* the *Athenian*, was said to thunder and lighten, and to carry a dreadful thunderbolt in his tongue, by reason of his Eloquence. *Thucydides* the *Milesian*, one of the Nobles, and long his enemy in respect of State matters; being asked by *Archidamus* the *Spartan* King, which was the best Wrastler of *Pericles* or him? As soon, saith he, as (wrastling with him) I have cast him to the ground, he denies it, and perswades that he had not the fall, and withall so efficaciously, that he makes all the Spectators to believe it. Whensoever *Pericles* was to make an Oration, he was very solicitous in the composure of it; and whensoever he was to speak in any cause, he ever used first to pray to the gods, that no single word might fall from his lips, which was not agreeable to the present matter in hand.

Solin. c. 7. p. 196. 3. Many were famous amongst the *Romans* for Eloquence, but this was never an hereditary priviledge, save only in the family of the *Curio's*, in which there were three Orators in immediate succession to each other.

4. *John Tiptoft* Earl of *Worcester*, was bred in *Baliol* Colledge; he was the first *English* person of honour that graced Learning with the study thereof, in the dayes of King *Edward* the fourth, both at home and in foreign Universities. He made so eloquent an Oration in the Vatican, in the presence of Pope *Pius* the second (one of the least bad, and most learned of his Order) that his Holiness was divided betwixt weeping and wondring thereat. Ful. Eccles. hist. in dedic. to lib. 2. p. 48.

5. *Demades* was the Son of *Demæas* a Mariner, and from a Porter betook himself to the Commonwealth, in the City of *Athens*; all men confess of him, that where he followed his own nature, he outshined all others; and that the studied preparations of *Demosthenes* himself were excelled by his extemporray Eloquence. Being sent Ambassador to *Antipater* who then lay a dying, both He and his Son were slain by *Cassander* a Tribune of the Souldiers, as being found to have sided with the enemy. Plut. in Demost. p. 850.

6. *Demosthenes* was the Son of a Cutler, or Sword-smith, the Scholar of *Isæus*, whence he betook himself to the Commonwealth, and though he had a stammering tongue, an undecent motion of the shoulders, a weak hearing and want of breath; yet he corrected all these imperfections, and by exercise at last surmounted them. He opposed King *Philip* in his Orations, was the Author of the League betwixt the *Thebans* and *Athenians*, and so the cause of the overthrow King *Philip* received at *Chæronea*. This was that *Demosthenes* who brought unto the Art of Speaking all that nature and exercise, diligence and learning was able to contribute to it. He excelled all his equals who pleaded in the Forum, in a sinewy and strong way of speaking; in gravity and splendor he surpassed those that dealt in the demonstrative way of Eloquence; as he also did the Sophists in Wit and Art. When *Antipater* was become the Prince of *Greece*, he demanded the ten Orators by his Ambassadors; whereupon *Demosthenes* fled to *Calauria*, to the Temple of *Neptune*; but fearing to be drawn thence by *Archias Antipater's* Ambassador, he sucked Poyson out of his Ring where he had preserved it, to assist him in his last extremity, and so dyed in the eighty second year of his age. Plut. in Demost. p. 859, 860. Zuin. Thea. vol. 4. l. 2. p. 1119.

7. King *Pyrrhus* was so powerfully perswasive, that the *Romans* commanded their Ambassadors not to speak with him but by an Interpreter, having had experience that those whom they had formerly sent, returned his Advocates. Chetw. hist. coll. cent. 1. p. 11, 12.

8. *Æschines* the *Athenian*, was the Son of *Atrometus*, at first an Actor of Playes, then a Notary, and afterwards an Orator, wherein he proved excellent, had a sweet, easie and pleasant pronunciation; he intermixed the Dorick with the Attick way; and was highly praised for that he first found out how to speak copiously extempore; indeed when he spake in matters unpremeditated, he seemed to have a gift altogether Divine. He heard *Plato* and *Isocrates*, but added much more to them by his own ingenuity. He had in his speaking much of perspicuity and ornament, and with gravity a certain pleasantness; so that as to the whole, the form of his Orations was such, as was unimitable. Leaving *Athens* he went to *Rhodes*, where being Advocate in a Cause, he corrupted the Judges, and thereupon together with them was cast into Prison, where he drank Poyson and dyed. Zuin. Thea. vol. 4. l. 2. p. 1120.

9. *Lysias* the Son of *Cephalus* a *Syracusan*, came to *Athens* by the perswasion of *Pericles*; of those Orations Zuin. Thea. vol. 4. l. 2. p. 1119.

A. Gell. l. 2. c. 5. p. 49. Orations that go under his name, two hundred and thirty were supposed to be genuine: his manner of speaking seems facile, aud yet is not easily imitated; none followed him in the purity of his words save only *Isocrates*. *Cicero* saith, he followed a slender way of speaking, though there is something so strong in him as nothing is stronger. He lived at *Athens* mostly, and died at the age of eighty three years. *Phavorinus* used to say of *Plato* and him, Take or change any word in an Oration of *Plato*'s and you take from the eloquence; and the like will you do, if you take from or change a word in any sentence of *Lysias*.

Cœl. Rhod. l. 25. c. 3. p. 1157. Plut. in Cicer. p. 881. 10. *M. Tullius Cicero* was not only eloquent but the miracle of Eloquence, representing the vigor of *Demosthenes*, the copiousness of *Plato*, and the pleasantness of *Isocrates* all at once. He not only attained (by his study) to all that was excellent in any; but by himself, he advanced and improved all that was great in them; brought forth by a peculiar gift of providence, as one in whom Eloquence might make experiment of its utmost force: by the men of his time he was said to reign in Causes, and by posterity so accounted of, that he is said to have profited well, who is highly pleased with his Writings. He was slain by the command of *Antonius*: so fell he whose Eloquence *Cæsar* himself was not able to resist; but found *Ligarius* wrested out of his hands by his perswasive force, whom but just before he was resolved not to pardon.

Zuin. Thea. vol. 4. l. 2. p. 1120. 11. *Hyperides* was one of the ten Orators of *Athens*, the Scholar of *Plato* and *Isocrates*; so great was he in this art, that he is by many preferred before *Demosthenes*. There are extant of his Orations fifty two which are thought to be legitimate. King *Antipater* fetched him out of the Temple of *Ceres* at *Hermione*, whither he had fled, by the means of *Archias*, whom he employed to that purpose; this man cut out the tongue of the Orator and slew him. His Son *Glaucippus* disposed his bones into the Monument of the Family.

Zuin. Thea. vol. 4. l. 2. p. 1119. 12. *Isæus* was born at *Chalcis*, whence he went to *Athens*, where he was assisted by *Lysias*; so that unless a man is well skilled in their forms, he knows not by which of the two the Oration he reads was made, so like are they in the frame of words and things. He taught *Demosthenes* at the price of ten thousand Drachmes, for which he was famous. He left sixty four Orations, whereof yet there are but fifty only that are verily thought to be his.

Zuin. Thea. vol. 4. l. 2. p. 1120. 13. *Dinarchus* a *Corinthian*, was a young man at such time as *Alexander* made his Expedition into *Asia*, about that time he removed himself to *Athens* with purpose to live there. He heard *Theophrastus* who had taken up the School of *Aristotle*; was familiar with *Demetrius Phalerius*, contended with the best Orators not by publick pleading, but making Orations for their enemies, siding with *Antipater* and *Cassander* he was proscribed, and lived fifteen years an Exile.

Zuin. vol. 4. l. 2. p. 1121. 14. *Cyneas* a *Thessalian*, was the hearer of *Demosthenes*, and Ambassador of King *Pyrrhus*. When he was sent to the Cities, he thought with *Euripides* that a fine word might do as much as the sharp Sword; and King *Pyrrhus* used to profess, that more Cities were subdued to him by the Eloquence of *Cyneas*, than by force of his own Arms.

15. *Scopelianus*, when *Domitianus* the Emperour had set forth his Edict that no Vines should be had in *Asia* (as supposing that plenty of Wine incited them to Sedition) this affair seemed to require a prudent eloquent person who might be publickly sent to deprecate the displeasure of the Emperour. *Scopelianus* was he who was pitched upon by all men, who by the force of his Eloquence not only obtained what he went about, that men might plant Vines there without offence to the Government; but further, that such men should be punished, who neglected to do it; and departed well rewarded. *Cæl. Rhod. l. 20. c. 11. p. 935.*

16. *Eustathius* a *Cappadocian*, was the Scholar of *Iamblicus*, a man of great Eloquence, sent Ambassador to King *Sapores* of *Persia*, whom he so pleased at a Feast, that little wanted but that *Sapores* had cast off his Tiara and Robe of State, for the Bishops Miter. But his Courtiers prevented him, saying that he was a meer Impostor and Enchanter instead of an Ambassador. All *Greece* made vows for his safe return from thence, but he never came back again. *Zuin. Thea. vol. 4. l. 2. p. 1121.*

17. *C. Julius Cæsar* learned of *Apollonius Molon* at *Rhodes*, he is said to be admirably fitted for the City Eloquence, and had so improved his parts by his diligence, that without all question he merited the second place in point of Eloquence; the first he would not have, as one that intended rather to be the first in Power and Armes. *Cicero* himself writes to *Brutus*, that he knew not any to whom *Cæsar* should give place, as one that had an Elegant, Splendid, Magnificent and Generous way of Speaking: And to *Cornelius Nepos*, Whom, saith he, will ye prefer before this man, even of those who have made Oratory their business, who is more acute or frequent than he in sentences, who more Ornate or Elegant in words? He is said to have pronounced his Orations with a sharp voice, and earnest motion and gesture, which yet was not without its comliness. *Sueton. l. 1. c. 55. p. 34. Zuin. Thea. vol. 4. l. 2. p. 1121.*

CHAP. VIII.

Of the most famous Greek and Latine Historians.

BY the singular providence of God, and his great goodness it was, that where the prophetick history of the Holy Scriptures breaks off, there we should have an immediate supply from elsewhere; and we may almost say that in the very moment where they have left, there it was that,

1. *Herodotus* the *Halicarnassian* began his History, who relates the Acts of *Cyrus*, and the affairs of the *Persian* Monarchy, even unto the War of *Xerxes*, the Histories of the Kingdoms of *Lydia*, *Media*, and especially of *Ægypt* are set down by him. An account he gives of the *Ionians*, the City of *Athens*, and the *Spartan* and *Corinthian* Kings; excelling all prophane Writers of History, both in the Antiquity of the things he treats of, the multitude of Examples, and the purity and sweetness of his Stile. His History is continued for the series of two hundred and thirty years, from *Gyges* the King of

Lydia, the contemporary with *Manasses* King of *Judah*, to the flight of *Xerxes* and *Persians* out of *Greece*, which was in the year of the world 3485. *Herodotus* himself flourished in the beginning of the *Peloponnesian* war, which was about the year of the world 3540.

2. *Thucydides* the *Athenian* immediately succeeds him, who imbraceth in his History the space of seventy years, that is from the flight of *Xerxes* unto the twenty first year of the *Peloponnesian* war; for although he professedly describes only that war betwixt the *Athenians* and *Peloponnesians*, wherein himself was a General, yet by way of digression he hath inserted an account of those fifty years that are betwixt the end of *Herodotus* his History, and the beginning of this war. Here he explains the affairs of Cities, as the former had done of Monarchies, and hath framed so illustrious and expres an Image of all those things that usually happen in the government of a Common-wealth; hath so lively represented the miseries that attend upon war, especially a civil and intestine one, hath composed his many Orations with that artifice and care; that nothing can be thought more sinewy, and agreeable unto all times in the world than his History.

3. *Xenophon* the *Attick* Bee, whose unaffected sweetness and elegancy of Stile is such, that Antiquity admiring thereat, said the Graces had framed and directed his Speech. He beginning at the end of *Thucydides*, hath in seven Books comprehended the events of forty years wars betwixt the principal Cities of *Greece*, as far as to the battle of *Mantinea*, and the year of the world 3600.

4. *Diodorus Siculus* hath set forth his Bibliotheque, or an universal history of almost all the habitable world, accurately distinguished by times and years in forty Books. In the five first of which he discourses the original of the world; the *Egyptian*, *Assyrian*, *Libyan*, *Greek* Antiquities, and the affairs of other Nations, before the *Trojan* War. The other thirty five, contain a Series of years, no less than 1138. from the *Trojan* War to *Julius Cæsar*: of all these there are but fifteen Books extant: his sixteenth Book almost immediately follows *Xenophon*, in which he treats of *Philip* of *Macedon*, who began to Reign *Anno Mumd.* 3604. From thence he passes to *Alexander* and his Successours; and in the end of his twentieth Book, which is the last of his extant, he reaches to the year of the World 3664. which year falls directly into the tenth Book of *Livy*; and upon the four hundred fifty second year from the building of *Rome*.

5. *Titus Livius*, born at *Padua*, was the Prince of the Latin History, excelling all Latin Writers in the admirable gravity, copiousness and beauty of his Speech. He hath written a continued History of seven hundred forty six years, from the building of *Rome*, in the year of the World 3212. to the fourth year before the birth of Christ, which was the thirty seventh year of *Augustus*. Now although of fourteen Decades, or one hundred and forty Books of *Livy*, there are only three Decades, and half a fifth left; yet the Arguments of the rest of the Books, and the Series of the principal Histories, may easily be observed from *Florus* his Epitome. *Livy* died the twenty first year after the birth of Christ.

6. *Ctesias Gnidius*, a famous Historian of the *Assyrian* and *Persian* Affairs, about the year of the World 3564. in the Expedition of *Cyrus* the younger against his brother *Artaxerxes* was taken Prisoner, and for his skill in Physick, was received into the Kings House and Family, where out of the Royal Commentaries and Records, he composed the ancient History of the Kings of *Assyria*, *Babylon*, and *Persia*, in twenty Books, having brought it down from *Ninus*, as far as the seventh year after the taking of *Athens* by *Lysander*.

7. *Plutarchus*, of *Cheronæa*, flourished about the year of our Lord 100. the ample Treasury of the Greek and Latin History; he wrote about fifty Lives of the principal men amongst the *Greeks* and *Romans*, full of the best matter, wise sentences, and choice rules of life. The *Greek* Lives, he begins with *Theseus*, King of *Athens*, and ends with *Philopœmenes*, General of the *Achæans*, who died one hundred and eighty years before the birth of Christ. The *Roman* Captains, he describes from *Romulus* as far as to *Galba* and *Otho*, who contended for the Empire in the seventeenth year after the birth of Christ.

8. *Arrianus*, of *Nicomedia*, flourished *Anno Christi* 140. and in eight Books wrote the Life and Acts of *Alexander* the Great; his Affairs in *India*, are handled most copiously by him of all other, the whole is wrote in a singular sweetness and elegancy of stile.

9. *Dionysius Halicarnassæus* wrote accurately the *Roman* History; the Original of the City, Magistracy, Ceremonies, and Laws, are faithfully related by him; and his History continued to the beginning of the first *Punick* War, and the four hundred eighty ninth year from the building of the City. His first eleven Books are all that are extant, in which he reaches to the two hundred and twelfth year of the City. He flourished in the time of *Augustus Cæsar*, and is said to have lived in the Family of *M. Varro*.

10. *Polybius*, of *Megalopolis*, was the Master Councellour and daily Companion of *Scipio* the younger, who in the year of the World 3800. razed *Carthage*: he begins his *Roman* History, from the first *Punick* War; and of the Greek Nation the *Achæans*, from the fortieth year after the death of *Alexander* the Great; of forty Books he wrote but five are left; and the Epitomes of twelve other, in which he reaches to the Battel at *Cynoscephale*, betwixt King *Philip* of *Macedon* and the *Romans*.

11. *Salustius* wrote many Parts of the *Roman* History, in a pure and quaint brevity, of all which, little is left, besides the Conspiracy of *Catiline*, oppressed by the Consul *Cicero* sixty years before the birth of Christ; and the War of *Jugurth*, managed by *C. Marius* the Consul, in the forty fourth year before the Conspiracy aforesaid.

12. *Julius Cæsar* hath wrote the History of his own Acts in the *Gallick* and Civil Wars from the 696 year *ab V. C.* to the 706. and comprized them in Commentaries upon every year, in such a purity and beautiful propriety of expression, and such a native candour, that nothing is more terse, polite, more useful and accommodate to the framing of a right and perspicuous expression of our selves in the Latin Tongue.

13. *Velleius Paterculus* in a pure and sweet kind of speech hath composed an Epitome of the *Roman* History, and brought it down as far as the thirty second year after the birth of Christ, that is, the sixteenth year of *Tiberius*,

berius, under whom he flourished and was Questor.

14. *Cornelius Tacitus*, under *Adrian* the Emperour was Præfect of the *Belgick Gaul*; he wrote a History from the death of *Augustus* to the Reign of *Trajan*, in thirty Books; of which the five first contain the History of *Tiberius*; the last eleven Books, from the eleventh to the twenty first, which are all that are extant, reach from the eighth year of *Claudius* to the beginning of *Vespasian*, and the besieging of *Jerusalem* by *Titus*, which was *Anno Dom.* 72. He hath compriſed much in a little, is proper, neat, quick, and apposite in his stile, and adorns his discourse with variety of Sentences.

15. *Suetonius* was Secretary to *Adrian* the Emperour, and in a proper and concise stile, hath wrote the Lives of the twelve first Emperours to the death of *Domitian*, and the ninety eighth year of Christ; he hath therein exactly kept to that first and chief Law of History, which is, That the Historian should not dare to set down any thing that is false: and on the other side, That he have courage enough to set down what is true. It is said of this Historian, That he wrote the Lives of those Emperours with the same liberty as they lived.

16. *Dion Cassius* was born at *Nice* in *Bythinia*; he wrote the History of nine hundred eighty one years from the building of *Rome* to *Ann. Dom.* 231. in which year he was Consul with *Alexander Severus* the Emperour, and finished his History in eighty Books: of all which scarce twenty five Books; from the thirty sixth to the sixty first, and the beginning of *Nero*, are at this time extant.

17. *Herodianus* wrote the History of his own time, from the death of *M. Antoninus* the Philosopher, or the year of Christ 181. to the murder of the *Gordiani* in *Africa*, *Ann. Dom.* 241. which is rendred purely into Latin by *Angelus Politianus*.

18. *Johannes Zonaras*, of *Byzantium*, wrote a History from *Augustus* to his own times, and the year of our Lord 1117. the chief of the Oriental Affairs and Emperours he hath digested in the second and third Tomes of his Annals; from whence *Cuspinianus*, and others, borrow almost all that they have. *Zonaras* is continued by *Nicætas Gregoras*, and he by *Chalcondylas*.

19. *Eutropius* wrote the Epitome of the *Roman* History in ten Books, to the death of *Jovinian*, *Anno Dom.* 368. He was present in the Expedition of *Julian* into *Persia*, and flourished in the Reign of *Valens* the Emperour.

20. *Ammianus Marcellinus*, a *Grecian* by birth, War'd many years under *Julian* in *Gallia* and *Germany*, and wrote the History of the *Romans* in thirty one Books: the fourteenth to the thirty first are all that are extant, wherein at large, and handsomely, he describes the acts of *Constantius*, *Julian*, *Jovinian*, *Valentinian*, and *Valens* the Emperours, unto the year of Christ 382.

21. *Jornandes*, a *Goth*, hath wrote the History of the Original Eruptions, Families of their Kings, and principal Wars of the *Goths*, which he hath continued to his own time, that is, the year of our Lord 550.

22. *Procopius*, born at *Cæsarea* in *Palestine*, and Chancellour to *Belisarius*, the General to *Justinian* the Emperour, being also his Councellour and constant companion, in seven Books wrote the Wars of *Belisarius*, with the *Persians*, *Vandals*, and *Goths*, wherein he also was present.

23. *Agathias*, of *Smyrna*, continues *Procopius*, from the twenty seventh of *Justinian*, *Anno Dom.* 554. to the end of his Reign, *Anno Dom.* 566. the Wars of *Narses* with the *Goths* and *Franks*; with the *Persians* at *Cholchis*, wherein he recites the Succession of the *Persian* Kings, from *Artaxerxes*, who, *Anno Dom.* 230. seised on the *Parthian* Empire, to the Reign of *Justinian*, *Anno Dom.* 530. and in the end treats of the irruption of the *Hunnes* into *Thrace* and *Grecce*, and their repression by *Belisarius* now grown old.

24. *Paulus Diaconus*, of *Aquileia*, Chancellour to *Desiderius*, King of the *Lombards*, Writes the entire History of the *Lombards* to *Ann. Dom.* 773. in which *Charles* the Great took *Desiderius* the last King, and brought *Lombardy* under his own power.

25. *Haithonus*, an *Armenian*, many years a Souldier in his own Country, afterwards a Monk at *Cyprus*, coming into *France* about the year of Christ 1307. was commanded by Pope *Clement* the fifth to write the Empire of the *Tartars* in *Asia*, and the Description of other oriental Kingdoms.

26. *Laonicus Chalchondylas*, an *Athenian*, wrote the History of the *Turks* in ten Books, from *Ottoman*, *Anno* 1300. to *Mahomet* the second, who took *Constantinople*, *Anno Dom.* 1453. and afterwards continued his History to *Ann.* 1464.

27. *Luitprandus*, of *Ticinum*, wrote the History of the principal Affairs in all the Kingdoms of *Europe* in his time, at most of which he himself was present; his History is compriſed in six Books, and commencing from *Anno Dom.* 891. extends to *Ann. Dom.* 963.

28. *Sigebert*, a Monk in a Abby in *Brabant*, wrote his Chronicon, from the death of *Valens* the Emperour, or *Anno Dom.* 381. to the Empire of *Henry* the fifth, *Anno Dom.* 1112. wherein he hath digested much of the *French* and *British* Affairs, and acts of the *German* Emperours.

29. *Saxo Grammaticus*, Bishop of the Church of *Rotschilden*, wrote the *Danish* History from utmost Antiquity to his own time, and King *Canutus* the sixth, almost to the year of Christ 1200. but more like a Poet than Historian, commonly also omitting an account of the time.

30. *Conradus*, Abbot of *Ursperga*, a Monastery in *Suevia*, as worthy of reading as any of the *German* Writers, hath described the Affairs of *Germany*, beginning two hundred years after the Flood, and carrying on his relation to the twentieth year of *Frederick* the second, that is, *Anno Dom.* 1230.

31. *Johannes Aventinus* wrote the Annals of the *Boii*, and memorable matters of the *Germans* in seven Books, beginning from the Flood, and continuing his History to *Ann.* 1460.

32. *Johannes Nauclerus*, born not far from *Tubinga*, hath an intire Chronicon from the beginning of the World to his own time, and the year of our Lord 1500. in two Volums.

33. *Albertus Crantzius* hath brought down the History of the *Saxons*, *Vandals*, and the Northern Kingdoms of *Denmark*, *Sweden*, *Gothland*, and *Norway*, to *Ann.* 1504.

34. *Johannes Sleidanus* hath faithfully and plainly written the History of *Luther* especially, and the contests about matters of Religion in the Empire of *Germany*; the Election and Affairs of *Charles* the fifth, Emperour: and other of divers

of the Kings of *Europe*, from *Anno Dom.* 1517. to *Ann.* 1556.

35. *Philippus Comineus* wrote five Books of the Expedition of *Charles* the eighth, into *Italy* and *Naples*, and eight Books of the Acts of *Lewis* the eleventh, and *Charles* Duke of *Burgundy*, worthy to be read of the greatest Princes.

36. *Froisardus* wrote the sharp Wars betwixt the *French* and *English* from *Anno* 1335. to *Ann.* 1400.

37. *Hieronymus Osorius* wrote the Navigation of the *Portugals*, round *Africa* into *India*; and the Acts of *Emanuel*, King of *Portugal*, from *Anno* 1497. to his death in twelve Books.

38. *Antonius Bonfinius* in four Decades and an half, hath wrote the History of the *Hungarian* Kings, to the death of *Matthias*, the son of *Huniades*, and the beginning of the Reign of *Uladislaus*.

39. *Polydor Virgil* hath wrote the History of *England* in twenty six Books, to the death of *Henry* the seventh.

40. *Justinus* flourished *Anno Christi* 150. and wrote a compendious History of most Nations, from *Ninus* the *Assyrian* King, to the twenty fifth year of *Augustus*, compiled out of forty four Books of *Trogus Pompeius*, a *Roman*. Ecclesiastical Writers I have here no room for, but am content to have traced thus far the steps of *David Chytræus* in his Chronology, whose help I have had in the setting down of this Catalogue.

CHAP. IX.

Of the most famous and ancient Greek and Latin Poets.

THE Reader hath here a short account of some of the most eminent of *Apollo*'s old Courtiers, as they succeeded one another in the favour of the Muses; not but that those bright Ladies have been (I was about to say) equally propitious to others in after-times; nor is it that we have given these only a place here, as if our own Land were barren of such Worthies: Our famous *Spencer*, if he was not equal to any, was superiour to most of them, of whom Mr. *Brown* thus:

He sung th' Heroick Knights of Fairy *Land*
In lines so elegant, and such command,
That had the Thracian *plaid but half so well,*
He had not left Eurydice *in Hell.*

But it is fit we allow a due reverence to Antiquity, at least be so ingenuous as to acknowledge at whose Torches we have lighted our own: The first of these Lights,

Greek Poets.

1. *Orpheus* was born in *Libethris*, a City of *Thrace*, the most ancient of all Poets; he wrote the Expedition of the *Argonauts* into *Colchis*, in Greek Verse, at which he was also present: this Work of his is yet extant, together with his Hymns, and a Book of Stones. The Poets make him to be the Prince of the *Lyricks*, of whom *Horace* in his Book *De Arte Poeticâ*:

Sylvestres homines sacer interpresque deorum,
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob hoc lenire Tygres, rabidosque leones.

His Father was *Oeagrus*, his Mother *Caliopea*, and his Master was *Linus* a Poet and Philosopher; *Orpheus* is said to have flourished *Anno Mundi* 2737. *Vid. Quenstedt. Dial. de Patr. vir. illustr. p.* 453. *Voss. de Nat. & Constit. artis Poet. cap.* 13. *sect.* 3. *p.* 78. *Patrit. de Instit. reipub. l.* 2. *tit.* 6. *p.* 83.

2. *Homerus*, the Prince of Poets, born at *Colophon*, as *Cluverius* doubts not to affirm: but more Cities besides that strove for the honour, according to that in *Gellius*:

Septem urbes certant de stirpe illustris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Ar-
(gos, Athenæ.

Many are the Encomiums he hath found amongst learned men, as, The Captain of Philosophy,; The first Parent of Antiquity, and Learning of all sorts; The original of all rich Invention; The Fountain of the more abstruse Wisdom; and the father of all other Poets.

——— à quo ceu fonte perenni
Vatum Pieriis ora rigantur aquis.

Of him this is part of *Quintilians* Character; In great things no man excelled him in sublimity, nor in small matters in propriety. In whom, saith *Paterculus*, this is an especial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him. He flourished *Anno Mund.* 3000. *Vid. Quenstedt. dialog. p.* 483. *Gell. noct. Attic. lib.* 3. *cap.* 11. *p.* 104. *Quintil. instit. orator. lib.* 10. *cap.* 1. *p.* 466.

3. *Hesiodus* was born at *Cuma*, a City in *Æolia*, bred up at *Ascra*, a Town in *Bœotia*; a Poet of a most elegant genius: memorable for the soft sweetness of his Verse, called the son of the Muses by *Lipsius*; the purest Writer, and whose labours contain the best Precepts of Vertue, saith *Heinsius*. Some think he was contemporary with *Homer*; others that he lived an hundred years after him; I find him said to flourish *Anno Mundi* 3140. *Vid. Quintil. instit. orat. lib.* 10. *cap.* 1. *p.* 466. *Vell. Patercul. hist. lib.* 1. ..... *Voss. de Poet. Græc. cap.* 2. *p.* 9. *Quenstedt. dial. p.* 478.

4. *Alcæus* a famous *Lyrick* Poet was born in the Isle of *Lesbos*, in the City of *Mitylene*, whence now the whole Isle hath its name; what Verses of his are left, are set forth by *Henricus Stephanus* with those of the rest of the *Lyricks*. *Quintilian* saith of him, That he is short and magnificent in his way of speaking, diligent, and for the most part like *Homer*; he flourished *Olymp.* 45. *Vid. Quenstedt. dialog. p.* 433. *Quintil. instit. orat. lib.* 10. *cap.* 1. *p.* 468.

5. *Sappho*, an excellent Poetress, was born in the Isle of *Lesbos*, and in the City of *Eræsus* there; she was called the ninth *Lyrick*, and the tenth Muse; she wrote Epigrams, Elegies, Iambicks, Monodies, and nine Books of Lyrick Verses; and was the Inventress of that kind of Verse which from her is called the *Sapphick*; she attained to no small applause in her contention, first with *Stesichorus*, and then with *Alcæus*; she is said to flourish about the 46 *Olympiad*, *Voss. Instit.*

ſtit. Poet. lib. 3. *cap.* 15. *p. Quenſtedt. Dial. p.* 434. *Patrit. de inſtit. reipub. lib.* 2. *tit.* 6. *p.* 90.

6. *Steſichorus* was born at *Himera*, a City in *Sicily*, a Lyrick Poet, ſome of whoſe Poems are yet extant, writ in the Dorick Dialect: his Works declare the ſtrength of his wit, while he ſings of great Wars and noble Chieftains; and with his Harp ſuſtains the burden of an Epick Verſe; he preſerves the due dignity of his perſons, both in their ſpeech and actions; and had he retained himſelf within bounds, he might have ſeemed the next to a Rival with *Homer*, but he is too copious and luxuriant; he flouriſhed *Olymp.* 54. *Vid. Quintil. Inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Quenſtedt. dial. p.* 399.

7. *Phocyllides*, a Philoſopher and Poet, was born at *Miletum*, a City in *Caria*: he wrote in Heroick Verſe, as alſo ſome Elegies, was contemporary with *Theognis*, and flouriſhed *Olympiad* 59. *Quenſtedt. dial. p.* 477.

8. *Theognis*, born in *Megara*, or *Megaris*, a City in *Sicily*, heretofore called *Hybla*: he was *Gnomographus*, whoſe Sentences are cited by almoſt all Greek Authors that are of any great name: *Voſſius* ſaith he was born not in the *Sicilian* but *Attick Megaris*, as may clearly be collected from *Theognis* himſelf. He is ſaid to live in the time of King *Cræſus*: but ſo long ſurvived him, that he reach'd the beginning of the *Perſian* War; he flouriſhed *Olympiad* 58. *Quenſtedt. dial. p.* 402. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 21.

9 *Epimenides* was born at *Gnoſſus*, a City in *Creet*, a Philoſopher and Epick Poet; hence the Apoſtle when he cites him, calls him, *Titus* 12. *A Prophet of your own.* He wrote a Book of Oracles, ſaith St. *Jerom*, and was contemporary with *Solon*, ſo that he flouriſhed *Olymp.* 45. *Quenſtedt. dial. p.* 429.

10. *Anacreon* was born in *Teos*, a place in the middle of *Ionia*; he was one of the nine Lyricks: and both in his Writings and whole manner of life petulant and wanton. He was familiar with *Polycrates* the *Samian* Tyrant, whom he alſo celebrated in his Verſes. Though aged, he fell in love with *Bathyllus* a young Boy, of whoſe hard-heartedneſs he complains; he lived about the 64 *Olympiad*, *Patrit. de inſtit. Reipub. lib.* 4. *tit.* 11. *p.* 169. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 22. *Quenſtedt. dial. p.* 482.

11. *Simonides* is of ſomewhat a ſlender ſtile, otherwiſe he is commendable for the propriety, and a kind of pleaſantneſs in his Speech; he had a peculiar faculty in the exciting of men to pity and compaſſion, inſomuch, that in this reſpect he is by ſome preferred before all the Authors of his time; he was a Lyrick Poet, wrote Iambicks, and was born in the Iſle of *Amorgus*; divers others there were of this name, but none more eminent than this in Poetry; *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 468. *Carol. Steph. in voce.*

12. *Æſchylus* was born in the City of *Athens*, the firſt Author of Tragedies, ſay the ancient Greek Writers, whence *Horace*,

—— perſonæ pallæque repertor honeſtæ
Æſchylus & modicis inſtravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.

He fought valiantly in the Battel of *Marathon*; his Poems were ſublime and grave; and he therein *Grandiloquus uſque ad vitium*, ſaith *Quintilian*, flying into *Sicily* in the fifty eighth year of his age, an Eagle, as he ſat on a Rock, drop'd from her tallons a Tortoiſe upon his bare head, by the ſtroke of which he died. He flouriſhed *Olymp.* 74. *Horat. de Arte Poet. verſ.* 279. *Voſſ. de Poetis Græcis, cap.* 4. *p.* 25. *Quenſtedt. dial. p.* 421. *Quintil. inſtit. orator. l.* 10. *c.* 1. *p.* 468.

13. *Pindarus* born at *Thebes*, a City in *Bœotia*; of all the nine Lyricks, ſaith *Quintilian*, *Pindarus* is far the ſuperiour in Spirit, Magnificence, Sentences, Figures, happily copious both in things and words, and therefore *Horace* thinks him inimitable:

Pindarum quiſquis ſtudet æmulari I-
Ule, ceratis ope Dædaleâ
Nititur pennis, vitreo daturus
Nomina ponto.

Monte decurrens velut amnis imbres
Quem ſuper notas aluere ripas
Fervet, immenſuſque ruit, profundo
Pindarus ore.

He alſo made ſome Tragedies, Epigrams, and other things, and flouriſhed *Olympiad* 75. *Voſſ. de Poet. Græc. cap.* 5. *p.* 29. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468. *Horat. Ode* 11. *lib.* 4. *Quenſtedt. dial. p.* 411.

14. *Sophocles* was a Tragedian born in *Athens*; he was called The *New Syren*, The Flower of Poets, and the Bee from the ſweetneſs of his Speech: he was by ſome thought to excel *Euripides* in the Majeſty of his Stile, and *Quintilian* will not determine which was the better Poet; he flouriſhed *Olympiad* the 83. *Voſſ. de Poet. Græcis, cap.* 4. *p.* 26. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

15. *Euripides*, a noble Tragick Poet, was born at *Athens*: a Poet of excellent wit, ſaith *Voſſius*; *Cicero* much eſteemed him; he was a familiar friend to King *Archelaus*, from whom as he returned home, he was torn in pieces by Dogs: his Tomb is near *Athens*. He contended with *Euphorion* and *Sophocles*; was Scholar to *Anaxagoras* in Phyſicks, to *Prodicus* in Rhetorick, and to *Socrates* in Morals; he flouriſhed *Olympiad* 83. *Voſſ. de Poet. Græc. cap.* 6. *p.* 36. *Quenſtedt. dial. p.* 422. *Quintil. inſtit. orator. lib.* 10. *cap.* 1. *p.* 468.

16. *Ariſtophanes* was a famous Comick Poet, but of his Country nothing is certain: ſome ſay he was an *Athenian*, others a *Rhodian*, and ſome an *Ægyptian*; he is at this day the only Greek Comedian extant, but ſcarce extant in the fourth part of him; he is ſaid to be the excellent Exemplar of the *Attick* Lepidity, as one in whom all the ornaments of that Tongue are contained. A ſharp obſerver and reprover of Vices; he flouriſhed *Olympiad* 96. *Quenſtedt. Dial. p.* 424.

17. *Menander*, ſon of *Diopithes*, and Scholar of *Theophraſtus*, the ancient Comick Poet; he lived in *Athens*: *Plutarch* compares him with *Ariſtophanes*; and for weight in Sentences, elegance and beauty of expreſſion, and for wit, he prefers before him this Prince of Comicks (as he is by ſome called.) He wrote one hundred and eight Comedies, of all which, beſides a few Verſes, nothing remains but the memory; he flouriſhed *Olympiad* 118. *Quintil. de Inſtit. orat. lib.* 10. *cap.* 1. *p.* 469. *Gell. noct. Attic. lib.* 3. *cap.* 16. *p.* 109. *Voſſ. de Poet. Græc. cap.* 8. *p.* 57. *Quenſtedt. dial. p.* 424.

18. *Theocritus* was of *Coos*, and went thence to *Syracuſe*; his ſweet Poems are yet extant, and taught

taught in Schools: he wrote *Bucolicks* in the *Dorick* Dialect; *Suidas* notes, that of old there were three Poets Writers of *Bucolicks*, this *Theocritus*, *Moschus* the *Sicilian*, and *Bion* of the City of *Smyrna*. Our Poet lived in the time of *Ptolomæus Lagus*, and *Ptolomæus Philadelphus*, *A. ab V. C.* 475. *Olympiad* 123. *Quenstedt. dial. p.* 397. *Voss. de Poet. Græc. cap.* 8. *p.* 61. *Quintil. de instit. orator. lib.* 10. *cap.* 1. *p.* 467.

19. *Aratus* was born at *Soli* or *Soloe*, a Town of *Cilicia*, afterwards called *Pompeiopolis*; he was Physician to *Antigonus*, King of *Macedon*, a most Learned Poet, and one that wrote divers things, amongst others a Book of Astronomy called φαινόμενα, in which he elegantly describes in Heroick Verse the whole frame of the Celestial Sphere, the Image, Figure, rise and set of all the Stars therein: which was Translated into Latin by *Cicero*, and others; *Chytræus* saith he was of *Tarsus*, and that St. *Paul* his fellow Citizen, cites in his Sermon at *Athens* an Hemistick of this his fellow Citizen; he flourished in the time of *Ptolomæus Philadelphus*, *Olympiad* 124. *Chytr. de Poet. lect. p.* 217. *Voss. de Poet. Græc. cap.* 8. *p.* 63.

20. *Lycophron* was a Grammarian and Tragick Poet, born at *Chalcis*, heretofore a rich Town in *Eubœa*: he was one of the seven which they call the *Pleiades*: the rest were *Theocritus*, *Nicander*, *Callimachus*, *Apollonius*, *Aratus*, and *Homerus* junior; he wrote many Tragedies which are all lost: all that is extant of him is his *Alexandra*, or *Cassandra*, an obscure Poem; he flourished *Olympiad* 127. *Voss. de Poet. Græc. cap.* 8. *p.* 64. *Quenstedt. dial. p.* 432.

21. *Oppianus* (born in *Anazarbus*, as some, in *Corycus*, saith *Suidas*, both Cities of *Cilicia*) was a Grammarian and Poet, sweet, generous, and incomparable, saith *Rosinus*. He wrote *Halieutica*, or of Fishes and Fishing five Books, and four of Hunting, all which are extant: *Alexander Severus* so much delighted in them, that for every Verse he gave him a Stater of Gold, upon which they were called Golden Verses, *Quenstedt. dial. p.* 499.

22. *Musæus*, the same who wrote the Loves of *Hero* and *Leander*: though he is said by *Julius Scaliger*, to be before *Homer* himself: Yet, saith *Vossius*, nothing is more manifest, than that he lived under the *Cæsars*, and that after the fourth Age, and is therefore in old Books called *Musæus* the Grammarian, *Voss. de Poet. Græc. Pap.* 9. *p.* 81.

Latin Poets.

1. *Quintus Ennius*, born at *Rudiæ*, say some, at *Tarentum* say *Eutropius* and *Eusebius*; from him *Virgil*, the Phœnix of the Latin Poets, borrowed not a few Verses, and with some light change, transferred them into his own Poems. Once being found reading of *Ennius*, and ask'd what he was about? I am, said he, gathering of Gold out of *Ennius* his Dunghil. *Ennius* hath the first place amongst the Latin Epick Poets; he wrote the *Roman* War in Heroick Verses; he died of the Gout at past seventy years of age, was buried in the Monument of the *Scipio*'s, in the *Appian* way, a mile from the City; he flourished *A. ab V. C.* 570. *Voss. p.* 4.

2. *Pacuvius* was born at *Brundusium*; he was a Tragedian of great account, and the son of *Ennius* his sister; he liv'd at *Rome*, where he painted and sold Plaies; thence he went to *Tarentum*, where he died almost ninety years of age, *Voss. de Poet. Latin. cap.* 1. *p.* 6.

3. *Plautus* was by birth from *Umbria*, through a scarcity that was at *Rome*, he was fain to hire out himself to a Baker to work at his hand-mill, where as oft as he had leisure from his work, he wrote and sold his Comedies; he flourished in the latter end of the second *Punick* War, and in the succeeding seventeen years, and died in the 149 *Olympiad*, *Voss. de Latin. Poet. cap.* 1. *p.* 8.

4. *Publius Terentius*, the most elegant Writer of Latin Comedy, was born at *Carthage* betwixt the second and third *Punick* War. He served *Terentius Lucanus*, a Senatour in *Rome*, by whom for his wit and person, he was not only civilly treated, but soon obtained his freedom; *Cicero* saith, he was the best Author of the Latin Tongue, and his bosom companion, because he used frequently to read in him; he wrote six Comedies, and flourished *Olympiad* 151. but died in *Arcadia*, *Quenstedt. dial. p.* 671. *Voss. de Lat. Poet. cap.* 3. *p.* 41.

5. *C. Lucilius* was born at *Suessa Arunca*, a Town in *Italy*; he was a Writer of Satyres, yes the chief of the Latin Satyrists, saith *Tully*, a Learned man, and a very ingenious person, of a sharp wit, a man of excellent life himself, and a stinging accuser of the villanies of others; he was the Great Uncle of *Pompey* the Great, and war'd under *Scipio Africanus* in the *Numantine* War, he died at *Naples* in the forty sixth year of his age, in the 160 *Olympiad*, *A. Gell. noct. Attic. lib.* 18. *cap.* 8. *p.* 490. *Voss. de Lat. Poet. cap.* 2. *p.* 9. *Quintil. de instit. orator. lib.* 10. *cap.* 1. *p.* 472. *Plin. nat. hist. lib.* 1. *cap. p. Quenstedt. dial. p.* 379.

6. *Titus Lucretius Carus*; he wrote a Book of the nature of things, according to *Epicurus* his doctrine, in whose foot-steps he trod; all his Philosophy tends to the extirpation of Religion: and himself frequently confesses, That he wrote what he did for that purpose, that he might free men from the burden of Religion, and the fear of the gods; by a Philtre or Love-potion he was made mad, and in the forty fourth year of his age slew himself; he flourished *Anno ab V. C.* 680. and about 174 *Olympiad*. *Voss. de Poet. Lat. cap.* 1. *p.* 13. *Quenstedt. dial. p.* 362.

7. *M. Annæus Lucanus* was born at *Corduba* in *Spain*; *J. Scaliger* saith of him, That he is long and the father of tediousness: but *Quintilian* gives him this Character, That he is ardent and sprightful: remarkable for his Sentences, and rather to be numbred amongst Oratours than Poets. An excellent describer he is of the Civil War betwixt *Cæsar* and *Pompey*; a great speaker, and full of Heroick Spirit; being found in the Conspiracy of *Piso*, he cut his veins and bled to death; he flourished *Anno Christi* 62. *Voss. de Poet. Lat. cap.* 3. *p.* 41. *Quintil. de Instit. orator. lib.* 10. *cap.* 1. *p.* 471. *Quenstedt. dial. p.* 10.

8. *Publ. Virgilius Maro*, is, by general consent, The Prince of the Latin Poets; he was born at *Andes*, a Village near unto *Mantua* in *Italy*; *Jul. Scaliger* saies of him, That he ought to be the Pattern, Rule, beginning and end of all Poetical imitation. *Josephus Scaliger* saith, He not only excels all humane ingeny, but hath raised himself to a kind of equality with nature it self: his *Bucolicks*, *Georgicks*, and *Æneads*, are in every hand. He died at *Brundusium*, his bones were translated to *Naples*, and buried about

about two miles from the City, with an Epitaph of his own making: Thus,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope, cecini Pascua, Rura, Duces.

he flourished *Anno ab V. C.* 728. *Voss. de Poet. Lat. cap.* 2. *p.* 26. *Quenstedt. dial. p.* 299.

9. *Q. Horatius Flaccus*, the Prince of the Latin Lyrick Poets, was born at *Venusium* in *Italy*; he is (saith *Quintilian*) the chief at noting the manners of men, very pure and accurate, worthy almost alone to be read; he rises high sometimes, is full of jucundity, and various Figures, and hath a most happy boldness in words; he died at *Rome* aged about fifty, and flourished in the Reign of *Augustus*, *Anno ab V. C.* 735. *Voss. de Poet. Lat. cap.* 2. *p.* 26. *Quenstedt. dial. p.* 382. *Quintil. de Instit. orator. l.* 10. *c.* 1. *p.* 472.

10. *Publ. Ovidius Naso* was born at *Sulmo*, an old Town of the *Peligni* in *Italy*; thus saith he himself, *Trist. lib.* 4. *Eleg.* 10.

Sulmo mihi patria est, gelidis uberrimus undis,
Millia qui novies, distat ab urbe decem.

He excels all others in Elegy, and therefore by *Dempster* is called The Prince of Elegy; in the judgement of *Seneca*, he is a most ingenious Poet, had he not reduced that plenty of wit and matter into childish toyes: his *Medæa*, saith *Quintilian*, shews how much that man was able to perform, had he chose rather to govern than indulge his wit; he died in his banishment, and is buried near the Town of *Tomos*; he flourished *Anno Dom.* 4. *Quintil. de Instit. orator. lib.* 10. *cap.* 1. *p.* 473. *Voss. de Poet. Lat. cap.* 2. *p.* 29. *Senec. nat. Quæst. cap.* 27. *p.*

11. *C. Valerius Catullus*, was born at *Verona*, of no obscure Parentage, for his father was familiar with *Julius Cæsar*, and he himself was so accepted at *Rome*, for the facility of his wit and learning, that he merited the Patronage of *Cicero*, as he himself acknowledges with thanks. He loved *Clodia*, whom by a feigned name he calls *Lesbia*; *Martial* prefers him before himself; he died at *Rome* in the thirtieth year of his age, and that was commonly said of him,

Tantum parva suo debet Verona Catullo
Quantum magna suo Mantua Virgilio.

He flourished *Olympiad* 180. *Anno Dom.* 40. *Voss. de Poet. Lat. cap.* 1. *p.* 14. *Gell. noct. Attic. lib.* 7. *cap.* 20. *p.* 220.

12. *Albius Tibullus*, of an *Equestrian* Family in *Rome*, a Poet famous for his Elegies, in which he was the first amongst the *Romans* that excel'd, saith *Vossius*; he was in familiarity with *Horace* and *Ovid*. He loved *Plancia* under the feigned name of *Delia*: whereas he was very rich, by the iniquity of the times he complains he was reduced to poverty; he composed four Books of Elegies, and died young; for the elegancy of his Verse, it is said of him,

Donec erunt ignes, arcusque Cupidinis arma,
Discentur numeri culte Tibulle tui.

He flourished *A. ab V. C.* 734. *Quenstedt. dial. p.* 369. *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71.

13. *Sex. Aurel. Propertius* was born in *Mevania*, a Town in *Umbria*, as he himself somewhere saith,

Ut nostris tumefacta superbiat Umbria libris,
Umbria Romani patria Callimachi.

He complains that he was put out of his fathers Lands, in that division that was made amongst the Souldiers of the Triumvirate. The true name of his *Cynthia* was *Hostia*, saith *Apuleius*. We have four Books of his Elegies; some write that he died in the forty first year of his age; he flourished with *Ovid*, *Catullus*, and *Tibullus*, *Petr. Crinit. de Poet. Lat. lib.* 3. *p.* 71. *Voss. de Poet. Lat. cap.* 2. *p.* 31.

14. *Cornelius Gallus*, born at *Forojulium*, was an Oratour and famous Poet; from a mean fortune, he was received into the friendship of *Augustus*, and by him made the first President of *Ægypt*, when it was become a *Roman* Province: Through his discourse in his Wine at a Feast, he came into suspicion of a Conspiratour, and being turn'd over to the Senate to be condemn'd, for very shame he slew himself in the sixty third year of his age; he wrote four Book of Elegies, his *Lycoris* was one *Cytheris* a freed Maid of *Volumnius*; most of his Writings are lost; he flourished *Olympiad* 188. *Voss. de Poet. Lat. cap.* 2. *p.* 25.

15. *Decius Junius Juvenalis*, was born at *Aquinum* in *Italy*; he spent his studies in writing Satyres, following the examples of *Lucilius* and *Horace*, in which kind he hath gained no mean reputation amongst the learned: The Prince of Satyrists, saith *J. Scaliger*; his Verses are far better than those of *Horace*; his Sentences are sharper, and his phrase more open; having offended *Paris* the *Pantomime* at eighty years of age, in shew of honour he was made Prefect of a Cohort, and sent into *Ægypt*; he flourished *Anno Dom.* 84. *Quenstedt. dial. p.* 372. *Voss. de Poet. Lat. cap.* 3. *p.* 41.

16. *A. Persius Flaccus* was born at *Volaterra*, an ancient and noble City in *Italy*, seated by the River *Cæcina*. He wrote Satyres, wherein he sharply taxes the corrupted and depraved manners of the Citizens of *Rome*, sustaining the person of a Philosopher; while he severely reprehends, he is instructive; much he borrowed out of *Plato*, saith *Chytræus*; by some he is under censure for his obscurity; he flourished in the Reign of *Nero*, *Anno Dom.* 64. died in the twenty ninth year of his age, about the 210 *Olympiad*, *Quenstedt. dial. p.* 322. *Voss. de Poet. Lat. cap.* 3. *p.* 41.

17. *N. Valer. Martialis* was born at *Bilbilis* in *Celtiberia*, in the Reign of *Claudius* the Emperour. At twenty years age he came to *Rome* under *Nero*, and there continued thirty five, much favoured by *Titus* and *Domitian*. He was a Tribune, and of the Order of Knights in *Rome*; after *Domitian*'s death, he was not in the like honour, and therefore in *Trajans* time, return'd into his own Country: and there having wrote his twelfth Book of Epigrams, weary of his Country and Life, as being ill treated by his Country-men, he deceased, *Voss. de Poet. Lat. cap.* 3. *p.* 46.

18. *Statius Papinius*, born at *Naples*, lived under *Domitian*; he left five Books *Sylvarum*, twelve *Thebaidos*, five *Achilleidos*; *Martial* liked not that he was so much favoured, and in his Writings never mentions him, *Voss. de Poet. Lat. cap.* 3. *p.* 45.

19. *Ausonius* the Poet, and also Consul at *Rome*, was born in *Gascony* at *Burdigala*, now called *Burdeaux*, at he tells us himself thus,

Diligo

Diligo Burdigalam, Romam colo, civis in illa,
Consul in ambabus, cunæ hic, ibi sella curulis.

Scaliger saith of him, That he had a great and acute wit; his Stile is somewhat harsh; he flourished *Anno Dom.* 420. *Quenstedt. dial. p.* 36. *Voss. de Poet. Lat. cap.* 4. *p.* 55.

20. *Marcellus Palingenius* wrote the Zodiack of life, that is, of the right way of institution of the life, study, and manners of men in twelve Books, a Work of great Learning and Philosophical; he flourished *Anno Dom.* 1480. *Quenstedt. dial. p.* 392.

21. *Baptista Mantuanus*, Sirnamed *Hispaniolus*, a Monk and excellent Poet, to whom *Mantua* gave both birth and name; he was accounted the almost only Poet in his age, and another *Maro*; he taxed with great freedom and liberty, the corruption of the *Roman* Church, the impiety, and villanies of the Popes; amongst others he thus writes of the Simony and Covetousness of the Popes,

——— *Venalia nobis*
Templa, Sacerdotes, altaria, sacra, corona,
Ignis, Thura, preces, cœlum est venale, Deusque.

He wrote divers Verses in praise of the Saints, and other excellent Books, and flourished *Anno Dom.* 1494. *Quenstedt. dial. p.* 300.

CHAP. X.

Of Musick; the strange efficacy of it, and the most famous Musicians.

THere are four sorts of Musick which were most celebrated amongst the Ancients, the *Dorian* or *Dorick*, as a promoter of wisdom and chastity; the *Phrygian*, transporteth the mind to quarrelling and fury; the *Æolian*, conjures down the evil Spirit of anger, and enclines the appeased soul to sleep; and then the *Lydian*, raises and elevates the minds of men from terrene and earthly things, and enkindles devout desires after such as are heavenly: Thus large is the Empire which Musick exerciseth over the soul of man, and what it hath been further able to do as to the body, for this I refer you to some of the following Examples.

Treasury of Ancient and Mod. times, l. 8. *c.*28. *p.*806.

1. Concerning the efficacy and might of Musick; I am desirous to set down what my self saw practised upon *De la March*, a Gentlewoman near to *Garet*, young, vertuous and passable for beauty; upon report of her husbands inclination to change, and novel affections, she fell into such a fury, that on the sudden she would throw her self into the fire, or out at the window, or into a Fish-pond near her house, out of which she had been twice rescued: and so was more diligently kept: The Physicians attended her to no purpose, notwithstanding all their endeavours: but a *Capuchin* passing that way to crave Alms, and hearing what had befallen her, advised, That some skilful and experienced person upon the Lute, should continue to play by her: and that in the night some pleasing Ditties should consort with the Musick: it was accordingly performed, and in less than three month the violent passion forsook her, and she is at this time found both in body and mind.

Treasury of Ancient and Mod. times, l. 8. *c.*28. *p.*806.

2. I likewise knew another Person of Honour at *Roane*, whose name may be best known by *Du Parreau*, who all her life-time did never use the help of any Physick, how great soever her infirmities were: but in all her hurts, diseases, child-birth and lameness, she only desired one who could skillfully play on the Tabour and Pipe, instead of a Physician. Being well entred into Age, an extreme pain seised upon her knee, supposed some spice of the Gout, she caused her Tabourer instantly to play her a pleasant and lively Coranto. The Tabourer striving to exceed himself in art and dexterity, in readiness of wind and agility of hand, fell down in a swoon, and so continued for three quarters of an hour, the Lady then complain'd that her pain and affliction was never so extraordinary as in the time of the Musicks so sudden cessation: The Musician being recovered and refreshed with a glass of brisk Wine, fell afresh to his former skillful musical playing, and the Lady was thereby so eased of her pain, that it utterly left her; I my self was in the Chamber when this accident happened, and do avouch upon my credit, That the Gentlewoman thus lived an hundred and six years.

Athen. deip. l. 14. *c.* 5. *p.*623,624. *Ælian. var. hist. l.* 14. *c.*23. *p.* 409.

3. *Clinias*, the *Pythagorean*, was a person very different both in his life and manners from other men: and if it chanc'd at any time, that he was inflamed with anger, he would take his Harp, play upon, and sing to it, saying, as oft as he was asked the cause of his so doing, That by this means he found himself reduced to the temper of his former mildness.

Camer. oper. subc. cent. 1. *c.*18. *p.* 99.

4. *Tyrtæus* the *Spartan* Poet, having first rehearsed his Verses, and afterwards made them to be sung with Flutes well tuned together, he so stirr'd and enflamed the courage of the Souldiers thereby; that whereas they had before been overcome in divers conflicts, being then transported with the fury of the Muses, they remained conquerours, and cut in pieces the whole Army of the *Messenians*.

Alex. ab Alex. in dieb. Genia. l. 4. *c.* 2. *fol.* 178. *Sabel. Ex. l.* 10. *c.* 8. *p.* 579. *Epiph. Ferdinand. cas. medic. hist.* 81. *p.* 267.

5. *Timotheus*, a *Milesian*, was so excellently skilled in Musick, that when he play'd and sung a Song, composed in honour of *Pallas*, in the presence of *Alexander* the Great, the Prince as one transported with the Gallantry, and Martial humour of the air, started up, and being stirred in every part, called for his Armour: But then again the Musician changing into more sedate and calmer Notes, sounding as it were a Retreat, the Prince also sat quiet and still.

Camer. oper. subc. cent. 2. *c.*81. *p.*319. *Camer. oper. subc. cent.* 2. *cap.* 81. *p.* 320.

6. There was a Musician in *Denmark* that did so excel in his Art, that he was wont to boast, That he could with his Musick set his hearers besides themselves, or make them merry, pensive, or furious, as he pleased; which he also performed upon tryal, at the command of one of the *Danish* Kings, *viz. Ericus* the second, Sirnamed the Good.

*Nicep. l.*12. *c.* 23. *p.* *Camer. oper. subc. cent.*1. *c.*18. *p.* 99.

7. At such time as the Tyrant *Eugenius* raised that perillous War in the East, and that money grew short with the Emperour *Theodosius*, he determined to raise Subsidies, and to gather from all parts more than before he had ever done; the Citizens of *Antioch* bare this exaction with so ill a will, that after they had disgorged many outragious

ragious words againſt the Emperour, they pulled down his Statues, and thoſe alſo of the Empreſs his Wife. A while after, when the heat of their fury was paſt, they began to repent themſelves of their folly, and conſidered into what danger they had caſt themſelves and their City: Then did they curſe their raſhneſs, confeſs their fault, implore the goodneſs of God, and that with tears, That it would pleaſe him to calm the Emperours heart. Theſe ſupplications and prayers were ſolemnly ſung with ſorrowful Tunes, and lamenting voices. Their Biſhop *Flavianus* employed himſelf valiantly in this needful time, in the behalf of the City, made a Journey to *Theodoſius*, and did his utmoſt to appeaſe him: but finding himſelf rejected, and knowing that the Emperour was deviſing ſome grievous puniſhment; and on the other ſide, not having the boldneſs to ſpeak again, and yet much troubled in his thoughts becauſe of his people, there came this device into his head: At ſuch time as the Emperour ſat at meat, certain young boyes were wont to ſing muſically unto him; *Flavianus* wrought ſo, that he obtained of thoſe that had the charge of the boyes, that they would ſuffer them to ſing the ſupplications and prayers of the City of *Antioch*: *Theodoſius* liſtning to that grave Muſick, was ſo moved with it, and ſo touched with compaſſion, that having then the Cup in his hand, he with his warm tears watered the Wine that was in it, and forgetting all his conceived diſpleaſure againſt the *Antiochæans*, freely pardoned them and their City.

Zuin. Theat. vol. 5. l. 3. p. 1283.

8. The ſons of *Ludovicus* the firſt (then Emperour) had conſpired againſt him, and amongſt divers of the Biſhops that were confederate with them, was *Theodulphus*, Biſhop of *Orleans*, whom the Emperour clap'd up in Priſon in *Anjou*; in this place the Emperour kept his *Eaſter*, and was preſent at the Proceſſion on *Palm Sunday*, in imitation and honour of Chriſts entrance into *Jeruſalem*. All the Pomp paſſing by the place where *Theodulphus* was under reſtraint, the Biſhop in fore-ſight of that ſolemnity, had prepared a moſt elegant Hymn in honour of that Proceſſion, and as the Emperour paſſed by, opening his Caſement, with a clear and muſical voice, he ſang it, ſo as to be heard of the multitude that paſſed by: The Emperour enquired What voice that was, and who that ſung? It was told him the Captive Biſhop of *Orleans*. The Emperour diligently attending both the purport of the Verſes, and ſweetneſs of the voice, was therewith ſo delighted, that he reſtored the Priſoner forthwith to his liberty.

Epiph. Ferdinand. caſ. medic. hiſt. 81. p. 248, 249, 250, &c. Ariſton. Muret. var. lect. l. 14. c. 6. p. 366. Camer. oper. ſubc. cent. 2. c. 81. p. 317, 318. Sand. relat. of Voyages, l. 4. p. 249. Alex. ab Alex. dier. Genial. l. 2. c. 17. p.

9. In part of *Calabria* are great ſtore of *Tarantula*'s, a Serpent peculiar to this Country, and taking that name from the City of *Tarentum*. Some hold them to be a kind of Spiders; others of Effts: but they are greater than the one, and leſs than the other: The ſting is deadly, and the contrary operations thereof moſt miraculous: For ſome ſo ſtung, are ſtill oppreſſed with a leaden ſleep; others are vexed with continued waking. Some fling up and down; and others are extremely lazy: he ſweats; a ſecond vomits; a third runs mad; ſome weep, and others laugh continually, and that is the moſt uſual: The merry, the mad, and otherwiſe actively diſpoſed, are cured by Muſick, at leaſt it is the cauſe, in that it incites them to dance indefatigably, for by labour and ſweat the poyſon is expel'd. And Muſick alſo by a certain high excellency, hath been found by experience to ſtir in the ſad and drowſie ſo ſtrange an alacrity, that they have wearied the Spectators with continued dancing: in the mean time the pain hath aſſwaged, the infection being driven from the heart, and the mind releaſed of her ſufferance: if the Muſick intermit, the malady renews; but again continued and it vaniſheth.

Zuin. Theat. vol. 5. l. 3. p. 1291.

10. *Aſclepiades*, a noble Phyſician, as oft as he had Phrenetick Patients, or ſuch as were unhinged, or evil affected in their minds, did make uſe of nothing ſo much for the cure of them, and reſtauration of their health, as Symphony, and ſweet harmony and conſent of voices.

Zuin. Theat. vol. 5. l. 3. p. 1292. A. Gell. noct. Attic. l. 4. c. 13. p. 133.

11. *Iſmenias*, the *Theban*, and Scholar of *Antigenidas*, uſed to cure divers of the *Bœotians* of the *Sciatica*, or Hip-gout, by the uſe of Muſick; and ſaith *Gellius*, It is reported by divers, and Memorials are made of it, that when the *Sciatica* pains are the moſt exquiſite, they are allayed and aſſwaged with Muſick.

Zuin. Theat. vol. 5. l. 3. p. 1291.

12. There was a young man, a *Tauraminitanian* by birth, who having his head intoxicated with Wine, and beſides all inflamed with anger, haſtened to the Houſe of his Miſtreſs, with a purpoſe (becauſe ſhe had received his Rival thereinto) to ſet it on fire: he was about his deſign, when *Pythagoras* cauſed a Muſician to play a leſſon of the graver Muſick, compoſed with Spondees, or long Notes, by which he was ſo reclaimed, that he immediately deſiſted from his angry enterpriſe.

Philoſt. l. 5. c. 7. p. 205. Burt. mel. par. 2. §. 2. p. 277.

13. When *Apollonius* was inquiſitive of *Canus*, a *Rhodian* Muſician, what he could do with his inſtrument, he told him that he could make a melancholy man merry, and him that was merry, much merrier than he was before; a lover more enamoured, and a Religious man more devout, and more attentive to the worſhip of the gods.

CHAP. XI.

Of ſuch as by ſight of the Face, could judge of the Inclinations, Manners, and Fortunes of the perſon.

IT is ſaid of *Paracelſus*, That he had ſuch notable skill in Herbs, that at the firſt ſight he could diſcern and diſcover the quality, vertue and operation of any ſuch as were ſhewed to him: There have been ſome men as skillful in the peruſal of faces, ſo that *Momus* needed not wiſh every man a caſement in his breaſt, ſeeing both the inclinations and ſucceſſes of men have been dextrouſly judged at by their outward appearance.

Fuller's holy State, l. 2. c. 8. p. 71.

1. *Julius Cæſar Scaliger* had a ſingular skill herein, for it is credibly averred, That he never looked on his Infant ſon *Audectus* but with grief, as ſorrow ſtruck with ſome ſad ſign of ill ſucceſs he ſaw in his face: which child at laſt, was found ſtifled in bed with the embraces of his Nurſe, being faſt aſleep.

M. de Ser. hiſt. of France, p. 528.

2. *Peter de Pinac*, the laſt of that name, Primate of *France*, Arch-biſhop and Earl of *Lions*, died in the beginning of *January*, *Anno* 1599.

The Duke of *Biron* did ſee him in his ſickneſs, and aſſiſted at his Funerals. No man living did better judge of the nature of men, by the conſideration of their Viſages, than he. He did divine of the Duke of *Biron*'s fortune by his countenance, and the proportions and lines of his face: for having conſidered it ſomewhat curiouſly, he ſaid unto his Siſter, after his departure from his Chamber, This man hath the worſt Phyſiognomy that ever I obſerved in my life, as of a man that will periſh miſerably: the event made good his Prediction.

Socrat. Eccleſ. hiſt. l. 3. c. 19. p. 311. Camer. oper. ſubc. cent. 1. c. 57. p. 251, Nicep. l. 10. c. 37. Zuin. Theat. vol. 5. l. 2. p. 1223.

3. *Nazianzen*, as ſoon as he beheld *Julian* the Apoſtate, made a conjecture of his manners and diſpoſition, concerning whom theſe are his words in his ſecond Oration againſt the Gentiles: The deformity of his geſtures made me a Prophet, as to him: for theſe following did in no wiſe ſeem to be the ſigns of a good man, The ſudden and frequent turnings of his head; his heaving up now this, and then the other ſhoulder; his eyes were ſtern, wandring, and expreſſing ſomething of furious in them; his feet were inſtable, and his geniculations frequent; his noſe was ſuch as betokened ſcorn and contempt, and the whole Figure of his face was framed to deriſion; his laughter was often and loud; he would nod with his head when he ſpake not; his ſpeech was interrupted, and broken off before it came to the period of the Sentence; his queſtions frequent, confuſed and fooliſh; his anſwers unapt, heaped one upon another, diſagreeing with themſelves, and without order: and who can deſcribe the reſt? Such I ſaw him before his deeds, as his deeds did afterwards ſhew him to be: and if they were here preſent, who were then with me, and beheld the ſame things, they would juſtifie this narration of mine: and withal would remember that I then ſpake theſe words, How great a plague doth the *Roman* Empire at this time nouriſh, *&c.*

Patrit. de regno l. 5. tit. 15. p. 331, 332. Ciceron. lib. de Fato p. 201.

4. *Zopyrus* did profeſs, That he could make a diſcovery of the nature, inclination, and diſpoſitions of men by the habit of their bodies, and inſpection of their eyes, face, and forehead, *&c.* Being deſired by ſome to give his judgement of *Socrates*, he ſaid he was a ſtupid and dull perſon, and a ſtranger unto all kind of vertue. Thoſe that were preſent, when they heard him paſs this ſentence upon *Socrates*, whom they knew to be a man of the contrary perfections, they laugh'd this conjecturer to ſcorn: but *Socrates* himſelf ſaid, That he had ſpoken nothing but what was the truth, only by the ſtudy of wiſdom, he had overcome and amended all theſe faults of his nature.

Jov. Elog. Zuin. Theat. vol. 2. l. 7. p. 465.

5. *Bartholomæus Cocles* had foretold one *Coponus*, That e're long he ſhould be a wicked Homicide; and in like manner he ſaid of *Hermes*, the ſon of a Tyrant, that being a baniſhed man he ſhould be ſlain in Battel. *Hermes* therefore poſſeſſed with a fear of his fate, gave ſecret order to *Coponus*, that he ſhould kill *Cocles*, that wicked Artiſt. *Cocles* did forſee the diſaſter that was coming upon him, and therefore did arm his head with a privy Helmet, and uſually went with a two handed ſword, which he could skilfully manage. But *Coponus*, in the habit of a Porter, came one time behind him, and as he was putting his key into the lock of his door, he ſtruck him on the hinder part of his head with a Hatchet, and ſlew him. He afterwards confeſſed, that he had no other cauſe of the commitment of this murder, but only that *Cocles* had told him, That ſhortly he would be a murderer.

Cœl. Antiq. lect. l. 6. c. 1. p. 229. A. Gel. noct. Attic. l. 1. c. 9. p. 18.

6. We learn out of *Proclus*, that it was the manner of the *Pythagoreans*, curiouſly and exactly to weigh and conſider of ſuch as came unto them; and by ſigns imprinted on their bodies, to judge of their aptitude and inclination to a better life: *Pythagoras* did thus in his choice of his Scholars, and ſuch as he judged fit for Learning he admitted.

Jov. Elog. Zuin. Theat. vol. 5. l. 3. p. 1271.

7. *Antiochus Tibertus* was famous for his skill in Chiromancy and Phyſiognomy; he foretold *Guido Balneus*, that he ſhould be ſlain by an intimate friend of his, upon a conceived ſuſpicion againſt him. He alſo told *Pandulphus Malateſta*, the *Ariminenſian* Tyrant, That he ſhould be driven out of his Country, and that being in exile, he ſhould periſh in great want: not long after *Pandulphus* cauſed *Guido* to be beheaded, as being jealous of his valour and vertue, and ſhuts up *Antiochus* himſelf in priſon, determining to expect at leiſure the fulfilling of the reſt of his preſage. *Antiochus* had ſo prevailed with the daughter of the Keeper of the Tower wherein he was incloſed, that ſhe furniſhed him with a Rope, and by the help of that let him down into the Tower-ditch: but being betrayed with the noiſe of his Fetters, he was fetch'd back, and both he and the over-kind Maid were beheaded together. *Pandulphus* at length was forced to quit his Country, and being an Exile, and in great want, he was deſerted of all men, and old as he was he died in a common Inn. Thus *Antiochus* was able to predict the fate of other men, but could neither foreſee nor prevent his own.

Camer. oper. ſubc. cent. 2. c. 6. p. 16. Plut. in Anton. p. 950.

8. That *Ægyptian* Philoſopher, that (*Plutarch* ſaith) was the conſtant companion of *Marcus Antonius*, was well skilled in theſe obſervations, eſpecially if there was nothing of Magick therein. He profeſſed, That he knew the different natures and Fortunes of men by looking upon their faces; and he told his Patron *Antonius*, That his fortune was ſplendid; but withal he exhorted him to ſhun the Society of *Octavius*, for that his Genius, who of himſelf was great and high, was yet inferiour to, and afraid of the Genius of that other Prince.

Camer. oper. ſubc. cent. 2. c. 6. p. 17.

9. The Nobles of *Muſcovy* gave their judgement of *Johannes Baſilides*, while he was yet a Boy: they obſerving that his ſpeech was fooliſh and monſtrous, his manners malignant and perverſe; by theſe and the like diſcoveries, they conjectured of his diſpoſition for the future: and believing that when he ſhould aſcend to the Imperial power, he would prove a ſcourge, and a heavy calamity to their Country; they thereupon thought of taking him away betimes by poyſon, which if they had, they had freed themſelves of that bloody Tyranny, which he afterwards exerciſed amongſt them.

Laert. l. 9. p. Zuin. Theat. vol. 5. l. 2. p. 1222.

10. *Democritus* had ſo great skill in this Art of Phyſiognomy, that thereby he rendred *Hippocrates* an admirer of him. When one day a Maid came to him, he ſaluted her by the name of Virgin: when ſhe came to him the next day, he called her woman, for ſhe had loſt her honour overnight: he alſo bought *Diagoras* the *Mileſian*, as knowing by Phyſiognomy that he would prove an excellent ſervant.

Plut. in Sylla, p. 453.

11. When *L. Sylla* went in quality of a Legate into *Cappadocia*, there was then there one of the Retinue of *Orobaſus*, the *Parthian* Embaſſadour,

dour, who beholding the face of *Sylla*, considering of the motions of his body and mind, and comparing of his nature with the Rules of his Art, he said it could not possibly be otherwise than that he should be a great man, and that he wondered how he could yet bear it, that he was not already the chiefest and first of all others.

Sueton. in Tito l.11. c.2. p. 318. 12. *Titus Vespasian* was bred up at Court with *Britannicus*, the son of *Claudius* by *Messalina*, had the same Tutors and instructions with the young Prince, at which time it was that there came a Physiognomist, who by the order of *Narcissus*, the Freed-man of *Claudius* the Emperour, was to consider of the aspect and countenance of *Britannicus*: this man did then most constantly affirm, That *Britannicus* should never be Emperour: but he said of *Titus* (who at that time stood by) that e're long he should attain unto the Empire.

Zuin. Thea. vol. 5. l. 2. p. 1222. 13. *Strepsiades* the first time he saw his son (when he was returned from the School of *Socrates*) said of him (by the view of his face and forehead) that he would make a good pleader in a bad cause, for that he seemed to carry in his visage something of the *Attick* subtilty and impudence.

Zuin. Thea. vol. 5. l. 2. p. 1223. 14. *Isidorus*, the *Hispalensian* Bishop, chanced to behold *Mahomet* in *Spain*, before such time as he had raised so great a flame, and even then by the Rules of Physiognomy, he presaged, That he would prove the pest and plague both of the Church and the Common-wealth, and thereupon commanded him to be seised: But *Mahomet* being warned by the Devil of the approaching danger, consulted his own safety by a speedy flight.

Plut. in Cæs. p.737. 15. It should seem that *C. Julius Cæsar* had some knowledge in these matters, for when *Antonius* and *Dolabella* were accused to him, as if they intended to disturb the present state of things, *Cæsar* said, he feared not such as were fat, and had much hair on their head: but such as were pale-faced, and of a lean habit of body, meaning thereby *Brutus* and *Cassius*, who afterwards were the chief heads in the Conspiracy against him.

Zuin. Thea. vol. 5. l. 2. p. 1223. 16. The Sultan of *Ægypt* having heard of some Pilgrims of *Jerusalem* of great quality, when he had admitted them to his presence, and reached them his hand to kiss, he easily apprehended that *Frederick*, Duke of *Saxony*, was the chief amongst them by the proportion and heroick make of his body.

CHAP. XII.

Of the Painters in former times, and the principal Pieces of the best Artists.

Plin. l. 35. c.10.p.537. FOr the reputation of this Art *Pliny* tells us, That first in *Sicyone*, and then throughout all *Greece* it was ordained, That Gentlemens sons and free-born, should be first sent to a Painting School, there to learn (before any other thing) the way to Paint and Draw Pictures upon Box Tables: It was also ordained, That the Art it self should be ranged in the first degree of Liberal Sciences. Certain it is, That in former times it was had in that honour, that none but Gentlemen and free-born might meddle with it; as for Slaves, by a strict and perpetual Edict they were excluded from the benefit of this mystery; nor might they learn or be taught it. By what degrees it attained to its height, may be seen as followeth.

Ælian. var. hist. l. 2. c. 44. p. 84. 1. *Theon* had many pieces wherein he discovered the excellency of his Art; but amongst the chief was that of a man with his sword in his hand, and his Shield stretched out before him, ready prepared for the Fight, his eyes seem to sparkle with fire, and the whole frame and posture of his body, is represented so threatening, as one that is intirely possessed with a Martial fury.

Ælia. var. hist. l. 3. c.31.p.126. Plin. l. 35. c.31.p.547. 2. *Nicias* exceedingly delighted himself in his profession of Painting, and withal was so intent upon it, that when he Painted *Necya*, he frequently forgot to eat his meat, and used to ask his servants, Whether he had dined or not? When this incomparable piece of Art was finished, King *Ptolomy* sent to purchase it of him at the price of sixty Talents, but he refused to part with it, though for so vast a summ.

Ælia. var. hist. l. 8. c.8. p. 220. 3. *Conon Cleoneus* was the man that perfected the Art of Painting, whenas before his time it was but rudely and inartificially exercised, and therefore his Pictures were sold at a price above any other Artists in that Age wherein he lived; he was the first that drew Pictures side-waies.

Plin. l. 35. c.8. p. 533. 4. *Bularchus* Painted in a Table the Battel of the *Magnetes* with such rare skill, that *Candaules*, King of *Lydia*, paid willingly for it as much gold as it came to in weight.

Plin. l. 35. c.9. p. 533. Patrit. de regno l. 2. tit. 10. p. 114. 5. *Polygnotus*, the *Thasian*, was the first that Painted women in gorgeous and light apparel, with their Hoods, and other head attire, of sundry colours. His Invention it was to paint Images with the mouth open, to make them shew their teeth; and represented much variety of countenance, far different from the stiff and heavy look of the Visage before-time: of his Workmanship is that Picture in a Table which now standeth in the stately Gallery of *Pompeius* of a man upon a Scaling Ladder, with a Target in his hand: but done with that art and dexterity, that whoever looketh upon it, cannot tell whether he is climbing up or coming down; he also beautified the great Gallery of *Athens* with the History of the *Trojan* War; and being requested by *Elpinice*, the daughter of *Miltiades* to Paint her amongst the *Trojan* women, he did it so exquisitely that it seemed to be alive.

Plin. l. 35. c.9. p. 534. 6. *Apollodorus*, the *Athenian*, who lived in the ninety third *Olympiad*, brought the Pencil into a glorious name and especial credit. Of his making there is a Priest at his devotion, praying and worshipping; another of *Ajax* all on a flaming fire, with a flash of Lightning, which at this day is to be seen at *Pergamus*, as an excellent piece of work: and to speak truth, before his daies there can hardly be shewed a Table which any man would take pleasure to look long upon.

Plin. l. 35. c.9. p. 534. 7. *Zeuxis*, of *Heraclea*, lived about the ninety fifth *Olympiad*; of him the forementioned *Apollodorus* said, That he had stolen the cunning from all the rest: in process of time he grew to vast wealth, by the only means of his excellent hand: at last he resolved to work no longer for money, but to give away all his Pictures: his

Alcmena, *Penelope*, *Pan*, *Helena* are famous pieces. Much speech there is of a Wrastler or Champion of his, wherein he pleased himself so well that he subscribed to it, *Invisurus aliquis*, *facilius quam imitaturus*, sooner envyed than equalled. Another stately piece there is of his Workmanship, *Jupiter* sitting upon the Throne of his Majesty, with all the other Gods standing by, and making court unto him. The imperfection of this Artist was, that the head and joints of his Pourtraictures were somewhat of the biggest.

Plin. l. 35. *c.*10. *p.* 535. 8. *Parrhasius* was born at *Ephesus*, he was the first that gave true Symmetry to his Pictures, that best couched the hair of the head, and expressed the lovely grace and beauty about the Mouth and Lips; he was bold openly to challenge *Zeuxis* for the victory in this Art. *Zeuxis* brought upon the Stage a Tablet wherein clusters of Grapes were so lively represented, that the Birds of the Air came flocking to them. *Parrhasius* to shew his Workmanship brought a Tablet, wherein he had only depainted a Curtain, but so lively, that *Zeuxis* in a glorious bravery because the Birds had approved of his Handy-work, said to him in scorn, Come Sir, away with your Curtain that we may see your goodly Picture; but perceiving his error he was mightily abashed, yielded him the Victory, and said, *Zeuxis* hath beguiled poor Birds, but *Parrhasius* hath deceived *Zeuxis*, a professed Artist.

Plin. l. 35. *c.*10. *p.* 536. *Patrit. de repub. l.* 1. *tit.* 10. *p.* 55. 9. *Timanthes* had an excellent wit, and was full of rare invention; he it was that made the famous Picture of *Iphigenia*, wherein was represented that innocent Lady standing by the Altar ready to be slain for Sacrifice; he had painted by her *Chalchas* the Priest looking sad, *Ulysses* sadder, but her Uncle *Menelaus* above the rest full of an extream sorrow: and having in these spent all the signs whereby the Pencil was able to express a real hearts grief; being yet to pourtray her own Father *Agamemnon*, he drew his Visage covered with a Veil, leaving it to the imagination of the Spectators, to conceive of an unexpressible grief and extraordinary sorrow that was in him to behold his Daughter bathed in her innocent blood. He painted a *Cyclops* lying a sleep, and little elvish Satyrs by him, with long Perches taking measure of one of his Thumbs. But his picture of a Prince was thought to be most absolute; the majesty whereof is such, that all the Art of painting a man seemeth to be comprized in that one Pourtrait; this piece remaineth at this day within the Temple of Peace, in *Rome*.

Plin. l. 35. *c.*10. *p.* 537. 10. *Pamphilus* a *Macedonian*, was the first of all Painters that was skilled in Arithmetick and Geometry, without which he judged it impossible to be a perfect Painter; he was renowned for drawing a Confraternity or Kindred, the battle fought before *Phlius*, and the victory of the *Athenians*. He taught none his skill under a talent of silver for ten years together; and thus much paid *Apelles* and *Melanthus* to learn his Art.

Plin. l. 35. *c.*10. *p.* 538, 539. 11. *Apelles* surmounted all that ever came before or followed him; giving his Pictures a certain lovely and inimitable grace. Having heard of the fame of *Protogenes*, he sailed to *Rhodes* on purpose to see him; but finding him absent from his Shop, he took a Table and drew therein a fine and small line athwart it; *Protogenes* at the sight of it said *Apelles* had been there, and he himself drew a second with another colour in the midst of it, and so left it. *Apelles* upon his return drew a third, with a distinct colour so small as left no possibility for a fourth; which when *Protogenes* saw, he confessed he had met both with his Match and Master. This Table was kept a long time, and better esteemed than any other rich or curious work, till it was destroyed by fire in the Palace of *Cæsar* in the *Palatine* Hill. Being abused by one in the Court of King *Ptolomy* whose name he knew not, nor could see in the presence, he took a coal from the hearth, and drew his face so exactly, that he was immediately known. His Picture of *Venus* arising out of the Sea, in the nether part of it had catched some hurt by mischance, but there never could be found that Painter who would take in hand to repair the same to make it suitable with the rest: he flourished about the hundred and twelfth Olympiad.

Plin. l. 35. *c.*10. *p.* 541. 12. *Aristides* the *Theban* was a famous Painter, the first that would seem to paint the conceptions of the mind, and to express the inward disposition and actions thereof, yea the very perturbations and passions of the soul; but his colours were unpleasant and somewhat too harsh. He painted the taking of a Town by assault, wherein was an Infant, making means to creep to the Mothers Pap, who lay a dying upon a mortal wound received in her Breast; but it passed how naturally the poor womans affection was expressed in this Picture; how a certain sympathy and tender affection might be perceived to her Babe in the midst of her deadly pangs. This Table King *Alexander* the Great translated from *Thebes* to *Pella*, the City where himself was born. He painted a fight of an hundred *Greeks* and *Persians*, and sold it to *Mnason* the Tyrant of *Elate* for ten pounds for every head therein depainted. King *Attalus* also gave him for one Table and the Picture in it, one hundred Talents of Silver.

Plin. l. 35. *c.*10. *p.* 542. 13. *Protogenes* was born at *Caunos* a City in *Cilicia*, subject to the *Rhodians*; his Picture of *Jalysus*, and a Dog in that Table is accounted his Master-piece, which is now dedicated at *Rome* within the Temple of Peace. It was so highly esteemed, that King *Demetrius* when he might have forced the City of *Rhodes* on that side where *Protogenes* dwelt, forbare to set it on fire, because he would not burn it amongst other painted Tables, and thus for a Picture he lost the opportunity of winning a Town.

Plin. l. 35. *c.*10. *p.* 543. 14. *Asclepiodorus* was admired by *Apelles* himself for his singular skill in observing symmetry and just proportion; he pourtrayed for the King of the *Elateans*, the twelve principal gods, and received for every one of them three hundred pound of Silver.

Plin. ibid. 15. *Nicomachus* painted the ravishment of *Proserpina* by *Pluto*, which standeth in the Chapel of *Minerva* in the *Capitol*, and the Mermaid *Sylla* which at this day is to be seen at *Rome* in the Temple of Peace; a ready Workman he was, and no Painter had a quicker hand than he.

16. *Philoxenus* painted a Table for King *Cassander*, containing the Battle betwixt *Alexander* the great, and King *Darius*, which for exquisite art cometh not behind any other whatsoever.

Plin. l. 35. *c.*11. *p.* 547. 17. *Cydias* was he who in a Table represented the *Argonautes*, or Knights that attended Prince *Jason* in his expedition to *Colchos*; *Hortensius* the Orator

Orator was content to pay for this Piece one hundred forty four thousand Sesterces, and Shrined this Picture in an Oratory or Chappel, built on purpose for it in a House of Pleasure that he had at *Tusculum*.

Plin. l. 35. p. 11. p. 548. 18. *Timomachus* the *Byzantine* flourished in the dayes of *Julius Cæsar*, for whom he painted *Ajax* and *Medea*, which Pictures when he bought of him for eighty talents, he caused to be hung up in the Temple of *Venus*; by talent, I mean the *Attick* talent, which is six thousand *Roman* deniers, his pieces of *Orestes* and *Iphigenia* are also much praised; but especially he is renowned for his *Medusa*'s head which he painted in *Minerva*'s shield.

CHAP. XIII.

Of the most eminent Artists for making of Statues and Images in Clay, Marble, Ivory, Brass, &c.

THat of Painting is a noble Art, but this of the framing of Statues is perhaps no whit inferiour to it, since it makes a nearer approach unto nature than the other. Pictures may be seen indeed, but these are also to be felt; have an entire and solid body, and thereupon are also the more durable. The most excellent Artificers in this kind, were such as follow.

Plin. l. 35. c. 12. p. 552. 1. *Lisistratus* of *Sicyone* was the first that in Plaister or Alabaster represented the shape of a mans visage in a mould from the lively face indeed; which Image he after took in Wax; nor stayed he there, but begun to make Images to the likeness of the person; when before him every man studied only to make the fairest faces, and never regarded whether they were like or no.

Plin. l. 36. c. 5. p. 565. 2. *Phidias* was the most excellent Graver that ever was, as all Nations will confess, that have ever heard of that Statue of *Jupiter Olympius* which he made at *Olympia*, or the stately Statue of *Minerva*, which he wrought at *Athens*, in height six and twenty Cubits, all made of Ivory and Gold; upon the swelling round of the shield of this Goddess, he engraved the Battle wherein the *Amazons* were defeated by *Theseus*; in the hollower part, he enchased the conflict between the Gods and the Gyants. Upon the Shoos and Pantophles she wears, he framed the fight betwixt the *Centaures* and *Lapithæ*. In the Base or Pedestal of the Statue, he cut the Genealogy of *Pandora*, and the nativity of the Gods to the number of thirty, and amongst them the Goddess of Victory, of most admirable Workmanship, with a Serpent and Sphinx of Brass; under the Spear that *Minerva* holds in her hand, admired by all Workmen, he flourished the eighty third Olympiad.

Plin. l. 36. c. 5. p. 566. Sandys on Ovid. Met. l. 10. p. 197. 3. *Praxiteles* his *Venus* which he wrought for them of *Gnidos*, surpasses all Images that ever were made by others or himself; and in truth so exquisite and singular it was, that many a man hath sailed to *Gnidos* for no other business but only to behold it. King *Nicomedes* offered to free their City of all debts (which were great sums) for this piece of work; but they resolved to stand to all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this *Venus*, as one *Alchidas* a *Rhodian* loved his naked *Cupid*, that he made for them of *Parium* a City within *Propontis*.

4. *Scopas* deserveth praise for his worthy work- *Plin. l. 36.* manship, in which most account is made of those *c. 5. p. 567.* Images in the Chapel of *Cn. Domitius* in the Cirque of *Flaminius*, viz. *Neptune*, *Thetis* and her Son *Achilles*; the Sea Nymphs or Nereides mounted upon Dolphins, Whales and mighty Sea-horses; The *Tritons* with all the Quire attending upon *Phorcus* a Sea-God, and the mighty Fishes called *Pristes*, besides many other Monsters of the Sea; all of them wrought by him so curiously, that had he sate about the making of them all his life-time and done nothing else, a man would have thought it work enough.

5. *Menestratus* his *Hercules*, men have in high *Plin. l. 36.* admiration, as also his *Hecate* which standeth in *c. 5. p. 568.* a Chapel at *Ephesus* behind the great Temple of *Diana*; the Sextons or Wardens of which Chapel give warning unto those that come to see it, that they look not too long upon it, for dazling and hurting their eyes, the lustre of the Marble is so radiant and resplendent.

6. *Apollonius* and *Tauriscus* were the makers *Plin. l. 36.* of that brave piece of *Zetus*, *Amphion*, *Dirce*, *c. 5. p. 569.* the Bull, and the Bond wherewith *Dirce* was tied, all in one entire Stone, which was brought from *Rhodes* to *Rome*.

7. *Lysias* made a Chariot drawn with four *Plin. ibid.* Horses, *Apollo* and *Diana* all of one Piece: and it appears how highly it was esteemed by the honourable place wherein it stood; for *Augustus Cæsar* to the honour of *Octavius* his Father, dedicated it in Mount *Palatine*, over the triumphant Arch there, and placed it within a Shrine or Tabernacle, adorned with Columnes.

8. *Agesander*, *Polydorus* and *Athenodorus*, *Rho-* *Plin. ibid.* *dians*, most excellent Workmen all, agreed by one consent to express lively in one entire stone, *Laocoon* himself and his Children, and the wonderful intricate windings of the Serpents clasping about them. This work remaineth to be seen in the Palace of the Emperour *Titus*; a piece of Art to be preferred (no doubt) before all Figures, cut or cast Images whatsoever.

9. *Lysippus* was the founder of the Colos or *Plin. l. 34.* stately Image of *Hercules* at *Tarentum*, which is *c. 7. p. 495.* forty Cubits high, and miraculous is the device which is commonly reported of this Colosse, that a man may move and stir it easily with his hand, so truly ballanced it standeth, and equally counterpoised by Geometry, and yet no wind, no storm or tempest is able to shake it. He also expressed the personage of King *Alexander* the great in Brass; and many Images he made of him, beginning at the very Childhood of the said Prince; nor would that great Monarch suffer any other besides this principal Workman, to represent his Effigies in Brass. He was at first but a poor Tinker or plain Brasier, and then took heart to proceed further by an answer that *Eupompus* a Painter gave him, who being asked what pattern he had best follow of all the Workmen that were gone before him; he shewed him a multitude of people, and told him he should do best to imitate nature her self.

10. *Charles*

Plin. l. 34. *c.* 7. *p.* 495. 10. *Charles* of *Lindus* was Apprentice to *Lysippus*; he made the Coloſſe of the Sun, which ſtood at *Rhodes* and was of all others the moſt admirable, for it carried ſeventy Cubits in height; but it ſtood but ſixty ſix years, being overthrown by an Earth-quake, yet lying along, a wonderful and prodigious thing to behold. The Thumbs and great Toes of it are ſo big, as few men are able to fathom one of them; the Fingers and Toes are bigger than the moſt part of other whole Statues and Images: twelve years the Artificer was in framing it, and the bare Workmanſhip coſt three hundred Talents, given by King *Demetrius*.

Plin. l. 34. *c.* 7. *p.* 496. 11. *Zenodorus* framed that huge and prodigious Coloſſe of *Mercury*, at *Auvergne* in *France*, ten years he was about it, and the Workmanſhip came to four hundred thouſand Seſterces. Having made ſufficient proof of his Art there, *Nero* the Emperour ſent for him to *Rome*, where he caſt and finiſhed a Coloſſe, an hundred and ten foot long, to the ſimilitude and likeneſs of the ſaid Emperour as it was firſt appointed and as he began it; but *Nero* being dead, it was dedicated to the honour of the Sun.

Plin. l. 34. *c.* 8. *p.* 497. 12. *Polycletus* the *Sicyonian* made that which Workmen call the Canon, that is to ſay one abſolute piece of work, from whence Artificers do fetch their Draughts, Symmetries and Proportions as from a perfect Pattern or Rule, which guides and directs them in their work. So as we may truly judge that he alone reduced the skill of Foundery and Imagery, into an Art and Method. He made *Diadumenus* in Braſs, an effeminate young man, with a Diadem about his head; a piece of work of great account and much ſpoken of, for it coſt an hundred Talents.

Plin. l. 34. *c.* 8. *p.* 498. 13. *Myro* born at *Eleutheræ* and Apprentice to *Agelades*; the piece of work that brought him into name and made him famous, was an Heifer of Braſs, which divers Poets have celebrated in their Verſe. He ſeemeth to have been the firſt that wrought not his Images after one ſort, but altered his work after many faſhions, as being fuller of invention, and given more to device in his Art; more curious alſo and preciſe in his Symmetries and Proportions, yet he went no farther than the outward lineaments of the body, as for the inward affections of the mind he did not expreſs in any of his work.

Plin. ibid. 14. *Leontius* expreſſed lively in Braſs, *Aſtylos*, the famour Runner in a Race, which Image is ſhewed for a rare piece of work in *Olympia*, alſo the pourtraicture of one that ſeemed lame, and to halt by reaſon of an Ulcer; but the ſame was ſo lively and naturally done, that as many as beheld the ſame, ſeemed to have a compaſſion and fellow-feeling with him of ſome pain and grievance of his ſore; and this piece of work a man may ſee at *Syracuſa*.

Plin. l. 34. *c.* 8. *p.* 502. 15. *Euphranor* was the maker of that *Paris*, the excellent Art and Workmanſhip whereof is ſeen in this, that it repreſented unto the eye all at once, a Judge between the Goddeſſes, the Lover of *Helena*, and yet the Murderer of *Achilles*.

Plin. l. 34. *c.* 8. *p.* 501. 16. *Calamis* made Chariots drawn with two, and at other times with four Horſes; and for abſolute Workmanſhip about Horſes, wherein he never miſſed, he had not his fellow in the world; and that he might appear to have the like Art in framing Humane Statues, he made one in the reſemblance of the Lady *Alcmena*, which is ſo exquiſitely wrought, as that no man could ſet a better piece of work by it.

Plin. ibid. 17. *Bryaxis* his moſt excellent piece in Braſs, was a man grievouſly wounded, fainting and ready to dye thereupon, which he did ſo lively, that one might perceive therein how little life and breath was left in his body.

Plin. ibid. 18. *Chanachus* with his *Apollo* had another exquiſite and curious work by him deviſed and wrought; it was a Stag ſtanding ſo lightly upon his feet, that a man might draw a thred under them, and the ſame take hold of the floor underneath ſo daintily, that he ſeemeth to touch it with one foot by the claw, with another by the heel, and the ſame after ſuch a winding manner, twining and turning, as well with the one as the other, that a man would think one while he would bounce and ſpring forward, and another while ſtart and caſt himſelf backward.

Plin. l. 34. *c.* 8. *p.* 502. 19. *Leocras* made the Eagle that raviſhed *Ganymedes* and flew away with him, but ſo artificially, that as if ſhe knowing what a fair and dainty Boy ſhe had in charge, and to whom ſhe carried him, claſped the Child ſo tenderly, that ſhe forbare with her Talons to pierce through ſo much as his Clothes.

Plin. l. 34. *c.* 8. *p.* 503. 20. *Theodorus* who made the Labyrinth of *Samos*, caſt his own Image in Braſs, which beſides the near and wonderful reſemblance of himſelf, was contrived ſo artificially beſides, and ſet out with other fine devices, that he was much renowned for it; in his right hand he had a File, and in his left he bare with three Fingers a little pretty Coach with four Horſes, but both the Coach, Horſes and Coachman were couched in ſo ſmall a room, that a little Fly, which he alſo deviſed to be made with the reſt, covered all with her pretty wings.

Plin. l. 34. *c.* 8. *p.* 504. 21. *Callimachus* was a Workman of great note, but he was ſirnamed *Cacizotecchnos*, for he would alwayes be finding fault with his own Workmanſhip, and could never ſee when to make an end, ſtill thinking he had not ſhewed Art enough. There is a dance of *Lacedemonian* Women of his making, a piece of work which he went about alſo to amend; and when he thought to make it better, he marred it in ſuch manner, that it loſt all the grace that it had before.

CHAP. XIV.

Of the moſt applauded Actors upon Theatres, and the Name, Riches and Favour of great Perſons they have thereby attained unto.

SOme of theſe have been Maſters of that grace and ſweetneſs in their pronunciation, and have expreſſed things ſo much to the life, by their choice and befitting geſture, that they have wonderfully gained upon the minds of men thereby; which being obſerved, the moſt famous Oratours that ever were, were not aſhamed to become the Scholars of ſuch men as theſe, and had they not ſo done, they had never obtained the perfection of their own Art.

1. *Richard*

Bak. Chron. p. 581.

1. *Richard Burbadge* and *Edward Allen*, were two such Actors in Queen *Elizabeths* time, as no Age must ever look to see the like: and to make their Comedies compleat, *Richard Tarleton*, who for the part called the Clowns part, never had his match, never will have.

Jani Nicii pinacoth. imag 1. 35. p. 62, 63.

2. *Andreas Salvadorius* was an excellent Scenick Poet, in which it was his peculiar happiness to have *Laurctus Victorius* for an Actor, whose praise will continue to late posterity: his voice was clear, sweet and loud: he had a distinct and luscious pronunciation; an excellent singer: by all which he gave as it were something of divine to every thing he had to deal in, which appeared in that when he was gone, the things he had pronounc'd, seemed not the same in the mouths of others.

Lips. de const. l. 1. c. 8. p. 32.

3. *Polus* was a famous Actor at *Athens*, of whom it is said, that when he was to play such a part, as required to be presented with a remarkable passion, he privily brought in the Urn and bones of his dead son, whereby he so excited his own passion, and was moved to deliver himself with that efficacy both in his words and gesture, that he filled the whole Theatre with unfeigned lamentations and tears.

Patrit. de regno l. 5. tit. 19. p. 349. Cæl. Antiq. lect. l. 14. c. 17. p. 658.

4. *Roscius* was so incomparable an Actor, that he excelled all Mimicks and Players that came upon the Stage: so that whensoever any thing was frigidly, or but indifferently personated upon the Theatre, the Spectators would commonly cry out, *Roscius* plaies not. This man with his utmost study and diligence, was subservient to the eyes and ears of the people: and therefore he would familiarly glory in this, That he did never bring any gesture before the people, which he had not well practised at home, and there approved of before-hand.

Plut. in Cic. p. 863.

5. When *Tullius Cicero* began to plead in Causes, it is said of him, That he applied himself to *Roscius* the Comedian, and *Æsopus* the Tragedian for instructions. This *Æsopus* was famous in *Rome* for action: and they say, That once playing the part of *Atreus*, deliberating upon the punishment of *Thyestes*, he was so transported, that he struck and slew a servant as he suddenly passed by with the Scepter he then had in his hand. This *Æsopus* in this employ attained to a vast Estate, which was afterwards consumed in as much vanity as that whereby it had been gotten.

Plut. in Alex. p. 681.

6. *Nicocreon*, of *Salamine*, and *Pasicrates* the *Solian*, contended with great earnestness, since in the Shews that *Alexander* made at his return out of *Ægypt* into *Phœnicia*, it fell to their lot to exhibit such Players as were far more conspicuous for their art than any others: *Pasicrates* stood for *Athenodorus*, and *Nicocreon* for one *Thessalus*, whom *Alexander* himself favoured; yet he discovered not this his inclination, till such time as the Judges had pronounced *Athenodorus* the Victor. Then *Alexander* as he departed, said, He did commend the Judges, nevertheless he had rather have lost a part of his Kingdom, than to have seen *Thessalus* overcome. Also when *Athenodorus* (being fined by the *Athenians* for being absent from their *Bacchanals*) had besought *Alexander* to intercede by his Letter in his behalf; he denied his request therein, but paid for him the fine that was imposed upon him.

Plut. in Ages. p. 607.

7. *Callipedes*, an Actor of Tragedies, had a celebrious name amongst the *Grecians*, and a mighty fame amongst all men for his surpassing skill and dexterity in that faculty. This man meeting with *Agesilaus*, saluted him first, and then proudly joining himself with those that were walking, made ostentation of himself, supposing *Agesilaus* would take occasion to speak familiarly to him: but perceiving no notice was taken, Dost thou not know me, O King, said he? *Agesilaus* looking upon him, Are you, said he, *Callipedes*, the *Diceliст?* so the *Spartans* term those that are Mimicks; and the word doth signifie an Idol, or Image. By this means he repressed the tumour of this mans pride, and met with that humour of self-admiration, that he was so far over-gone with. *Cæl. Rhod. l. 11. c. 16. p. 505.*

8. *Demosthenes* being once exploded by the people, hasted home with his head covered, and his mind troubled: *Satyrus* the Tragedian followed him, to whom *Demosthenes* lamentably complained, That whereas he was more laborious than all other Orators, and that he had much empaired the state of his body, in the prosecution thereof, yet he could not please the people; but that Drunkards, and Mariners, and illiterate persons held the Pulpit, while in the mean time he was rejected. You say true, said *Satyrus*: but I shall soon remove the cause, if you will repeat me some Verses of *Euripides* or *Sophocles* without Book: *Demosthenes* pronounced some of them, which *Satyrus* repeated after him with such a decency of countenance, and such aptness of gesture, that *Demosthenes* scarce knew them to be the same. Here it was that he first understood what an accession of dignity and grace is to an Oration by action, and thenceforth he accounted a declamation, a thin and vain thing, where pronunciation and action was neglected. *Plut. in Demost. p. 849.*

9. *Hippias* and *Sergius* were two Tragedians and Mimicks in *Rome*, who were in such favour with *Marcus Antonius*, that they could do with him almost what they pleased. Also *Cytheris* a woman of the same profession was so much beloved by him, that he carried her with him in his Licter, as he went from City to City: and no less a Retinue waited upon her Licter, than if it had been that of his mother. *Plut. in Anton. p. 920.*

10. *Theodorus Zuingerus* soon after his childhood gave instance of what his Country might expect from him: for in a Play that was publickly exhibited by *Thomas Platerus* (the Father of *Fœlix*) when he sustained the person of *Cupid*, with his sweet variety of gesture, his becoming action, and pleasant pronunciation, he so turn'd the faces, eyes and minds of all men upon him, that tears of joy drop'd from the eyes of some of the Spectators; others witnessed the applause they gave him, by the sighs that parted from them; and others again cried out with the Poet, *Melch. Adam. in vit. Germ. med. p. 301.*

Ingenium cœleste suis velocius annis
Surgit, & ingratæ fert malè damna moræ.

A Heav'n-born wit, preventing his own years,
Is rise, and loss by base delayes he fears.

11. *Claudius Rufus* hath left in writing that many years agone, in those daies when *Caius Sulpitius*, and *Licinius Stolo* were Consuls, there Reigned a great Pestilence at *Rome*, such a mortality as consumed all the Stage-players, indifferently one with another: Whereupon at their instant prayer and request, there repaired out of *Tuscany* *Plut. Mor. in quæst. Rom. qu. 107. p. 885.*

Tuscany to *Rome* many excellent and singular Actors in this kind, amongst whom, he who was of greatest reputation, and had carried the name longest in all Theatres for his rare gift and dexterity that way, was called *Hister*, of whose name all other afterwards were called *Histriones*.

Zuin. Thea. vol. 1. l. 2. p. 163. 12. *Astydamas*, the son of *Morsymus*, was a Player so noted in his time, that the people decreed he should have a Statue erected in the Theatre, in honour of him, more especially for that in the acting of *Parthenopæus*, he had performed it with that dexterity and grace, as merited an applause from them all: This Player therefore framed a Title and Inscription for his own Statue, in which he had not been oversparing in his own praises: this Title he read amongst the people, that in case it should be approved by them, it might be disposed with his Statue: but the people were so offended with the man for being so very lavish in his own praises, that by general vote it was decreed, That so arrogant a Title as that should not be admitted. *Suidas* saies, This Title was to this purpose:

Would I had liv'd with them, or they with me,
Who for sweet speaking so renowned be:
I then (no doubt) had gain'd the chiefest praise,
This they Envy, who can no Envy raise.

CHAP. XV.

Of men notably practised in Swimming; and how long some have continued under Water.

CUstom and long practice of any thing doth seem to divest man of his own nature, and to adopt another instead thereof, as we may perceive upon divers occasions: and particularly in respect of what follows.

Clarks Geograph. descrip. p. 196. 1. Spunges are gathered from the sides of Rocks, fifteen fathom under water, about the bottom of the *Streights* of *Gibraltar*. The people that get them, are so trained up in diving from their childhood, that they can endure to remain under water, such a continuance of time, as if it was their own proper element.

Alex. ab Alex. genia. dier. l. 2. c. 21. p. 91. Zuin. Thea. vol. 1. l. 1. p. 120. 2. Amongst those remarkables which have been in our time, we knew of late a man, not of any generous extraction, but of the meaner sort, who was a Mariner at some times for a stipend; and at other times, got his living by fishing. This man was known in a sharp season of the year, and some times in a troubled Sea, in one day to have swimmed from *Ænaria*, an Island amongst the *Pithecusæ*, over-against *Naples*, as far as to *Prochytas*, which is almost fifty Furlongs, and at some times to have returned in one and the same day. When this seemed unto all men utterly incredible, he voluntarily made offer of himself to perform it, multitudes came to behold this sight, and when at *Ænaria* he had leaped into the Sea, a Boat that followed him on purpose, observed him swimming at some distance before them that were in it, till such time as he came to shore at *Prochyta* in safety.

Patrit. de Regno l. 3. tit. 4. p. 167. 3. Historians do much admire the valour and strength of *Sertorius*; his first Warfare was under *Scipio*, against the *Cimbrians*, who had passed over into *Gaul*: in this War, when a Party of the *Romans* had fought unfortunately, it happened that *Sertorius* was grievously wounded, and had lost his Horse: in this case, with his Breastplate upon him, and his Shield and arms in his hand, he threw himself into the *Rhodanus*, a swift River, and striving against the adverse Waves, he swam over it, and not without great admiration of the enemy, he got over in safety, to their own Army on the other side.

Patrit. de regno l. 3. tit. 4. p. 168. 4. *Scævola*, a man of admirable valour, having alone defended a Rock all the day from the whole Forces of the *Britains*, when night came on threw himself into the Sea, and laden with a heavy Shield, and two Coats of Mail, by swimming he gat safe unto *Cæsar*, who having publickly applauded him, of a private Souldier made him a Centurion.

Purch. pilg. tom. 1. l. 5. c. 14. §. 2. p. 659. 5. Those few people that dwell in the Islands of *Lar* and *Cailon*, are almost transformed into the nature of Fishes: so excellent swimmers are they, that seeing a Vessel on the Seas, though stormy and tempestuous, they will swim to it, though it be distant from them five or six miles, and this only to beg an Alms, their own food being nothing but Fish, and they very poor.

Vincent le Blanc's Travels, tom. 3. c. 13. p. 386. 6. They fish for Pearl in the South Sea near *Panama*, and in the North Sea in divers places, as in the Isle *Margareta* towards the coast of *Paria*, where the Oysters feed upon *Cubuca*. The Pearls of greater price are called *Quilates*, or *Carats*: For this fishing they choose the best winded men, and such as can contain longest under water. At *Barlovento*, *Cula*, and *Hispaniola*, I have seen them stay three quarters of an hour under water, and I was told they have had some who have continued the whole hour. The General of *Margaita* keeps many of these men, who are Slaves to him called *Bouze*: one of these Pearls was brought to the King of *Spain* as big as a Pidgeons egge, valued at 14000. Ducats, by some at 100000. and it was called a *Peregrina*.

Zuin. Thea. vol. 2. l. 5. p. 386. 7. The *Grecians* did use to breed up their children with liberal education: they were well instructed in Wrastling, and also were taught to swim well. This was the reason that very few of the *Greeks* perished in the Naval fight with *Xerxes* at *Salamine*, for being well skilled in swimming, when any of their Ships were broken, or in danger of sinking, they quit them, and leaping into the Sea, swam safely to *Salamine*; on the other side, the *Persians* being generally unpractised herein, for the most part perished in the Sea.

Zuin. Thea. vol. 2. l. 5. p. 387. 8. *Henry* the third, the Emperour of the *Romans*, in revenge of the death of *Peter*, King of *Hungary*, besieged *Pisonium*. It was here that a certain *Hungarian*, his name was *Zothmundus*, an incomparable swimmer, was sent in the dead of the night by the Governour, to get by swimming privily under the enemies Ships: this he did, and with a small Wimble or Piercer, he so bored them in the bottom of the Keel, that about two and three a clock in the morning divers of them began to sink. By this Artifice, the Forces of the *Germans* were so broken and impaired, that they were constrained to break up the Siege and to depart.

9. *Alphonsus*, King of *Sicily* and *Arragon*, besieged the City of *Bonifacia*, a Colony of the *Gene-*

Fulg. Ex. l. 7. c. 4. p. 969.

Genowayes in the Island of *Corsica*; he had there more especially one vast Ship which was called the *Round Head*, which created the *Genowayes* a great deal of trouble and danger in their Naval fights with him: whereupon by the command of *Johannes Campo-Fulgosius*, one *Andreas Mergus*, a *Genoan*, cast himself into the Sea with his Helmet on his head, and a short knife in his hand, and being (as he was) an excellent Diver under water, with little ado he cut all the Cables of the Anchors of this Ship in pieces, in the time when the Battel was at hottest. Then this vast heap of Wood began at first to move it self, then to turn the Beak of it another way, and after to draw along with it other Ships: so that *Alphonsus* was constrained to retire, and to give leave to the *Genowayes* to enter in safety their City of *Bonifacia*, and to relieve it.

Plut. in Cæsar. p. 731. Zuin. Thea. vol. 2. l. 5. p. 387. Patrit. de regno l. 3. tit. 4. p. 165.

10. *C. Julius Cæsar* by swimming and resting himself upon blown bladders, would pass over Rivers with that celerity and speed, that oftentimes he hath prevented and arrived before such messengers, as he had before appointed to carry the news of his coming. At *Alexandria*, by a sudden eruption of the enemy, he was constrained to leap into a Boat (and when too great a number cast themselves into it after him) he was enforced to leap thence into the Sea, where he swam two hundred paces to get into one of his own Ships, holding in the mean time his Writings in his left hand above the water, lest they should be damnified that way, and drawing his Generals Coat after him with his teeth, that the enemy might not boast of having such a spoil in their power.

Zuin. Thea. vol. 2. l. 5. p. 387.

11. *Scyllias* was the best Swimmer and Diver of all other men in his time, he attended upon *Xerxes* in his Expedition into *Greece*: and in the Wrack of part of his Navy at *Pelion*, this man was of special use: much money he saved for the *Persians*, and much he gained to himself. He had resolved, and waited opportunity, to pass over to the *Greeks*: so one time casting himself into the Sea at *Aphetas*, where *Xerxes* his Navy was, he swam to *Artemisium*, which is well nigh eight hundred Furlongs: there he told the *Greeks* of the *Persians* Ship-wrack at *Pelion*, and the Ships that were sent to fetch a compass about *Eubœa*: He and his daughter called *Cyana*, whom he had also taught to Swim and Dive with great dexterity, these two swimming under water, cut in pieces the Cordage of the *Persian* Ships in a very vehemently tempestuous time, by which means a great destruction was made of *Xerxes* his Galleys. The *Grecians* were mindful of this good turn, and in honour of his memory, and that of his daughter, the *Amphictions* decreed them a Statue of each of them to be kept enshrined at *Delphos*.

CHAP. XVI.

Of the most famous Philosophers, Academicks, Stoicks, Cynicks, Epicureans, and others.

A Larger account of the ancient Sages and Philosophers, would not comport with my present design, and therefore I have contented my self with this abstract from *Laertius*, whither I refer my Reader, if he is desirous of further satisfaction, in their Doctrines and Tenents.

1. *Thales*, a *Phœnician*, some say a *Milesian*, of an Illustrious Family; it is said, That he first found out the Eclipses and Declinations of the Sun; was the first that said Souls were immortal; and that the Sun was six hundred and twenty times bigger than the Moon; and first described the Triangle of a Circle in straight lines; he held water the beginning of all things; that the World had a Soul; and he first divided the year into three hundred sixty and five daies: he was born in the thirty first *Olympiad*, and died in the seventy eighth year of his age; or as *Sosicrates* in the ninetieth; he was the first of the seven wise men, and his saying was, Know thy self, *Laert. lib.* 1. *p.* 6, 7.

2. *Solon*, a *Salaminian* by birth, he first eased the burden of the *Athenians*, occasioned by Usury; discovered and resisted the intended Tyranny of *Pisistratus*, and finding it in vain, laid down his Arms at the Gate of the Common-Hall, saying, O my Country, I have assisted thee both in word and deed. He made Laws for the *Athenians*; he flourished in the forty sixth *Olympiad*, and died in *Cyprus* when he was eighty years of age, *Laert. lib.* 1. *p.* 11, 12.

3. *Chilon*, the son of *Damagetus*, was a *Spartan*; he was acquainted with the Fable-maker *Æsop*: being asked what was hardest to do? he said, To keep secrets, to dispose well of our leisure hours, and to bear an injury; His Precepts were, to restrain the Tongue, especially in Feasts; to speak no evil of our Neighbours; to threaten none because 'tis womanish; to visit our Friends most in Adversity; not to speak evil of the dead; to honour age; to prefer loss to a reproachful gain; not to wish things that cannot be, *&c.* he was old in the fifty second *Olympiad*, and died at *Pisa* in the arms of a son of his, Victorious in the *Olympick* Games. His joy it seems was too strong for his weak body; his saying was, A promise and loss lye near together, *Laert. lib.* 1. *p.* 17, 18.

4. *Pittacus*, the son of *Hyrrhadius* was a *Mitylenian*; he with the Brethren of *Alcæus* slew *Melanchrus* the Tyrant of *Lesbos*; refused money sent him by *Crœsus*; the supreme Magistracy amongst the *Mitylenians* was given him by universal consent, which he held ten years, and having setled their State, Resigned his Government. He pardoned the Murderer of his son, saying, That Pardon was better than

Repentance; he said, That Magistracy shews the man; and being asked what was best? answered, To do well that which the present time required; his advice was not to discover what we are about till we have attained it; his saying was, Know the opportunity; he lived beyond seventy years, and died in the third year of the fifty second *Olympiad*, *Laert. lib.* 1. *p.* 19, 20.

5. *Bias*, the son of *Teutamis*, was born at *Priene*, and thought by *Satyrus* to be the chiefest of the seven wise men of *Greece*; he said strength was a gift of nature, riches of fortune: but to comprehend things profitable for our Country, was the prerogative of the mind and prudence. When asked what was most difficult? To bear with constancy, said he, the changes of our affairs to the worse. Sailing with wicked persons in a Storm, who then prayed: Hold your peace, said he, lest the gods know you are here; he advised so to love, as that possibly we may hereafter hate; not to speak hastily; to say of the gods, That they are; to lay up wisdom in youth for the support of old age; to acknowledge God the Author of all the good we do. He lived till old, and having pleaded the cause of one, he laid his head down in the lap of his Grandchild, and the Judges having passed sentence for his Client, and dismissed the Court, he was found dead. His saying was, Most men are bad, *Laert. lib.* 1. *p.* 20, 21.

6. *Cleobulus*, the *Lindian*, was the son of *Evagoras*; he advised men to marry their daughters when Virgins for age, and women for wisdom, thereby obscurely hinting, that Virgins were to be instructed. To do good to friends and enemies, to oblige the one, and reconcile the other; that going forth, we should ask what we are about to do, and returning, what we have done; to be more ready to hear than speak; not to dally, nor quarrel with our Wives in the presence of others; to overcome pleasure; and not to be insolent in prosperity; he died seventy years of age; his saying was, A Measure is the best, *Laert. lib.* 1. *p.* 23, 24.

7. *Periander*, the *Corinthian*, was the son of *Cypselus*; he seised upon the Government, and became the Tyrant of *Corinth*, being the first that kept a Life-guard about him; he said, They that would Rule safely, must be rather fenced with love and good will than arms: that rest is desirable, petulancy dangerous; gain filthy, pleasures fading, but honour is immortal. He advised to keep promises, reveal no secrets, to be the same towards our friends fortunate or otherwise; and to punish not only those that commit a fault, but those also that are about to do it; he held his Tyranny forty years, and flourished in the thirty eighth *Olympiad*; his saying was, In meditation there is all, *Laert. lib.* 1. *p.* 24, 25.

8. *Anacharsis*, the son of *Gnurus*, and brother of *Cadvidès*, King of the *Scythians*, came to *Athens*, and was received by *Solon* as his friend; he used to say, That the Vine had three Clusters, the first of pleasure, the second of drunkenness, and the third of sorrow and repentance; that Sea-men are but four inches distant from death; and that the Market-place is a spot of ground where men meet on purpose to deceive one another. Being asked what Ships were the safest? he replied, Those in the Haven; when reproached by one of *Athens* for being a *Scythian*, My Country, said he, is a reproach to me: but thou art so to thy Country. When abused by a young man at a Feast, Youngster, said he, if you cannot bear your Wine while young, you will carry Water when you are old. He is said to have found out the Anchor, and the Potters Wheel; returning into *Scythia*, he highly commended the Laws of *Greece*, and endeavouring to abolish those of his own Country, he was shot dead at a hunting by the King his brother, *Laert. lib.* 1. *p.* 26.

9. *Epimenides*, the son of *Phæstius*, a *Cretan*, is said to have slept fifty seven years; was illustrious amongst the *Greeks*, and a friend of the gods; he purged the City of *Athens*, and thereby freed it of the pestilence; *Phlegon* saith he lived one hundred fifty seven years; he was contemporary with *Solon*, *Laert. lib.* 1. *p.* 29.

10. *Pherecydes*, the son of *Badys*, was a *Syrian*; strange things are reported of him, as that walking upon the Shore, and seeing a Ship sailing with a prosperous wind, he said that Ship would be presently cast away, as it was in their sight; also having drank water out of a pit, he foretold there would be an Earthquake within three daies, which also came to pass; coming to *Messana*, he warned *Perilaus* his Host to depart thence with all that he had, which he neglecting to do, *Messana* was taken; he is said to have died of the lowsie disease; he lived in the fifty ninth *Olympiad*, *Laert. lib.* 1. *p.* 31.

11. *Anaximander*, the *Milesian*, held Infinity to be the beginning and element of all things (not air or water) which changed in its parts, but immutable in the whole; that the Earth is the Center, and round; that the Moon has no light of her own; the Sun is bigger than the Earth, and is the purest fire; he found out the Gnomon upon Dials; first described the compass of Sea and Land, and made a Sphear; he lived to sixty two years, and died about the fifty eighth *Olympiad*, *Laert. lib.* 2. *p.* 33.

12. *Anaxagoras*, the son of *Eubulus*, a *Clazomenian*, was noble and rich, but left all to his friends; when (one said) he had no care of his Country, Yes but I have (said he) pointing towards Heaven. He said the Sun was a red hot iron, bigger than *Peloponnesus*; that the Moon was habitable, and that there were Hills and Valleys therein; that the Milky way was the reflex light of the Sun; that the Origine of Winds is the extenuation of the air by the Sun. Being asked what he was born for? To contemplate, said he, the Sun, Moon, and Heavens; he said the whole frame of Heaven consisted of Stone, and that it was kept from falling by the swift turning of it; He died at *Lampsacum* in the first year of the seventy eighth *Olympiad*, *Laert. lib.* 2. *p.* 34.

13. *Socrates*, the son of *Sophroniscus*, was an *Athenian*; he was valiant, patient, constant, and contented. His food was so wholsom, and he so temperate, that though the Pestilence was often in *Athens*, yet he alone was never sick; seeing a multitude of things exposed to sale, What a number of things (said he) have I no need of? He took no notice of those that reproached or backbited him. He was powerful in perswasion and disswading,

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as he apprehended the occasion for either; he said it was a strange thing that all men could tell what Goods they had, but no man how many friends he hath, so remiss are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that Riches and Nobility have nothing of worth in them; that his Genius did presignifie future things to him; that other men liv'd to eat, but he did eat to live. Being asked what was the principal vertue of youth? He replyed, Not to over-do; and Whether it were best to marry or live single? he answered, In both you will repent. He advised youth daily to contemplate themselves in a glass: that if handsome, they might make themselves worthy of it; if deformed, they might cover it with Learning. By the Oracle of *Apollo*, he was judged the wisest of men, by which he fell into the envy and hatred of many; was accused as the despiser of the old, and a setter forth of new gods, and thereupon being condemned, he drank poyson; the *Athenians* soon after bewailed the loss of him; he died in the ninety fifth *Olympiad*, aged seventy, *Laert. lib.* 2. *p.* 37, 38.

14. *Aristippus*, the *Cyrenian*, moved with the glory of *Socrates*, came to *Athens*, and there professing himself a Sophist, was the first of the *Socraticks* that exacted a reward; he was a man that knew how to serve every place, time and person; and he himself aptly sustained what person he pleased, upon which account he was more gracious with *Dionysius* than any other: and by *Diogenes* called the Royal Dog. Being asked what he had learned by Philosophy? To use all men, said he, with confidence. When one upbraided him that he lived sumptuously: If that were evil (said he) we should not use it in the Festivals of the gods. *Dionysius* asked him the reason, Why Philosophers came to the houses of rich men, but rich men went not to theirs? Because replied he, those know what they want, but these do not. One asked him what difference there was betwixt one wife, and another not so? Send, said he, both naked where they are not known, and you will soon discover it. Having entreated *Dionysius* in the behalf of his friend, and in vain, he threw himself at his feet, and being blamed for so doing, Not I, said he, but *Dionysius* is in fault, who hath his ears in his feet. Many were his witty and acute sayings and replies; a number of which may be found whence these were borrowed, that is from *Laert. lib.* 2. *p.* 49, 50.

15. *Stilpon* of *Megara* so far surpassed all others in Learning, and a copious way of speaking, that little wanted but that all *Greece*, fixing its eye upon him, had passed over unto the Megarick Sect. He had an unchast Daughter, and when one told him that she was a dishonour to him; Not so much, said he, as I am an honour to her. He was in great favour with *Ptolomæus Soter*, and when *Demetrius* the Son of *Antigonus* had taken *Megara*, he gave expres order for the saving his House, and caused all his goods to be restored. He was commanded immediately to depart *Athens* by the *Areopagites* for having spoken slightingly of *Minervæ*, the work of *Phidias*; certain it is that he was in such honour at *Athens*, that the Trades-men would run out of their Shops to see him; and when one said, they wonder at thee *Stilpon* as at a wild Beast, No, said the other, but as a True man. *Laert. lib.* 2. *p.* 61, 62.

16. *Plato* an *Athenian* was the Son of *Ariston*, and descended from *Solon* by his Mother *Perictione*. In matters of Philosophy that fall under sense, he followed *Heraclitus*, in things only comprehended by the mind, *Pythagoras*, and in Politicks *Socrates*. He was of that reputation, that when he went up to the *Olympick* Games, the eyes of all the *Grecians* were bent upon him. He got the name of *Plato*, say some, from the breadth of his Forehead. *Aristotle* saith, the manner of his Speech was a middle sort betwixt Verse and Prose. He professed Philosophy in the Academy, whence that Sect of Philosophers that came from him were called by him Academicks. He said the soul is immortal, that the seat of Reason is in the head, of Anger in the heart, of Love in the Liver. That Matter and God, are the two Principles of all things; he dyed in the first year of the one hundredth Olympiad, aged eighty one, and was buryed in the Academy. *Laert. lib.* 3. *p.* 70, 71, &c.

17. *Speusippus* Son of *Eurymedon* the *Athenian*, succeeded *Plato*; he set up the Images of the Graces in his School; he held the same Opinions with his Master *Plato*, but was inferiour to him in his manners, as one that was passionate and a lover of pleasures. In his age he fell into the Palsey, and then with grief being made weary of life, he willingly exchanged it for death. *Laert. lib.* 4. *p.* 96.

18. *Xenocrates* Son of *Agathenor* was born at *Chalcedon*, the Scholar of *Plato*; he was naturally dull, and of a sad countenance, but of singular chastity, and so famous for his veracity, that the *Athenians* received his testimony without an oath: being sent with others Ambassadors from *Athens* to King *Philip*, he alone returned uncorrupted with mony; yet this so great a man the *Athenians* caused to be sold because he was not able to pay the tribute of an Inhabitant. *Demetrius Phalareus* bought him, paid the Tribute, and set him at liberty. He succeeded *Speusippus* and taught in the Academy twenty five years: and dyed in the night by a fall, in the second year of the one hundred and tenth Olympiad, being at that time aged eighty two years. *Laert. lib.* 4. *p.* 98, 99.

19. *Bion* the Son of a Publican about *Borysthenes*, was a man of a quick wit; being asked whether a man should do well to marry? If, said he, she be fair, she will be common, and if foul, a torment. He said old age was the haven of evils, and that thereupon all things hastned unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was easie, as being found by us when our eyes are shut. He was so vain-glorious, that at *Rhodes* he perswaded Seamen to follow him in the habit of Scholars. He sucked in Atheism from *Theodorus*, and having lived impiously, no wonder he was so loth and afraid to dye; He fell sick and dyed at *Chalcis*. *Laert. lib.* 4. *p.* 110.

20. *Aristoteles*, the Son of *Nicomachus* was born at *Stagira*; he stammered in his speech, his legs were small, and his eyes little, his habit was commonly rich, and he wore Rings upon his fingers; he fell off from his Master *Plato* while yet alive, and finding *Xenocrates* to succeed him in the Academy, he walked in the *Lyceum*, and there discoursed Philosophy daily to his Scho-

lars, from whence he had the name of Peripatetick. He went thence to *Philip* of *Macedon*, and became Tutor to his Son *Alexander*; he loved *Hermeas* a Harlot to that degree, that he composed a Hymn in honour of her, and sacrificed to her after the same manner as the *Athenians* did to the *Eleusinian Ceres*; for which accused of impiety he fled from *Athens* to *Calchis* and there drank Poyson, or as some say dyed of a disease aged sixty three years. His sayings were such as these; being asked what a Lyar gains? he answered, Not to be believed when he speaks truth; being upbraided for shewing mercy to a bad man, I pitied, said he, not the manners but the man; being asked what Hope was? he replyed, The dream of a waking man; being told of one that spake ill of him behind his back, Let him beat me too when I am absent. He said the roots of learning were bitter, but the fruit sweet; being asked what a friend was? Two souls, said he, dwelling in one body; and what he had gained by Philosophy? he answered, To do that freely which others do only out of fear of the Laws; he dyed in the third year of the one hundred and fourteenth Olympiad. *Laert. lib.* 5. *p.* 116, 117.

21. *Theophrastus* the Son of *Melanta* an *Eresian* Fuller, he succeeded *Aristotle* in his School; he was a studious and a learned man; of that esteem at *Athens* that he had almost two thousand Scholars, and accused by *Agonides* of impiety, little wanted but that the *Athenians* had fined his accuser. He used to say that the loss of time is the greatest expence; that an ungoverned tongue is less to be trusted than an unbridled Horse; that for the love of glory, man proudly loses many of the pleasures of life, that we then dye, when we begin to live. He wrote many Books, and dyed at eighty five years of age; having remitted something of the former course of his studies, he is conceived thereby to have hastned his death. *Laert. lib.* 5. *p.* 122, 123.

22. *Antisthenes* an *Athenian*, was the Scholar of *Socrates*; of whom when he had learned tolerance, and was a lover of freedom from perturbations; he became the first Author of the sect of the *Cynicks*. He said that labour was good, and often used to say, Let me rather be mad than affected with pleasure. As Iron is consumed with its own rust, so (saith he) is the envious man with his own manners; and that it was better to be exposed to Ravens and Crows than to fall into the hands of Flatterers; for those only prey upon the dead, but these upon the living: being praised once by some bad men, I doubt, said he, I have done something that is evil; when taxed for keeping ill company, So, said he, do Physicians, and yet have not their Fevors. He would say, Nothing is new to a wise man, and that the weapons of virtue are not to be wrested from us. He was the Prince of the sect of the Stoicks, *Laert. lib.* 6. *p.* 138.

23. *Diogenes* the Son of *Icesius* was born at *Sinope*, being forced to quit his Country for counterfeiting Coin, he went to *Athens*, where he became the Scholar of *Antisthenes*; lived exceeding frugally, and exercised himself in all manner of hardship; he slept upon his old Cloak, carryed his provisions in a Bag; embraced Statues when covered with Snow in Winter; tumbled himself upon the hot Sands in Summer, and a Tub was the only House he had. He said when he saw Magistrates, Physicians and Philosophers, that he thought man was the wisest of all creatures; but when he looked upon Diviners, Interpreters of Dreams, and such as confided in them, or men puffed up with Honour and Riches, he took man for the vainest and emptiest of all other. *Alexander* the great used to say, that were he not *Alexander* he could wish to have been born *Diogenes*; being commanded by that Prince to ask him what he would, Stand then, said he, out of my Sun-shine. He said his manner was to oppose boldness to Fortune, Nature to the Laws, and Reason to Passions and Perturbations. Being asked what hour was best to Dine in; If, said he, thou art rich, when thou wilt, if poor, when thou canst. Lighting up a Candle at Mid-day, he said he sought for a Man. A rich man unlearned (he said) was a Sheep with a Golden Fleece. Being compelled by poverty, he begged of one on this manner, If you have given others give me also; if you have never given to any, begin with me. Being asked of what Country he was; I am, said he, a Citizen of the World. Hearing a handsome Youth speak undecently; What, said he, are you not ashamed to draw a Leaden Sword out of an Ivory Scabbard? He lived till he was near ninety years of age, and is supposed to have dyed then, by purposely holding in his breath; he dyed at *Corinth* the same day that *Alexander* dyed at *Babylon*, and was an old man, in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 138.

24. *Crates* the Son of *Ascondus* was a *Theban*, the Scholar of *Diogenes*, he was nobly descended, and whereas his estate amounted to near three hundred Talents, he gave it all amongst his Citizens, addicting himself to Philosophy with great constancy. He said it was impossible to find a man without fault; but that as in a Pomgranate, there would ever be some rotten Kernels. He did studiously reproach whores, that he might exercise himself in hearing evil speeches; he drank water, and wore a rough hairy skin, sewed within side of his sordid Cloak. He was a deformed person to look upon, and crooked in his old age: When *Alexander* asked him, if he desired that *Thebes* wherein he was born, being demolished, should again be rebuilded? To what purpose, said he, when perhaps another *Alexander* shall again subvert it? That he had poverty and obscurity for his Country, which was out of the power of Fortune, and was fellow Citizen with *Diogenes*, who was now safe from the snares of envy; he flourished in the one hundred and thirteenth Olympiad. *Laert. lib.* 6. *p.* 159.

25. *Menedemus* a Cynick Philosopher, was the Scholar of *Colotus* the *Lampsacenian*; he arrived to that degree of madness, that he went up and down in the habit of a Fury, saying he was come from Hell to observe the sins of men, and that he was again to descend thither to give the Gods there an account of what he had discovered. His usual habit was a black Coat reaching to his Ancles, a *Phœnician* Girdle about him, an *Arcadian* Cap upon his Head, in which were twelve Letters woven, Tragical Buskins, a mighty Beard and an Ashen Plant in his hand. *Laert. lib.* 6. *p.* 162.

26. *Zeno* Son of *Demeus*, Scholar of *Crates*, was born in *Cyprus* a small Town in *Greece*; was Father

Father of the Stoicks, much honoured by the *Athenians*, who deposed the Keys of their City in his hands, and highly favoured by *Antigonus*. He told a loquacious Young man that his ears were fallen into his tongue; he said nothing was more undecent than Pride, and especially in a Young man. Being asked what a friend was, he replyed, another my self. He had beaten a thievish Servant of his, and when he excused himself, saying it was his fate to steal, It is also, said he, thy fate to be beaten for stealing. In continence and gravity he excelled all the rest, and in felicity too; for he lived ninety eight years, and that in health without any disease. Going out of his School he fell down and brake his finger, when striking the earth with his hand, he spake that of *Niobe*, I come, wherefore dost thou call me? so he hastned his death by suffocating himself. The *Athenians* decreed him a Sepulchre, and honours at his Funeral. *Laert. lib.* 6. *p.* 169.

27. *Cleanthes* the Son of *Phanius* the *Assian*, came to *Athens* with four Drachmes; was a Champion at first, and then the Scholar of *Zeno*; being very poor, he laboured a nights in Gardens to earn something, and learned in the day. He was naturally heavy and dull, called by his Schoolfellows the Ass, which he also did patiently bear. He was wont to chide himself; whereupon *Aristo* asked him, whom he chid, An old fellow, said he, that hath white hairs but no soul. What he learned from *Zeno* he wrote (being not able to buy Paper) upon Shells and the Bones of Beasts. He succeeded *Zeno* in his School, and dyed by voluntary fasting, having lived eighty years. *Laert. lib.* 7. *p.* 206.

28. *Chrysippus* the Son of *Apollonius* of *Tarsus*, was the Scholar of *Cleanthes*, an ingenious and most acute man, famous for Logick, and studious beyond all that went before him, but not a little proud of his knowledge; he lived to seventy and three years, and dyed as some say with excessive laughter: for when an Ass had eaten up all his Figs, he bad the old woman (his House-keeper) to give him some Wine after them; a sudden conceit took him hereupon, that falling into a vehement laughter, he suddenly expired. *Laert. lib.* 7. *p.* 209.

29. *Pythagoras* the Son of *Mnesarchus* a Ring-maker, or *Marmacus* a *Samian*, when young being desirous to improve himself, he travelled *Greece*, *Egypt*, to *Epimenides* in *Creet*, and to the *Magi* in *Chaldaa*; thence he returned to *Samos*, which (being oppressed under the Tyrannie of *Polycrates*) he forsook, and setled at *Crotona* in *Italy*. He held the transmigration of souls, his Scholars possessed all things in common, and kept silence for five years. The Philosopher himself had great command over his passions, lived inoffensively, permitted no bloody sacrifices, nor to swear by the gods; used Divination himself, and permitted it to his, whom yet he interdicted from feeding upon Beans; he held all things to be ruled by fate; that there are Antipodes; that the Sun, Moon and Stars are gods; and that all the Air is full of Souls; that all things (even God himself) do consist of Harmony. He forbad to taste of that which fell from the Table, whether as belonging to the dead, or to use men to temperate eating is uncertain. Sitting in the house of *Mylo* it was set on fire, supposed by them of *Crotona*, fearing to fall under Tyrannie; the Philosopher running away was pursued and killed, having lived eighty, some say ninety years; he flourished in the sixtieth Olympiad; the form of his Discipline remained for nineteen ages. *Laert. lib.* 8. *p.* 214.

30. *Empedocles* of *Agrigentum* was the Son of *Meton*, and Scholar of *Pythagoras*, of noble birth, a great Rhetorician and Physician; he is said to have refused a Kingdom when profered him: having cured one of a disease that seemed incurable, he was sacrificed to as a god; whence he went to *Ætna*, and to beget an opinion that he was a god, he cast himself into the midst of the flames that he might not be found, but one of his Shoos detected the matter, for it was cast up again, being of Brass as he used to wear them; others say he went into *Peloponnesus* and returned not, which makes the time of his death uncertain. In his way to *Messana* he fell and broke his Leg, of which falling sick he dyed, saith *Aristotle*, in the sixtieth year of his age, others in the seventy and seventh; his Sepulchre was at *Megaris*. *Laert. lib.* 8. *p.* 226.

31. *Heraclitus* an *Ephesian*, he used to play with the Boys in the Temples of *Diana*; and to the *Ephesians* that stood about him; O ye worst of men, what, saith he, do you wonder at, is not this better than to have to deal with you in the Common-wealth? He declined the society of men, lived in the mountains, and fed upon Grass and Herbs. He heard no man, but learned all of himself. He held that all things came of fire, and should be destroyed by it; that all places are full of Devils and Souls. *Darius* the King was desirous of his society as appears by his Letter to him to come to him, which he refused to do: some say he dyed of a Dropsie, others that being covered with Cow-dung he was worried with Dogs; he flourished in the sixty ninth Olympiad. *Laert. llb.* 9. *p.* 237.

32. *Democritus* of *Abdera*, when young, heard the *Magi* and *Chaldeans*, afterwards *Anaxagoras*, dividing the Patrimony with two other Brothers, his part came to an hundred Talents, with which he travelled to *Egypt*, to *Æthiopia* and *India* say some; he had great knowledge in natural and moral things, great experience in the Mathematicks and all the liberal Sciences, and lived solitarily amongst the Tombs, and so poor that he was maintained by his Brother *Damasus*; afterwards he became very famous for his predictions of future things, was honoured with great Presents and Statues, and buried at the publick charges; he held that all things came of Atoms, that there are infinite Worlds; he protracted his death three days by smelling to hot Bread, dyed near the eightieth Olympiad, having lived to an hundred and nine years. *Laert. lib.* 9. *p.* 245.

33. *Anaxarchus* of *Abdera*, lived in great honour with *Alexander* the great; *Nicocreon* the Tyrant of *Cyprus* was his mortal enemy, being taken by him he was pounded in a Mortar; he spat his Tongue into the Tyrants Face; he flourished in the one hundred and tenth Olympiad. *Laert. lib.* 9. *p.* 251.

34. *Pyrrhon* followed *Anaxarchus*, he held all things indifferent, that only Custome and the Laws made them otherwise to us; accordingly he led his life, and did all things indifferently; he endeavoured to live free from perturbations, and bare torments with invincible patience; his followers

followers were called *Scepticks*; he himself liv'd much in solitudes, yet honoured in his Country; he lived to ninety years, *Laert. lib. 9. p. 253.*

35. *Timon*, the son of *Timarchus*, a *Phliasian*, lived mostly at *Athens*, had but one eye, was a lover of Gardens, equally acute in Invention, and for derision of others; he himself loved a quiet life; was well known to *Antigonus* and *Ptolomæus Philadelphus*, *Laert. lib. 9. p. 264.*

36. *Epicurus* was the son of *Neocles* an *Athenian*; he is charged by *Timocrates* as a man of pleasure, a Glutton and a Lecher: but the honours he had in his Country, the number of his friends, the continuance of his discipline, when that of others was extinct; his Piety to his Parents, love and bounty to his Brethren, and mildness to his servants, are luculent testimonies of an excellent person: he lived upon bread and water, and when he fared sumptuously he required a little Cheese; he lay sick of the Stone fourteen daies, died in the hundred and seventh *Olympiad*, leaving *Hermachus* as his successour in his School: he ordained by his will the Annual celebration of his birth-day, the first ten daies of the month *Gamelion*: and that on the twentieth day of every month all his Scholars should be feasted at his charges, and he and *Metrodorus* should then be remembred; he lived seventy and two years, *Laert. lib. 10. p. 267.*

CHAP. XVII.

Of the most famous Printers in several places.

THe Art of Printing doth with wonderful celerity convey Learning from one Country and Age unto another, so that the Verse is not altogether untrue:

Imprimit ille die, quantum vix scribitur Anno.

The Press transfers within a day, or near,
All that which can be written in a year.

Treas. of Ancient and Mod. times, l. 8. c. 25. p. 790. 1. This worthy Science was brought into *Italy* by two Brethren named *Conrades*. They Printed at *Rome* in the house of the *Maximes*, where the first Book that was ever Printed there, was *Augustinus de civitate Dei*; and next, the Divine Institutions of *Lactantius Firmianus*.

Ibid. p. 791. 2. An Invention of this merit could not be concealed, but it succeeded in divers Countries, and by divers worthy men, who besides their Art of Printing, were Learned and judicious Correctors of Errours and falsifications, easily over-slip'd by unskilful work-men: Amongst these men of note are especially commended, *Aldus Manutius* at *Venice*, a great restorer of the Latin Tongue, *Francis Priscianez* at *Rome*; *Baldus*, *Colinetus*, *Frobenius*, and *Oporinus* at *Basil*; *Sebastian Gryphius* at *Lyons*; *Robert Stephanus* at *Paris* and *Antwerp*; and *William Caxton* at *London*.

Clarks mir. p. 224. 3. *Christopher Plantin* of *Antwerp*, was a most famous and learned Printer.

Clarks mir. p. 224. 4. *Paulus Manutius* succeeded his father *Aldus Manutius*, and was also a famous Printer at *Venice*.

Clarks mir. p. 224. 5. *Daniel Bombergus* was an excellent Printer of the Hebrew Bible, and many other Hebrew Books, *&c.*

Clarks mir. p. 224. 6. In *France*, *Crispinus*, *Henry Stephens*, father to *Charles*, and *Charles* to *Robert*, *Robert* to *Henry*, and *Henry* to *Paul*, were all famous Printers.

CHAP. XVIII.

Of such men as were of unusual Dexterity in Shooting with the Bow or otherwise.

Plut. paral. p. 908. AMongst all those who have excelled in this Art, none is more worthy of memory than he who is first mentioned in this Chapter.

1. *Philip* intending to force the City of *Olynthus*, as he laboured with much ado to pass over the River *Sandavus*, chanced to be shot in the eye by an *Olynthian*, whose name was *After*, who had before written upon his Arrow,

Philip *beware, have at thine eye,*
After *this deadly Shaft lets fly.*

Suet. l. 12. c. 19. p. 341. Sabell. Ex. l. 10. c. 11. p. 588. Patrit. de regno l. 3. tit. 5. p. 168 2. *Domitianus* the Emperour had such an extraordinary skill herein, that when a Boy hath stood at a great distance, with his hand extended upon a Wall, he would shoot his Arrow so happily, that it should pass betwixt his fingers, without any harm done to his hand; at two shoots he would fix his Shafts in the fronts of wild beasts like a pair of Horns.

Sabell. Ex. l. 10. c. 11. p. 588. Herod. l. 1. p. 55. 3. The Emperour *Commodus*, son to *Marcus Antoninus* and *Faustina*, had a singular skill as well as strength, in the casting of Darts and Javelins; at a hundred throws, he slew so many Lions in the sands of the Theatre, he cast them with that incredible force, that he transpierc'd an Elephant, and the Horn of an Oryx; sometimes he slew divers wild beasts with one cast of a Spear; and his hand was of that sureness and certainty, that whatsoever he had marked out with his eye, he would hit with his dart and arrow.

Zon. Annal. tom. 3. p. 121. 4. The Emperour *Gratianus* had that singular skill in shooting, that it was ordinarily said, That his Arrows had a Soul and reason within them; no man shot quicker, nor any man surer than he did.

Zuin. Thea. vol. 1. l. 1. p. 106. 5. *Toko*, a private Souldier in the Army of *Harold*, the fourth King of the *Danes*, boasted amongst others at a Feast, that he had so great a dexterity in shooting, that he could shoot through an Apple, though but a small one, that was set at a distance from him upon the top of a staff: This coming to the Kings ear, he compelled him to make the tryal in his own son: and that unless at the first shot he should take off the Apple which should be laid on his sons head, he should lose his own head as the reward of his vain boasting. *Toko* reduced

duced to this neceſſity, adviſes the boy to ſtand with his head immovable at the twang of the ſtring, and turned his face from him, that he might not fright at the ſight of the Arrow, and then taking Arrows out of his Quiver, at the firſt ſhot he performed it. The King asked wherefore he took more Arrows than one, To revenge my ſelf on thee (ſaid he) if I had miſcarried, which the King took not amiſs.

Olaus Mag. l. 15. c. 1. p. 103. 6. *Paulus Diaconus* ſaith of the *Goths*, That they accuſtom themſelves unto no weapon, ſo much as that of the Bow; and leſt their children ſhould either languiſh through ſloth, or addict themſelves unto any prohibited acts, they are inſtructed in diverſe exerciſes, but eſpecially in Archery, inſomuch, that they are not ſuffered to touch a bit of Bread, before ſuch time as they have hit the mark that was ſet up before them. There are therefore found boyes amongſt them ſcarce twelve years of age, that are ſo accurate in this Art, that being commanded, they will infallibly hit with their Arrow the head, breaſt, or legs of a ſmall bird that is at a good diſtance from them; and the old men amongſt them that yet retain their perfect ſight will do the like.

Curt. de geſtio. Alex. l. 6. p. 7. *Catenes*, a Souldier, would ſhoot his Arrows with ſo certain an aim, and ſo ſteady a hand, that that thereby he would fetch down the birds that flew in the air at a great diſtance from him.

Sabell. l. 10. c. 11. p. 589. 8. *Andreas Agidarius*, though not ſo skilful in the Bow, as the forementioned were (for it is not ſo uſual in *Italy*) had yet ſuch a ſingular command and skill in the uſe of his Piſtol, that there was nothing ſo ſmall that he could reach withhis eye, but he would undoubtedly hit it.

Zuin. Thea. vol. 2. l. 5. p. 394. 9. *Alphonſus*, King of *Arragon*, would ſometimes throw four Arrows out of an handſling, to the diſtance of forty paces: theſe being pulled out of the places wherein he had ſhot them; at a ſecond trial, he would fix again in the ſame holes; and at a third, with four other Arrows would hit each of the former on the top.

Vincent le Blancs Travels, tom. 1. c. 36. p. 164. 10. When the King of *Tranſiana* goes into the Field, whether to chaſe or War, he hath a Vantguard of an hundred women, who carry Croſs-bows, wherein they will ſhoot ſo directly, they will hit the breadth of a penny: they call theſe women *Memeytas*; by their Croſs-bows they will alſo diſcharge three Arrows at a time, with ſuch celerity and vigour, that lighting upon a Tree they are not to be drawn out they ſtrike themſelves ſo deep.

CHAP. XIX.

Of the Hereticks of former Ages; and the Hereſies maintained by them.

THat is a memorable thing which is related by more than one, That the ſame day whereon *Pelagius* was born in *Britain*, St. *Auguſtin* was alſo born in *Africk*: divine Providence ſo diſpoſing it, that the Poyſon and the Antidote ſhould be in a manner Twins, in reſpect of the ſame time. It is indeed an old obſervation that God hath laid poyſons and their antidotes cloſe together: and ſo in this caſe; for no ſooner did any Heretick ariſe in the Church of God, but there aroſe with him ſuch as were well able to confute him. *Full. Eccleſ. hiſt. l. 1. cent. 5. p. 32. Dempſt. hiſt. Scotl. l. 15. num. 1012.*

1. *Nicholas*, of whom are the *Nicholaitans* was a Proſelyte of *Antioch*, and one of the ſeven Deacons, mentioned *Acts* 6. he had a moſt beautiful Wife, and being upbraided by the Apoſtles, that he was jealous of her, he brought her out before them, and to clear himſelf, gave her liberty to marry to whom ſhe pleaſed; neither did he afterwards marry any other, but taught his ſon and his daughters to follow chaſtity. But certain perverſe men, who boaſted that they were his followers, gave themſelves to all uncleanneſs, teaching that men ought to have their Wives in common; they ſcrupled not to eat of things offered to Idols; at their Love-feaſts they uſed to put out their lights, and commit promiſcuous Adulteries with each others Wifes. They ſaid, That not God but Angels created the World. Not long did they retain this name, but were called Gnoſticks from γνῶσις, knowledge, as if therein they excelled other men. They taught alſo that in faithful men were two ſouls, one holy of the divine ſubſtance, the other adventitious by divine inſufflation, common to man and beaſts. Their Doctrine began to ſpread about the beginning of *Domitians* Reign, after Chriſt fifty two years. *Euſeb. Eccl. hiſt. l. 3. c. 26. p. 51. Zuin. Thea. vol. 5. l. 4. p. 1318. Roſſ. his view of Relig. §. 7. p. 188.*

2. *Corinthus* was a Jew by birth, and circumciſed, taught that all Chriſtians ought to be ſo alſo; he taught that it was Jeſus that died and roſe again, but not Chriſt; he denied the Article of eternal life, and taught that the Saints ſhould enjoy in *Jeruſalem* carnal delights for one thouſand years; he denied the divinity of Chriſt; he owned no other Goſpel but that of St. *Matthew*; rejected *Paul* as an Apoſtate from the Law of *Moſes*; and Worſhipped *Judas* the Traytor: in moſt things they agreed with the *Ebionites*, ſo called from *Ebion* a *Samaritan*; St. *John* would not enter the ſame bath with the pernicious Heretick *Corinthus*: but againſt his and the Hereſie of *Ebion* he wrote his Goſpel; he ſpread his Hereſie in *Domitian*'s time about ſixty two years after Chriſt. *Euſeb. Eccl. hiſt. l. 3. c. 25. p. 50. Zuin. Thea. vol. 5. l. 4. p. 1318. Roſſ. in his view of Relig. §. 7. p. 189.*

3. *Carpocrates*, of whom came the *Carpocratians*, was born at *Alexandria* in *Ægypt*; he flouriſhed about the year of Chriſt 109. in the time of *Antoninus Pius*. *Euſebius* accounts him the father of the *Gnoſticks*; and ſaith, That his *Euſeb. Eccl. hiſt. l. 4. c. 7. p. 59. Zuin. Thea. vol. 5. l. 4. p. 1318.*

Roſſ. his view of Relig. §. 7. *p.* 189.

his followers gloried of charmed love-drinks, of deviliſh and drunken dreams, of aſſiſtant and aſſociate Spirits: and taught, That he who would attain to perfection in their myſteries, muſt commit the moſt filthy acts, nor could they but by doing evil avoid the rage of evil Spirits. They ſaid that Chriſt was a meer man, and that only his ſoul aſcended into Heaven. They held *Pythagorean* tranſmigration, but denied the Reſurrection. They ſaid, not God, but Satan made this World: And that their Diſciples ſhould not publiſh their abominable myſteries, they bored their right ear with a Bodkin.

Euſeb. Eccl. hiſt. l. 4. *c.* 11. *p.* 61. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. view of Rel.* §. 7. *p.* 190, 191.

4. *Valentinus*, an *Ægyptian*, lived in the time of *Antoninus Pius*. When *Hyginus* was Biſhop of *Rome*, he began to ſpread his Hereſie: He held that there were many gods; and that he that made the World was the author of death. That Chriſt took fleſh from Heaven, and paſſed through the Virgin, as water through a Pipe or Conduit. He ſaid there were thirty Ages or Worlds: the laſt of which produced the Heaven, Earth and Sea: Out of the imperfections of this Creator, were procreated divers evils, as darkneſs from his fear, evil Spirits out of his ignorance, out of his tears ſprings and rivers, and out of his laughter light. They have Wives in common, and ſay that both Chriſt and the Angels have Wives. They celebrated the heatheniſh Feſtivals; were addicted to Magick, and what not. This Heretick was of great reputation in *Rome*, from whence he went to *Cyprus*, and thence into *Ægypt*.

Euſeb. Eccl. hiſt. l. 4. *c.* 11. *p.* 61. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. his view of Relig.* §. 7. *p.* 194.

5. *Marcion* (of whom came the *Marcionites*) was of *Sinope*, a City of *Pontus*, or *Paphlagonia*; being driven from *Epheſus* by S. *John*, he went to *Rome*; he was the ſon of a Biſhop in *Pontus*, and by his father exiled for Fornication: being not received by the Brethren in *Rome*, he fell in with *Cerdon*, maintained his Hereſie, and became his ſucceſſour in the time of *Marcus Antoninus Philoſophus* one hundred thirty three years after Chriſt. He held three gods, a viſible, inviſible, and a middle one; that the body of Chriſt was only a Phantaſm; that Chriſt by his deſcent into hell, delivered thence *Cain*, and the *Sodomites*, and other Reprobates. He condemned the eating of fleſh, and the married life; he held that ſouls only were ſaved; permitted women to baptize; and condemned all War as unlawful: *Polycarpus* called him the firſt begotten of the Devil. *Juſtin* Martyr wrote a Book againſt him.

Euſeb. Eccl. hiſt. l. 4. *c.* 27. *p.* 73. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. his view of Relig.* §. 7. *p.* 196.

6. *Tatianus* (whence come the *Tatiani*) was a *Syrian* by birth, an Orator, and familiar with *Juſtin* Martyr, under whom he wrote a profitable Book againſt the Gentiles; he flouriſhed one hundred forty two years after Chriſt; his Diſciples were alſo called *Encratitæ*, from ἐγκράτια, temperance or continence, for they abſtain from Wine, Fleſh, and Marriage. When *Juſtin* Martyr was dead he compoſed his Tenents out of divers others. He held that *Adam* after his Fall, was never reſtored to mercy; that all men are damned beſides his Diſciples; that women were made by the Devil; he condemned the Law of *Moſes*; made uſe of water inſtead of wine in the Sacrament; and denied that Chriſt was the ſeed of *David*; he wrote a Goſpel of his own which he called *Diateſſaron*: and ſpread his Hereſie through *Piſidia* and *Cilicia*.

Euſeb. Eccl. hiſt. l. 5. *c.* 14. *p.* 86. *Zuin. Theat. vol.* 5. *l.* 4. *p.* 1318. *Roſſ. his view of Relig.* §. 7. *p.* 196.

7. *Montanus*, Father of the *Montaniſts*; his Hereſie began about one hundred forty five years after Chriſt; by Nation he was a *Phrygian*, and carried about with him two Strumpets *Priſca* and *Maximilla*, who fled from their husbands to follow him: Theſe took upon them to Propheſie, and their dictate were held by *Montanus* for Oracles: but at laſt, he and they for company hanged themſelves; his Diſciples aſhamed either of his life or ignominious death, called themſelves *Cataphrygians*; he confounded the Perſons in the Trinity, ſaying, That the father ſuffered; he held Chriſt to be meer man, and gave out that he himſelf was the Holy Ghoſt; his Diſciples baptized the dead, denied repentance and marriage, yet allowed of Inceſt; they truſted to Revelations and Enthuſiaſms, and not to the Scripture. In the Euchariſt they mingled the bread with the blood of an Infant of a year old. In *Phrygia* this Hereſie began, and ſpread it ſelf over all *Cappadocia*.

Roſſ. his view of Relig. §. 7. *p.* 202.

8. *Origen* gave name to the *Origeniſts*, whoſe errours began to ſpread *Anno Dom.* 247. under *Aurelian* the Emperour, and continued above three hundred thirty four years. They were condemned firſt in the Council of *Alexandria* two hundred years after his death; and again in the fifth General Council at *Conſtantinople*, under *Juſtinian* the firſt. They held a revolution of ſouls from their eſtate and condition after death into the bodies again. They held the Devils and Reprobates after one thouſand years ſhould be ſaved. That Chriſt and the Holy Ghoſt do no more ſee the Father, than we ſee the Angels. That the ſon is co-eſſential with the Father, but not co-eternal: Becauſe, ſay they, the Father created both Him and the Spirit. That ſouls were created long before this World, and for ſinning in Heaven, were ſent down into their bodies, as into priſons. They did alſo overthrow the whole Hiſtorical truth of Scripture by their Allegories.

Euſeb. Eccl. hiſt. l. 7. *c.* 26. *p.* 138. *&* *c.* 29. *p.* 139. *Zuin. Thea. vol.* 5. *l.* 4. *p.* 1319. *Roſſ. his view of Relig.* §. 7. *p.* 202.

9. *Paulus Samoſatenus*, ſo called from *Samoſata* near *Euphrates*, where he was born: a man of infinite pride, commanding himſelf to be received as an Angel; his Hereſie brake out two hundred thirty two years after Chriſt, and hath continued in the Eaſtern parts ever ſince. He held that Chriſt was meerly man, and had no being till his Incarnation: that the God-head dwelt not in Chriſt bodily, but as in the Prophets of old, by grace and efficacy, and that he was only the external, not the internal Word of God: Therefore they did not baptize in his name, for which the Council of *Nice* rejected their Baptiſm as none, and ordered they ſhould be rebaptized, who were baptized by them; he denied the divinity of the Holy Ghoſt; allowed Circumciſion; took away ſuch Pſalms as were ſung in honour of Chriſt; and inſtead thereof ordered ſome in honour of himſelf to be ſung in Churches by women. In the Synod of *Antioch* he was convicted by *Malchion* a *Preſbyter*, and condemned *Anno* 273. This Hereſie was alſo embraced by *Photinus*, a *Galatian*, Biſhop of *Syrmium*, and propagated by him, *Anno* 323. and thence they took the name of *Photinians*.

10. *Manes*, a *Perſian* by birth, and a Servant by condition, was father of the *Manichæan*

Euſeb. Eccl. hiſt. l. 7. c. 30. p. 141. Zuin. Thea. vol. 5. l. 4. p. 1319. Roſſ. his view of Relig. §. 7. p. 203.

chæan Sect; he was flea'd alive for poyſoning the King of *Perſia*'s ſon: yet his wicked opinions raged in the World for three hundred and forty years after his death. He held two principles or Gods, one good, one bad; condemned eating of fleſh, eggs, and milk; held that God had members, and was ſubſtantially in every thing how baſe ſoever, but was ſeparate from them by Chriſts coming, and the elect *Manichæans*. He rejected the Old Teſtament, and curtailed the New, by excluding Chriſts Genealogy. He held Chriſt was the Serpent which deceived our firſt Parents; denied the divinity and humanity of Chriſt, ſaying, That he feigned to die, and riſe again; and that it was really the Devil, who truely was Crucified. He denied the Reſurrection, and held Tranſmigration. He affirmed that he was the Comforter whom Chriſt promiſed to ſend; they Worſhipped the Sun and Moon, and other Idols. They condemned Marriages, and permitted promiſcuous copulation; they rejected Baptiſm as needleſs, and all works of Charity; they taught that our will to ſin is natural, and not acquired by the Fall; that ſin is a ſubſtance and not a quality, communicated from Parents to Children; they ſay they cannot ſin; deny the laſt Judgement: and affirm that their ſouls ſhall be taken up into the Globe of the Moon.

Socrat. Schol. l. 1. c. 3. p. 215. Zuin. Thea. vol. 5. l. 4. p. 1319. Roſſ. his view of Relig. §. 7. p. 205.

11. *Arrius*, whence ſprang the *Arrians*, was a *Libyan* by birth, by profeſſion a Presbyter of *Alexandria*: his Hereſie brake out two hundred and ninety years after Chriſt, and over-ran a great part of the Chriſtian World. They held Chriſt to be a Creature; that he had a mans body, but no humane ſoul, the divinity ſupplying the room thereof; they alſo held the Holy Ghoſt a Creature, proceeding from a creature, that is, Chriſt: their Doxology was, Glory be to the Father, by the Son, in the Holy Ghoſt; they re-baptized the Orthodox Chriſtians. This Hereſie was condemned by the Council of *Nice* under *Conſtantine*: And *Arrius* himſelf, in the midſt of his Pomp, ſeiſed with a Dyſentery, voided his Guts in the draught, and ſo died.

Socrat. Schol. l. 3. c. 8. p. 303. Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 206.

12. *Macedonius*, Biſhop of *Conſtantinople*, gave name to the *Macedonians*, they held that the Holy Ghoſt was a creature, and the ſervant of God: and that by the Holy Spirit, was meant only a power created by God, and communicated to the creatures. This Hereſie ſprung up, or rather was ſtiffly maintained under *Conſtantius*, the ſon of *Conſtantine*, three hundred and twelve years after Chriſt, and was condemn'd in the ſecond Oecumenical Council at *Conſtantinople*, under *Theodoſius* the Great. The Hereticks were called πνευματομάχοι. *Macedonius* himſelf being deprived by the *Arrian* Biſhops, died private at *Pylas*.

Zuin. Thea. vol. 5. l. 4. p. 3021. Roſſ. view of Relig. §. 7. p. 206.

13. The *Aerians*, ſo called from *Aerius* the Presbyter, who lived under *Valentinian* the firſt three hundred and forty years after Chriſt; he held that there was no difference betwixt a Biſhop and a Presbyter, that Biſhops could not ordain that there ſhould be no ſet or Anniverſary Faſts; and they admitted none to their communion, but ſuch as were continent and had renounced the World; they were alſo called *Syllabici*, as ſtanding captiouſly upon words and ſyllables. The occaſion of his maintaining his Hereſie, was his reſentment that *Euſtathius* was preferred before him to the Biſhoprick.

Roſſ. view of Relig. §. 7. p. 209.

10. *Florinus* or *Florianus*, a *Roman* Presbyter, lived under *Commodus* the *Roman* Emperour one hundred fifty three years after Chriſt: hence came the *Floriani*: they held that God made evil, and was the Author of ſin: whereas *Moſes* tells us that all things which he made were very good. They retained alſo the Jewiſh manner of keeping *Eaſter*, and their other Ceremonies.

Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. his view of Relig. §. 7. p. 212.

15. *Lucifer*, Biſhop of *Caralitanum* in *Sardinia*, gave name to the *Luciferians*; he lived under *Julian* the Apoſtate three hundred thirty three years after Chriſt. He taught that this World was made by the Devil; that mens ſouls are corporeal, and have their being by propagation or traduction; they denied to the Clergy that fell any place for repentance; neither did they reſtore Biſhops, or inferiour Clarks to their dignities; if they fell into Hereſie, though they afterwards repented.

Roſſ. view of Relig. §. 7. p. 213.

16. *Tertullianus*, that famous Lawyer and Divine, was the leader of the *Tertullianiſts*; he lived under *Severus* the Emperour about one hundred and ſeventy years after Chriſt. Being Excommunicated by the *Roman* Clergy as a *Montaniſt*, he fell into theſe heretical Tenets, That God was corporeal, but without delineation of members; that mens ſouls were not only corporeal, but alſo diſtinguiſh'd into members, and have corporeal dimenſions, and increaſe and decreaſe with the body; that the original of ſouls is by traduction; that ſouls of wicked men after death are converted into Devils; that the Virgin *Mary* after Chriſt's birth did marry once; they bragged much of the Paraclete or Spirit, which they ſaid was poured on them in greater meaſure than on the Apoſtles; they condemned War amongſt Chriſtians: and rejected ſecond Marriages as no better than Adultery.

Socrat. Schol. l. 7. c. 32. p. 393. Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 215.

17. *Neſtorius*, born in *Germany*, and by fraud made Patriarch of *Conſtantinople*, was the head of the *Neſtorians*; he broached his Hereſie under *Theodoſius* the younger four hundred years after Chriſt; he taught that in Chriſt were two diſtinct Perſons, the Son of God, and the Son of *Mary*; that the Son of God in Chriſt's Baptiſm, deſcended into the ſon of *Mary*; and dwelt there as a lodger in a Houſe; he made the humanity of Chriſt equal with his divinity: and ſo confounded their properties and operations. A great part of the Eaſtern Biſhops were of his perſwaſion; his Hereſie was condemned in the Council of *Epheſus*, under *Theodoſius* the younger, in which *Cyrill*, Biſhop of *Alexandria*, was Preſident, and the Author *Neſtorius* depoſed and baniſhed into the *Thebean* Deſarts, where his blaſphemous Tongue was eaten out with Worms. *Zeno* the Emperour razed to the ground the School in *Edeſſa* called *Perſica*, where the *Neſtorian* Hereſie was taught.

Evagr. Schol. l. 1. c. 9. p. 47. Roſſ. view of Relig. §. 7. p. 215. Zuin. Theat. vol. 5. l. 4. p. 1321.

18. *Eutyches*, Abbot of *Conſtantinople*, from whence came the *Eutychians* in the year after Chriſt 413. ſet forth his Hereſie, holding opinions quite contrary to *Neſtorius*, to wit, That Chriſt before the Union had two diſtinct natures, but after the Union only one, to wit, the divinity, which ſwallowed up the humanity: ſo confounding the properties of the two natures, affirming, That the divine nature ſuffered and died, and that God the Word did not take from the Virgin humane nature. This

Hereſie condemned firſt in a Provincial Synod at *Conſtantinople*, was ſet up again by *Dioſcurus*, Biſhop of *Alexandria*; at laſt condemned in the General Council of *Chalcedon*, under *Marcian* the Emperour.

Socrat. Schol. l. 4. c. 7. p. 319. Roſſ. view of Relig. §. 7. p. 206. Zuin. Theat. vol. 5. l. 4. p. 1320.

19. *Eunomius*, Biſhop of *Cyzicum*, embraced the Hereſie of *Arrius*; he ſaid blaſphemouſly, God of his own Eſſence underſtandeth no more than we do: whatſoever we know of it, the ſame knoweth he: and look what his capacity reacheth to, the ſame thou ſhalt find in us. His followers re-baptized Orthodox Profeſſours, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghoſt created by the Son. They affirmed the Trinity to be three different ſubſtances, as Gold, Silver and Braſs; he was a *Cappadocian* by birth, and lived under *Valens* the Emperour.

Euſeb. Eccl. hiſt. l. 6. c. 42. p. 116, 117. Roſſ. his view of Relig. §. 7. p. 200. Zuin. Thea. vol. 5. l. 4. p. 1319.

20. *Novatus*, Father of the *Nevatians*, was an *African* born; he lived under *Decius* the Emperour, after Chriſt two hundred and twenty years: his Hereſie laſted one hundred forty eight years; they denied repentance to thoſe that fell after Baptiſm; they bragged much of their ſanctity and good works; they condemned ſecond Marriages as adulterous: and uſed re-baptization as the *Donatiſts*; he was a Prieſt of *Carthage*, and father of the *Cathari*, or Puritans.

Zuin. Thea. vol. 5. l. 4. p. 1320. Roſſ. view of Relig. §. 7. p. 210.

21. *Donatus* (whence aroſe the *Donatiſts*) was a *Numidian*, who becauſe *Cecilianus* was preferred before him to the Biſhoprick of *Carthage*, accuſed him and all the Biſhops that Ordained him to be *Traditores*, that is, ſuch as had delivered their Bibles to be burnt by Idolaters under the Perſecution of *Maximinus*. Though this accuſation was found faulty, yet *Donatus* continued obſtinate, and ſeparated himſelf and Congregation from all others, accounting that no Church, where any ſpot of infirmity was to be found: that ſuch a pure Church was only amongſt them: yet they would have no man forced to a godly life; they ſlighted the Magiſtracy, and would not ſuffer them to puniſh Hereticks; they held the efficacy of the Sacraments to depend upon the dignity of the Miniſter; they re-baptized all that were admitted to their communion; they held it no ſin to kill themſelves rather than fall into the hands of the Magiſtrate, and ſcrupled not to kill ſuch as were not of their faith; they uſed certain Magical Purifications, and bragged of Enthuſiaſms and Revelations. With the *Arrians* they made the Son leſs than the Father, and the Holy Ghoſt than the Son; the *Circumcelliones* were part of theſe, who lived in Cells and Caves, and murdered all they met that were not of their Religion.

Voſſ. hiſt. Pelag. l. 1. c. 40. p. 101. Zuin. Theat. vol. 5. l. 4. p. 1321. Roſſ. view of Rel. §. 7. p. 214.

22. *Pelagius*, a *Britan* by birth, and a Monk at *Rome*, was the Ring-leader of the *Pelagians*; he was afterwards a Presbyter under *Theodoſius* the younger, three hundred eighty two years after Chriſt; thence he went into *England*, and poyſoned the whole Iſland with his Opinions, which were ſuch as theſe, That death was not the wages of ſin, but that *Adam* ſhould have died though he had not ſinned; that *Adam*'s ſin was hurtful only to himſelf, and not to his poſterity; that concupiſcence was no ſin; that Infants did not draw original ſins from their Parents; that Infants might be ſaved without Baptiſm; that they ſhould have eternal life, but out of the Kingdom of God; that man after the Fall had free will to do good, and aſcribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they alſo rejected the Doctrine of Predeſtination; they ſay the number of the Elect may be encreaſed or diminiſhed; that faith is by nature, but the increaſe of it from God, and that Charity is from men; they hold that their Elect ones have no ſin, nor can ſin if they would; that the concupiſcence of the fleſh is from God: and that rich men that are baptized, cannot be ſaved unleſs they give away all that they have: *Celeſtinus* and *Julianus* were his chief followers in theſe errours: St. *Auguſtine* and *Alypius* his friend wrote againſt them. They were condemned by five *African* Councils: and alſo by a ſixth Synod at *Carthage*, *Anno Chriſti* 419. in the tenth year of *Honorius*.

Zuin. Thea. vol. 5. l. 4. p. 1321. Roſſ. view of Relig. §. 7. p. 210.

23. *Priſcillianus*, a *Spaniard*, ſome ſay a *Galatian*, father of the *Priſcillianiſts*, under *Gratian* the Emperour, ſpread his Hereſie firſt in *Spain* three hundred forty eight years after Chriſt, from thence like a Canker it run through all the Weſt. This Hereſie was made up of former Hereſies: for with the *Manichees*, he held the World was made by an evil God; with the *Sabellians* he confounded the perſons of the Trinity; with the *Origeniſts*, he held the pre-exiſtence of ſouls; with Aſtrologers, that all humane events depended upon the Stars; with the *Stoicks*, that we ſin neceſſarily, and coactively; with the *Encratites*, they abſtained from fleſh; and with the *Gnoſticks*, they rejected the ancient Prophets as ignorant of the Will of God. He was condemned in his abſence by the Synod of *Aquitaine*: but at his return into *Spain* he trobled all things. At laſt, he was put to death with *Feliciſſimus*, *Armenius*, *Latronianus*, and *Euchocia*, his companions. *Priſcillianus* himſelf confeſſed unto *Euclius* the Præfect, That he kept Conventicles in the night with filthy women; and that he uſed to pray naked amongſt them. He was condemned of Hereſie at *Rome* by *Damaſus*, from whom he appealed to the Emperour *Maximus*, who put him to death; his body was carried into *Spain* by his Party, by whom he was eſteemed firſt as a Saint, then as a Martyr: inſomuch that at laſt, in matters of Religion, they uſed to ſwear by his name.

Socrat. Schol. l. 2. c. 36. p. 292. Roſſ. view of Relig. §. 7. p. 207. Zuin. Thea. vol. 5. l. 4. p. 1320.

24. *Apollinaris*, Presbyter in *Laodicæa*, was the Author of the *Apollinariſts*; he divided Chriſts humanity, affirming, That he aſſumed mans body, and a ſenſitive ſoul, but not the reaſonable or intellective ſoul of man, becauſe that was ſupplied by the divinity. Inſtead of the Trinity, they acknowledge only three diſtinct degrees of power in God, the greateſt is the father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſts ſoul was conſubſtantial with his divinity, and that he took not his fleſh from the Virgin, but brought it from Heaven; that Chriſt had but one will; that ſouls did propagate others; and that after the Reſurrection, the Ceremonial Law ſhould be kept as before. This Hereſie brake out three hundred and fifty years after Chriſt, under *Valens* the Emperour. It was confuted in the *Roman* Synod by *Damaſus*, Biſhop of *Rome*, and *Petrus*, Biſhop of *Alexandria*, and in the Synod at *Conſtantinople* utterly condemned and exploded.

CHAP.

CHAP. XX.

Of the most famous Magicians, Witches, and Wizards, and their mutual Contests; their Diabolical illusions and miserable ends.

COnsidering the notable pranks that have been played by these Disciples of the Devil, it might seem strange that there is no more hurt done in the World, did we not remember, that the power of their black Master himself is so limited, and restrained by a superiour hand of goodness, that he cannot perform what he would.

Spotswood's hist. ch. of Scotland l. 6. p. 383.

1. Amongst the Witches and Sorcerers in *Scotland*, *Agnes Sampson* (commonly called the wise wife of *Keith*) was most remarkable: a woman not of the base and ignorant sort of Witches, but Matron-like grave, and setled in her answers. In her Examination she declared, That she had a familiar Spirit, who upon her call did appear in a visible form, and resolve her of any doubtful matter, especially concerning the life or death of persons lying sick: and being asked what words she used when she called the Spirit? she said her word was *Holla Master*, and that he had learned her so to do: that her Spirit had undertaken to make away the King; but failing in the performance, and challenged by her, confessed it was not in his power, speaking words she understood not, but as she did take them, the words were, *Il est Homme de dieu*: this was *Anno* 1591.

Delr. disq. mag. l. 2. qu. 30. p. 365. Camer. oper. subc. cent. 1. c. 70. p. 314. Delr. disq. mag. l. 2. qu. 6. p. 129. Schot. Phys. curios. l. 1. c. 16. p. 57.

2. *Wenceslaus*, son to the Emperour *Charles* the fourth, marrying *Sophia*, the Duke of *Bavaria* his daughter; when the marriage was to be solemnized, the Duke knowing that his Son-in-law delighted much in such ridiculous shews and conjuring tricks, sent to *Prague* for a Waggon load of Conjurers. While the skilfullest amongst them were studying for some rare and unusual illusion, *Wenceslaus* his Magician called *Zyto* (who had sneaked into the croud, and looked on amongst the rest) suddenly presents himself, having his mouth (as it seemed) cloven on both sides, and all open to his very ears, and so coming amongst them, he takes the Dukes chief Conjurer and swallows him up with all that he had about him, saving his Shooes because they seemed all dirty, and therefore he spit them a great way from him: which when he had done, and being not able to digest so great a morsel, he goes and empties himself in a great Fat that stood full of water, voids the man downwards into it, and brings him in again all wet, and shews him to the company, who laughed to purpose at this pleasant jest, but the other companions would play no more. This story my Author cites from the History of *Bohemia*, written by *Dubravius*, the Bishop of *Olmutz*: but this *Zyto* the Impostor was at last alive body and soul carried away by the Devil; which afterwards begat a care in *Wenceslaus*, to bethink himself of more serious and religious matters. It is also said of this *Bohemian* Conjurer, That he appeared now with one face, straight with another, and in different stature; sometimes he shewed himself to the King in purple and silks; at others in a sordid and base attire; when the King walked on the Land, he sometimes seemed to swim on the water to him; when the King was carryed in a Litter with Horses, he seemed to follow him in another Litter born up with Cocks instead of Horses. He played sundry pranks with such as sat at the table with the King, he changed their hands sometimes into the feet of an Oxe, at others into the hoofs of a Horse, that they could not reach them to the Dishes, to take any thing thence; if they looked out of the Window, he beautified their heads with Horns. To shew that he could command money at any time for his use, he caused of so many wisps of Hay, thirty well fatted Swine to appear, and sells them to a rich Baker at what price he pleased, with this only condition, He should not suffer them to enter into any water: The Baker unmindful of the condition, instead of his Hoggs found only so many wisps swimming upon the surface of the water: whereupon in a great chafe he fought out for *Zyto*, and finding him sleeping all along upon a form, he pulls him by the one legg to awake him, and both the legg and thigh seemed to remain in his hand, at which astonished, he was glad to be content with his ill bargain.

Camer. oper. subsc. cent. 1. c. 70. p. 317. Philostrat. in vitâ Apollon.

3. *Apollonius Tyanæus* was a *Pythagorean* Philosopher, and withal a great Magician: being at *Rome* in the presence of the Emperour *Domitian*, and by him commanded to be bound hand and foot, he suddenly disappeared and vanished out of their sight that were present, and was at the same time hurried as far as *Puteoli*, to keep a former appointment with some whom he had promised to meet there. He had the knowledge of things done at great distances, in the very time of their performance: The day and hour that *Domitian* was killed at *Rome* by *Stephanus* and other Conspiratours, the Philosopher was reading a publick Lecture in the City of *Ephesus*, to a very great number of Auditors; suddenly as one amazed, he made a stop in his discourse, and continued some space without speaking a word, and then cries out aloud, Courage *Stephanus*, strike the Villain: thou hast stricken him, thou hast wounded him, thou hast slain him. News after came that the murder was acted the same day, and in that hour exactly.

Camer. oper. subsc. cent. 1. c. 70. p. 314, 315. Wier. de præst. dæm. l. 2. c. 4. Lonic. Thea. p. 140.

4. There was within the memory of our fathers (saith *Camerarius*) *John Faustus* of *Cundlingen*, a *German*, he had learned the Black Art at *Cracovia* in *Poland*; he meeting one day at the Table with some who had heard much of his Magical tricks, was earnestly entreated by the company to shew them some sport: he (overcome in the end by the importunity of his pot-companions, who were also well armed in the head) promised to shew them whatsoever they would have: they with a general consent require him to bring into the place a Vine laden with ripe Grapes ready to be gathered; for they thought because it was in the month of *December*, *Faustus* could not shew them that which was not: he condescended to them, saying, That forthwith before they stirred from the Table, they should see the Vine they desired, but upon this condition, That they should not speak a word, nor offer to rise from their places, but should all tarry till he bad them cut the Grapes, and that whosoever should do otherwise, was in danger to lose his life: They having all promised to

obey him, *Fauſtus* ſo charmed the eyes of theſe drunken Revellers, that they ſaw (as it ſeemed to them) a marvellous goodly Vine, and upon the ſame ſo many Bunches of ripe Grapes (extraordinary great and long) as there were men ſitting at the Table. Enflamed with the daintineſs of ſo rare a thing, and being very dry with much drinking, every man takes his Knife in his hand, looking when *Fauſtus* would give the word, and bid them cut the Cluſters. But he having held them a while in ſuſpence, about this vain piece of Witchcraft, behold all the Vine and the Bunches of Grapes were in the turn of a hand quite vaniſhed away. And every one of theſe drunken Companions thinking he had a Cluſter of Grapes in his hand ready to cut off, was ſeen to hold his own Noſe with one hand, and the ſharp Knife with the other to lop that off: ſo that if any of them had forgot the Conjurers leſſon, and had been never ſo little too forward, inſtead of cutting a Bunch of Grapes, he had whipt off his own Noſe. This *Fauſtus*, ſaith *J. Wierus*, was found dead by a Bedſide in a certain Village within the Dutchy of *Wirtenburg*, having his Neck broken, and the Houſe wherein he was, beaten down at midnight.

Schot Phyſ. curioſ. l. 1. c. 16. p. 56. Camer. oper. ſubc. cent. 1. c. 72. p. 333. Delr. diſq. mag. l. 14. c. 4. p. 42.

5. *Fazelus* writes, that a certain *Sicilian* called *Lyodor*, a moſt famous Magician, got himſelf a great name in the City of *Catana* by his wonderful illuſions; he ſeemed by the extraordinary working of his Charms and Spells to transform men into bruit Beaſts, and to beſtow upon all things elſe ſuch form and likeneſs as himſelf pleaſed; and by general report he drew to him, aſſoon, and as eaſily, perſons that were diſtant from thence many days journey, as thoſe that were in the ſame place. He did alſo many injuries and ſhameful outrages to the Citizens of *Catana*, ſo that they bewitched with a fearful and falſe opinion fell to worſhipping of him; and when for his wicked deeds he was condemned to dye, by vertue of his Charms he eſcaped out of the Hangmans hands, cauſing himſelf to be carried in the air by Devils from *Catana* to *Conſtantinople*, and after that brought back again from thence into *Sicilia*. This made him admired of all the people, who thinking the Divine power was laid up in him, they ran into an execrable error, offering him Divine honours. But at laſt *Leo* Biſhop of *Catana* inſpired ſuddenly with the Spirit of God, in an open place and before all the people, laid hands upon this deviliſh Magician, and cauſed him to be caſt alive into a hot burning Furnace, where he was conſumed to aſhes.

Camer. oper. ſubc. cent. 1. c. 72. p. 333.

6. *Bodinus* reports that of late one of the Earles of *Aſpremont* uſed to entertain with great magnificence all Comers, who received great contentment by the delicate dainties, the curious ſervices and great abundance of all things; but the men and Horſes were no ſooner out of the Houſe, but they were ready to ſtarve with hunger and thirſt.

Camer. oper. ſubc. cent. 1. c. 70. p. 316.

7. There was a young man in *Friburg*, that by the help of a Magician, hoped to enjoy a Maid whom he earneſtly loved; the Devil appeared to them in the likeneſs of the ſame Maid, and the young man putting forth his hand without the inchanted Circle to embrace her, was preſently graſped of the wicked Spirit, who cruſhed him againſt a wall, and made the pieces of him fly this way and that way, and afterwards caſt the remnant of the dead body ſo torn in pieces at the Conjurer, who therewith fell down in the place ſore bruiſed, and not able to ſtir from thence, till ſome hearing a cry and noyſe ran to him, took him up, and carryed him away half dead.

Camer. oper. ſubc. cent. 1. c. 70. p. 317.

8. A *German* in our time (ſaith *Camerarius*) went to the Wars in *Italy*, and put himſelf into the company of a Souldier that was a Conjurer, and by whom he ſuffered himſelf to be governed. One time this Conjurer made him ſtand within a Circle, fortified with I know not what Characters. Here after many invocations and horrible menaces, there appeared at laſt, as it were much againſt his will, a Spirit like a man ſore frighted, wearing a Hat all torn, with a great Toſs-pot Feather in it, having about him a torn and tattered Sheet, looking like a dead Corpſe, that had been dryed in the Sun, and afterwards gnawn with Worms; with a gaſtly look, and his feet having other ſhape than a mans feet. As he thus ſtood the Conjurer would know of him, if that *Gouletta* were taken by the *Turks* or not; the Spirit anſwered that he could not tell for the preſent, but that the day before the Beſieged had defended themſelves valiantly. He alſo complained of the Conjurer that by his horrible Inchantments he did importune Spirits too much, and having ſpoken of ſome other of his hard courſes, craved a time to think upon that he was asked, and then vaniſhed, leaving behind him ſuch a terror and ſtink, that theſe curious Inquiſitors had like to have dyed in the place with fear. This *German* would afterwards often ſwear, that as often as the remembrance of this dreadful apparition together with his voice (which was ſmall, hoarſe, cut off, and choaked as it were between every word) did but touch his mind never ſo little, he was ready to ſwound with fear.

Wier. de præſt. dæm. l. 2. c. 4. p. 95. Delr. diſq. magic. l. 1. c. 4. p. 42.

9. *Bodinus* mentions one *Triſcalinus*, who in the preſence of *Charles* the ninth King of *France*, and divers others, cauſed the ſeveral links of a Gold-chain of a certain Noble man that ſtood a good diſtance off, to fly as it were one by one into his hand, and yet by and by the Chain was found whole and entire. He alſo cauſed a Prieſt that was going with his Breviarie under his arm, to believe that he carried a pack of Cards, ſo that the Prieſt bluſhing threw away his Book; afterwards being convicted of many ſuch things, as could not be done by any humane power, he at laſt confeſſed he had performed them by the Cooperation of the Devil.

Camer. oper. ſubc. cent. 1. c. 70. p. 318. Delr. diſq. magic. l. 1. c. 4. p. 42. & l. 2. qu. 12. p. 172. Schot. phyſ. curioſ. l. 1. c. 16. p. 55. Lavat. de Spect. par. 2. c. 17. p. 160, 161.

10. In the year 876. the Emperour *Lewis* then reigning, there was one *Zedechias*, by Religion a Jew, by profeſſion a Phyſician, but indeed a Magician; he ſeemed in the preſence of great Perſons to devour men whole, to eat up at once a man armed at all points, to ſwallow a Wagon laden with Hay, together with the Horſes and him that drove them; to cut off heads, hand and feet, and throw them dropping with blood into a great Baſon, and yet to reſtore every man his own limb, the men remaining perfect, entire and without hurt. He repreſented Huntings, Races and Military ſports, ſuch as Juſts and Turneaments in the Air. In the midſt of Winter in the Emperours Palace, he ſuddenly cauſed a moſt pleaſant and delightful Garden to appear, with all ſorts of Trees, Plants, Herbs and Flowers, together with the ſinging of all ſorts of Birds to be ſeen and heard.

11. *Delrio*

Delr. disq. magic. l. 2. qu. 6. p. 132. Schot. phis. curios. l. 1. c. 16. p. 58.

11. *Delrio* tells of a contest betwixt two Magicians in this manner, the one had stollen a fair and beautiful Maid, had mounted her behind him upon a wooden Horse, and so rode with her aloft in the air. While they were thus in their journey, the other Magician was at that time at a noble Feast in a Castle in *Burgundy*, and being sensible of their flight by the Castle, he by his Charms compells the Ravisher to descend, and to the view of all presents him in the Court of the Castle looking sadly, and not able to stir, together with his blushing Prize. But the Ravisher was not wanting to himself in this exigent, but privily inchaunts him that had thus bound him, and as he was looking from a high Window of the Castle into the Court, he fitted his head with so large and spreading a pair of Horns, that he was neither able to pull in his Head from betwixt the strong Iron bars, nor durst he cast himself down from so high a place. Being therefore thus horned, he was compelled to enter into an agreement with the other, and recalling his Charm suffered him to depart with his pray, involved in a hollow cloud, as also the other suffered him to cast his Horns and return to the Feast, not without great laughter of the Company that was present.

Delr. in disq. magic. l. 2. qu. 30. p. 364.

12. Two Magicians (saith the same Authour) met together in the Queen of *Englands* Court, as I have it from unquestionable witnesses; these two agreed, that in any one thing they should infallibly obey one another; the one therefore commands the other to thrust his head out of the Casement of a Window, which he had no sooner done, but a large pair of Stags Horns were seen planted on his forehead, to the great pleasure of the Spectators, who flouted him with a thousand mocks and taunts. He resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a Charcoal drew the lineaments of a man upon the Wall, and then commanded the former Magician to stand under that Picture, and that forthwith the wall should give place to receive him; the other apprehensive of the extream danger he was in, began to beseech him that he would hold him excused, but the other refuses, being therefore compelled he stands under it; then the wall seemed to open, and he therein being entred was never afterwards more seen.

Ibid.

13. He sets down a third in the words of *C. Germanus*, as a thing known unto him for an undoubted truth. A notable Conjurer, as a Specimen of his Art, had cut off the head of the Innkeepers Servant where he lodged, and when he was about to set it on again, he perceived he was hindred by the presence of another Conjurer that fortuned to be by; he therefore besought him that he would not oppose him, but the other not regarding his request, the first Magician caused a Lily to spring out upon the top of the Table; and when he had lopped off the head of it, together with its flowers, upon the sudden down falls the Magician that had hindered him, headless to the ground; that done he sets on the head of the Servant again, and speedily conveys himself away, lest he should be questioned for the murder of his Rival.

Heyw. Hier. l. 4. p. 253.

14. *Jamblichus* a notorious enchanter having sacrificed to the Devil, was raised up ten Cubits from the earth, seeming to the wonder and amazement of all there present to walk in the air, and as *Evanippus* testifieth of him, his garments were strangely altered, as if they had been newly dipped in a thousand several glorious colours.

Nicæt. Cho. Annal. l. 4. fol. 19. Heyw. Hier. l. 9. p. 613, 614. Schot. phys. curios. l. 1. c. 16. p. 58.

15. *Michael Sidecita* a great *Magician*, sporting with others upon the Battlements of the great Imperial Palace in *Constantinople*, in that part which prospects upon the water, espyed a Lighter or Boat which was laden with Pots, Pipkins, Pottingers, Dishes and all kind of Earthen Vessels, some plain, some curiously painted with divers colours. Now to shew some sport to those Courtiers that were in his company (by whispering some charm to himself) he caused the owner of that Boat suddenly to arise from his seat, and with his Oar never cease beating the brittle Vessels, until he had almost pounded them to powder; which done he was perceived to recollect himself, to wring his hands, to pluck himself by the beard, and to express signs of extraordinary sorrow. And after being demanded what madness was in him to make such spoil of his wares, and whereas they were all vendible, by his folly to make them worth nothing? He sadly answered, that as he was busie at his Oar he espyed a huge ugly Serpent crawling towards him ready to devour him, who never ceased to threaten his life, till he had broken all his Merchandise to pieces, and then suddenly vanished: this Magician for other and worse pranks had his eyes put out by *Manuel Comnenus* the Emperour.

Cœl. Antiq. Lect. l. 19. c. 7. p. 892. Heyw. Hier. l. 7. p. 473.

16. *Pythagoras* near to *Tarentum*, spying an Ox to feed upon Beans, called the Herdsman and bade him drive away the beast, and to forbid him from eating any more of that kind of grain; to whom the other laughing replyed, that his Ox was not capable of such admonition, and that his advice had been better bestowed in his School amongst his Scholars. This said *Pythagoras* having murmured some few words to himself, the Ox left eating, ran to his Manger in the City; could never after be coupled to the Yoke, but like a domestick Spaniel would take food from the hands of any man: *Pythagoras* was burnt alive in the House of *Milo* the *Crotonian*, saith *Laert. lib.* 8. *p.* 223.

Lavat. de Spect. tom. 2. c. 17. p. 161. Camer. oper. subc. cent. 1. c. 70. p. 316.

17. *Anno Dom.* 1323. *Frederick* Duke of *Austria*, who was chosen Emperour against *Lewis*, was betwixt *Otinga* and *Molensdorf* overcome in a great battle, and by *Lewis* sent to be kept Prisoner in a strong Castle. It fell out afterwards that a Magician coming into *Austria* to *Leopold* his Brother, promised that by his Art and the assistance of Spirits, he would free *Frederick*, and within the space of an hour set him safe in his presence, if he would give him a good reward. The Duke replyed, That if he performed his promise he would worthily reward him. The Magician placed himself together with *Leopold* in a Circle, and by conjurations called up the spirit that was wont to obey him, who appearing in shape of a man, he commanded that he should speedily go and free *Frederick*, and bring him to him in *Austria* immediately without hurt. The Spirit answered I shall willingly obey thy commands if the captive Prince will come with me. This said, the Spirit flew into *Bavaria*, and in the form of a stranger came to the Prince in custody, to whom he said, If thou wilt be freed from thy Captivity mount this Horse, and I will carry thee safe into *Austria* to *Leopold* thy Brother. Who art thou said the Prince? Ask me not, said the Spirit, who I am, for that is nothing

thing to the purpoſe, but do as I deſire, and I will perform what I ſay. Which heard, a certain horror ſeiſed upon the Prince, though otherwiſe a man of a bold ſpirit, ſo that ſigning himſelf with the Croſs the Spirit and Horſe diſappeared, and returned to the Conjurer, by whom he was chid for not bringing with him the Priſoner, he told him all that had paſſed. At laſt *Frederick* was freed out of Priſon, and confeſſed that upon the ſame day, the ſame thing had happened to him. But *Leopold* was (ſaith *Camerarius*) ſo frighted with the Spirit he had ſeen, that within a while after he dyed.

Schot. curio. phyſ. l. 1. c. 37. p. 190. Lonic. Thea. p. 140. Mel. Adam. in vit. Ger. med. p. 17, 18.

18. *Jovius* extols the prodigious wit of *Henricus Cornelius Agrippa*, ſaying that with immenſe underſtanding and vaſt memory, he had comprehended the accounts of all Arts and Sciences, the inmoſt ſecrets and higheſt heads of them all; and then adds, that not being as yet old, he departed this life at *Lions* in a baſe and obſcure Inn, with the curſes of many perſons, as one that was infamous, and under the ſuſpicion of Necromancy, for that he was ever accompanied with a Devil in the ſhape of a black Dog; ſo that when by approaching death he was moved to repentance, he took off the Collar from his Dogs neck, which was inſcribed with magical characters by the Nails that were in it, and brake into theſe laſt words of his, *Abi perdita beſtia, quæ me perdidiſti*, be gone thou wretched beaſt which haſt utterly undone me. Nor was that familiar Dog from that time forth ever ſeen more, but with haſty flight he leapt into *Araris*, and being plunged therein over head, he never ſwam out again, as is affirmed by them that ſaw it.

Delr. in diſ. magic. l. 2. queſ. 6. p. 128. Schot. phyſ. curioſ. l. 1. c. 16. p. 54.

19. *Clemens Romanus* ſaith of *Simon Magus*, that he framed a man out of air, that he became inviſible as oft as he pleaſed, he animated Statues, ſtood unhurt in the midſt of flames; ſometimes he would appear with two faces as another *Janus*, change himſelf into the ſhape of a Sheep or Goat, and at other times would fly in the air. That he commanded a Syth to go mow of its own accord, and that it mowed down ten times more than any other. When *Selene* the Harlot was ſhut up in a Tower, and thouſands of people went to ſee her, and had compaſſed the caſtle about for that end, he cauſed that her face ſeemed to ſhew it ſelf out at every Window in the Caſtle at the ſame time; to which *Anaſtaſius Nicenus* adds, that he would ſeem all made of Gold, ſometimes a Serpent, or other beaſt; in Feaſts he ſhewed all kind of Spectres, made Diſhes come to the Table without any viſible Servitor; and he cauſed many ſhadows to go before him, which he gave out were the Souls of Perſons deceaſed.

Delr. in diſ. magic. l. 2. qu. 6. p. 128. Cæl. Antiq. lect. l. 9. c. 23. p. 424.

20. *Paſetes* had many Magical pranks, he would cauſe the appearance of a ſumptuous Feaſt to be upon the ſudden, and at his pleaſure all ſhould immediately vaniſh out of ſight; he would alſo buy ſeveral things and pay down the juſt price, but then the mony would ſoon after return to him again.

Heyw. Hier. l. 4. p. 253.

21. *Johannes Teutonicus* a Canon of *Halberſtadht* in *Germany*, after he had performed a number of preſtigious Feats almoſt incredible, was tranſported by the Devil in the likeneſs of a black Horſe, and was both ſeen and heard upon one and the ſame *Chriſtmas*-day, to ſay Maſs in *Halberſtadht*, in *Mentz* and in *Collen*.

CHAP. XXI.

Of the Primitive Fathers and Doctors of the Church.

Lipſius in an Epiſtle of his to *Thuanus*, tells him that theſe new things did little pleaſe his Palate, that for his part, he was a lover of the ancient both manners and men; and then goes on,

——Hos utinam inter
Heroas natum tellus me prima tuliſſet.

Would I with ancient Heroes had been born.

He could not wiſh to be born amongſt greater Heroes than ſome of theſe that follow, who for their Learning and Piety, Chriſtian Courage and Fortitude, are more renowned than *Alexander* the Great for all his Victories.

Euſeb. l. 3. c. 36. p. Simſ. hiſt. Ch. cent. 1. p. 254.

1. *Ignatius* Biſhop of *Antioch*, in the reign of *Trajan* the Emperour, he was the Scholar of the Apoſtle St. *John*, when he had ſate nine years in *Antioch*, he was by ten Souldiers brought to *Rome* to be devoured by wild Beaſts; when his martyrdom drew near he ſaid, Let me be ground in the Teeth of wild Beaſts, that I may be found fine flower in the Houſe of my Father; he was thrown to the Lions, *Anno* 110.

Euſeb. l. 4. c. 15. p. Simſ. Ch. hiſt. cent. 2. p. 259.

2. *Polycarpus* was alſo the Scholar of St. *John*, and by him conſtituted Biſhop of *Smyrna*; he went to *Rome* probably to compoſe the controverſie about *Eaſter*. Three dayes before he was apprehended by his Perſecutors, he dreamed that his Bed was ſet on fire and haſtily conſumed, which he took for a Divine advertiſement, that he ſhould glorifie God by ſuffering in the fire. Being urged to deny Chriſt by the *Roman* Deputy, he ſaid that he had ſerved him fourſcore years and received no injury by him, and therefore could not now renounce him. He refuſed to ſwear by the fortune of *Cæſar*, and ſo patiently ſuffered death at *Smyrna*, being aged eighty ſix years.

Simſ. Ch. hiſt. cent. 2. p. 258.

3. *Juſtinus Martyr* was a Philoſopher, afterwards converted to Chriſtianity by an old man, who counſelled him to be a diligent Reader of the Prophets and Apoſtles who ſpake by Divine inſpiration, who knew the truth, were neither covetous of vain glory, nor awed by fear; whoſe Doctrine alſo was confirmed with miraculous works which God wrought by their hands. This *Juſtinus* wrote two Books of Apology for Chriſtians to the Emperour *Antoninus Pius*, and to his Sons and the Senate of *Rome*. In the ſecond Book of his Apology, he declareth that Chriſtians were put to death, not for any crime they had committed, but only for their Profeſſion; in witneſs whereof if any of them would deny his Chriſtian Profeſſion, he was ſtraightway abſolved; he was beheaded at *Rome*, *Anno Dom.* 166.

Euſeb. l. 5. c. 5. p. Simſ. Ch. hiſt. cent. 2. p. 259.

4. *Irenæus* Biſhop of *Lyons* in *France*, a Diſciple of *Polycarpus* in his Youth, his meek Converſation and peaceable carriage anſwered to his name εἰρηναῖος, that is, Peaceable; and made his name to be in great account amongſt Chriſtians; yet he lacked not his infirmities in Doctrine; he

was

was entangled with the error of the Chiliasts, and he supposed that Christ was fifty years of age when he suffered; he flourished in the raign of *Commodus*, suffered Martyrdom in the raign of *Severus*, *Anno Dom.* 176.

Simſ. Ch. hiſt. cent. 2. p. 259. 5. *Clemens Alexandrinus* was the Disciple of *Pantenus*, these two seem to be the Authors of Universities and Colledges, for they taught the people the grounds of Religion, not by Sermons and Homilies to the people, but by Catechetical Doctrine to the Learned in the Schools; he flourished in the reign of *Commodus*.

Simſ. Ch. hiſt. cent. 3. p. 263. 6. *Tertullianus* a learned Preacher of the City of *Carthage* in *Africk*, a man of a quick pregnant wit; coming to *Rome*, he was envyed and reproached by the *Roman* Clergy, whereat moved with anger, he declined to the opinion of the Heretick *Montanus*. He wrote learned Apologies for the Christians, and mightily confuted the error of *Marcion*; he flourished in the reign of the Emperour *Severus*, *Anno Christi* 197.

Ibid. 7. *Origen* the Son of *Leonidas* an *Egyptian*, he was so pregnant in his youth, and so capable of all good instruction, that his Father would often uncover his Breast when he was asleep and kiss it, giving thanks to God who had made him the Father of so happy a Son. He was very learned, yet had he failings; he took the words of *Matth.* 19. 12. in a literal sense and guelded himself; he held many worlds successive to one another, and that the pains of men and Devils after long torments should be finished; he offered to Idols rather than suffer his chast body to be abused; he dyed in *Tyrus* and was there buried in the sixty ninth year of his age, having lived until the days of *Gallus* and *Volusianus*.

Simſ. Ch. hiſt. cent. 3. p. 270. 8. *Cyprianus* Bishop of *Carthage*, in his youth altogether given to the study and practice of Magical Arts; his conversion was by the means of *Cecilius* a Preacher, and hearing of the History of the Prophet *Jonah*; after his Conversion he distributed all his substance to the Poor; he was a man full of love and modesty, was banished in the persecution of *Decius*, and Martyred under *Valerian*: he held that erroneous opinion, that such as had been baptized by Hereticks should be rebaptized; he flourished *Anno Dom.* 250.

Simſ. Ch. hiſt. cent. 4. p. 278. 9. *Athanasius* Bishop of *Alexandria*, he duelled with the whole world when it was become *Arrian*, and stood for the Truth with an undaunted resolution amidst all oppositions; and after he had governed the Church of *Alexandria* forty six years, full of dayes he dyed in peace, in the reign of *Valens* though an *Arrian* persecutor.

Simſ. Ch. hiſt. cent. 4. p. 286. 10. *Eusebius Pamphili* Bishop of *Cæsarea* in *Palestine*, lived and was familiar with *Constantine* the Emperour; he refused the Chair of *Antioch* tumultuously made void by the *Arrians*, for which the Emperour commended his modesty, and counted him worthy to be Bishop of the whole world; yet he was not altogether free of the heresie of *Arrius* before the *Nicene* Council; he dyed about the year of our Lord 342.

Simſ. Ch. hiſt. cent. 4. p. 287. 11. *Gregorius Nazianzenus* born in a Town of *Cappadocia* called *Nazianzum*, he was trained up in learning at *Alexandria* and *Athens*, where his familiarity with *Bazil* began. He detected the Heresie of *Apollinaris*, and the abominations of Heathenish Idolatry under *Julian*, more than any other had done: so peaceable that like another *Jonas* he was content to be thrust out of his place to procure unity and concord amongst his Brethren. He had excellent gifts, and flourished under *Constantius*, *Julian*, and *Theodosius*.

12. *Basilius Magnus* Bishop of *Cæsarea* in *Cappadocia*; he repented he spent so much time in searching out the deepness of humane learning, as things not necessary to eternal life. The *Arrians* and *Eunomians* who seemed excellently learned, when they encountred with him and *Nazianzenus*, were like men altogether destitute of learning; when the Emperours Deputy threatned him with banishment or death, he astonished him with his resolute answer. The Emperors Son *Galaces* fell sick, and the Empress sent him word she had suffered many things in her dream for the Bishop *Basilius*, whereupon he was dismissed and suffered to return to *Cæsarea*. *Simſ. Ch. hiſt. cent. 4. p. 288.*

13. *Gregorius Nysse* was Brother of *Basilius*, and Bishop of *Nyssa* a City in *Mysia*: in the second General Council, the oversight of the Country of *Cappadocia* was committed to him. Though his works are not extant, yet he is renowned in the mouths of the Learned as a man of Note and remark. *Ibid.*

14. *Epiphanius* was born at *Barsanduce* a Village in *Palestine*; was Bishop of *Salamina*, the Metropolis of the Island *Cyprus*; he refuted the heresies preceding his time in his Book called *Panarium*. He had so great a regard to the poor that he was called *Oeconomus Pauperum*. He opposed St. *Chrysostom* in *Constantinople*, and returning to *Cyprus* dyed in the way. *Ibid.*

15. *Lactantius Firmianus* was the Disciple of *Arnobius*, in Eloquence nothing inferiour to his Master, yet it is thought that he opposed errors with greater dexterity, than he confirmed the Doctrine of the Truth. *Simſ. Ch. hiſt. cent. 5. p. 291.*

16. *Hilarius* Bishop of *Poictiers* in *France*, a man constant in Religion, in Manners meek and courteous, he was banished to *Phrygia*; he took great pains to purge *France* from the poyson of the *Arrian* heresie, whereof he there saw both the growth and decay; he dyed in the reign of *Valentinian*. *Simſ. Ch. hiſt. cent. 5. p. 292.*

17. *Ambrosius* the Son of *Symmachus*, was Governour of *Lyguria* under *Valentinian*; appeasing a Sedition at *Millain* he was there chosen Bishop, and confirmed therein by the Emperour. He lived also under the Emperour *Theodosius*, whom he sharply reproved and excommunicated for the slaughter of the innocent people at *Thessalonica*; and dyed in the third year of the reign of *Honorius*, having sate at *Millain* twenty two years. *Ibid.*

18. *Jerome* was born at *Stridon* a Town of *Dalmatia*, instructed in the rudiments of Learning at *Rome*, where he acquainted himself with honourable women, such as *Marcella*, *Sophronia*, *Principia*, *Paula* and *Eustochium*, to whom he expounded places of holy Scripture. His great gifts were envyed at *Rome*, wherefore he left it and went for *Palestine*, and there chose *Bethlehem* the place of our Lords Nativity to be the place of his death; he there guided a Monastery of Monks; he was a man of a stern disposition, he dyed in the ninety first year of his age, in the twelfth year of the reign of *Honorius*. *Simſ. Ch. hiſt. cent. 5. p. 294.*

19. *John Chrysosthome* had been an helper to *Flavianus* Bishop of *Antioch*; thence he was called by the Emperour *Arcadius* to be Bishop of *Constantinople*. In Oratory he had profited in the School of *Libanius*, and in Philosophy in that of *Andragathius* above his fellows. His liberty in reproving sin, both in Court and Clergy, procured him the hatred of *Eudoxia* the Empress, and *Simſ. Ch. hiſt. cent. 5. p. 298.*

of

of the whole Clergy. *Theophilus* Bishop of *Alexandria* was his great enemy, by whose malice and that of *Eudoxia*, he was deposed, then banished, and journeyed to death; he governed the Church in *Constantinople* seven years.

Simf. Ch. hist. cent.5. p.306,307.

20. *Augustinus* in his young years was infected with the error of the *Manicheans*; his Mother *Monica* with prayers and tears begged of God his conversion to the truth, and God heard her; for being sent to *Millain* to be a Teacher of Rhetorick, by the Preaching of *Ambrose* the Bishop, and the devout behaviour of the People in singing Psalms to the praise of God, he was much affected: Also by reading the life of *Antonius* the Hermit, he was wonderfully moved to dislike his former Conversation. He went then to a Garden, where with his friend *Alypius* he bewailed the insolency of his past life, wishing the time to be now, that his soul should be watered with the dew of the converting grace of God. As he was pouring out the grief of his wounded heart to God with a flood of tears, he heard a voice saying *Tolle & lege*, take up and read; at first he thought it to be the voice of Boyes and Girles in their sport; but seeing no body, he received it as a Celestial admonition; he took up then the Bible he had there with him, and in the opening of the Book, the first place he met with was Rom. 13. 13, 14. *Not in Gluttony nor Drunkenness, not in Chambering nor Wantonness, not in Strife or Envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfill the lusts of it.* At the reading hereof he was fully resolved to become a Christian, and was baptized by *Ambrose* Bishop of *Millain*. Thence he returned into *Africk*, and there was an Assistant to *Valerius* Bishop of *Hippo*, whom he succeeded, being incessant in teaching the people, and confuting Heretricks, the Donatists, Pelagians and Manichees; when he had lived seventy six years he rested from his labours.

Simf. Ch. hist. cent.6. p. 314.

21. *Gregorius* the first, sirnamed the Great, was chosen Bishop of *Rome* both by the Clergy and people, which Office he sought by all means to avoid; he brought into the *Roman* Church the form of the *Greek* Liturgies. He first stiled himself *Servus servorum Dei*; and whereas *John* the Patriarch of *Constantinople* called himself Universal Bishop, he said of him that he was the forerunner of Antichrist; he sate in *Rome* thirteen years, six months and ten days.

Simf. Ch. hist. cent. 12. p. 369.

22. *Bernardus* Abbot of *Claraval*, born in *Burgundy*, was respected in his Country above others; though he lived in a most corrupt age, yet he was found in the point of Justification. He detested the corruption of manners that abounded in his time. He subdued his body by fasting beyond all measure; he dyed in the sixty fourth year of his age.

Simf. Ch. hist. cent. 13. p. 376, 377.

23. *Thomas Aquinas* otherwise called Doctor *Angelicus*, was Disciple to *Albertus Magnus*, and profited in Philosophy and Theology above others; while he was young at School, he was quiet and still, more enclined to hear others than himself speak, whereupon he was called by his School-fellows The Ox, because he was so silent; yet afterwards by his Pen this Ox lowed lowder than all his Compeers, and filled all Nations with the sound of his Doctrine. He was of the Order of the Dominick or Preaching Fryers, and defended his Order against *Gulielmus de Sancto Amore*. He dyed in the way as he was journying to the Council of *Lyons*, and was Canonized by Pope *John* the twenty second, and was supposed to have wrought Miracles after his death.

The End of the Fifth Book.

THE SIXTH BOOK.

CHAP. I.

Of Dreams, and what hath been revealed to ſome perſons therein.

ALthough it is too great a vanity to give over-much credit to our Dreams, and to diſtreſs and diſtract our ſelves about the ſignifications and ſucceſſes of them: yet they are not altogether unuſeful to us. *Zeno Eleates* was wont to ſay, that any of his Scholars might judge of their proficiency in Philoſophy by their Dreams; for if they neither did nor ſuffered any thing therein but what was vertuous, they had made ſome good progreſs in Philoſophy. By the ſame way we may diſcover much of our own natural inclinations and the conſtitution we are of. Beſides this, there hath been ſo much of higheſt concernment revealed to ſome in their ſleep, that is enough to make us believe there is not altogether ſo much of vanity in Dreams, as ſome men are of opinion.

Juſt. hiſt. l. 1. p. 16. Val. Max. l. 1. c. 7. p. 23. Sabellic. Ex. l. 1. c. 1. p. 7. Herodot. l. 1. p. 46, 47. Lonicer. Theatr. p. 409. Lipſ. monit. l. 1. c. 5. p. 67, 68.

1. *Aſtyages* the laſt King of the *Medes* ſaw in his dream a Vine to ſpring forth from the womb of his only daughter, and at laſt ſo to flouriſh, and ſpread out it ſelf, that it ſeemed to overſhadow all *Aſia* with its very fruitful branches. He conſults with the Soothſayers upon this dream, who anſwer him, that of his daughter ſhould be born a Son that ſhould ſeiſe on the Empire of *Aſia*, and diveſt him of his; terrified with this prediction, he forthwith beſtowed his daughter upon *Cambyſes*, a Foreigner, and then an obſcure perſon: when his daughter drew near the time of delivery, he ſends for her to himſelf, that whatſoever ſhould be born of her ſhould periſh by his own command. The Infant therefore is delivered to *Harpagus* to be ſlain; a man of known fidelity, and with whom he had long communicated his greateſt ſecrets. But he fearing that upon *Aſtyages* his death, *Mandane* his daughter would ſucceed in the Empire, ſince the King had no iſſue Male, and that then he ſhould be ſure to be paid home for his obedience, doth not kill the Royal Babe, but delivers it to the Kings chief Herds-man to be expoſed to the wide world. It fell out that the wife of this man was newly brought to bed, and having heard of the whole affair, ſhe earneſtly importunes her Husband to bring the child home to her, that ſhe might ſee him: the Husband is overcome, goes to the Wood where he had left him; he finds there a Bitch, that at once ſaved the Babe, and kept off the birds and beaſts from it; and alſo ſuckled it her ſelf. Affected with this miracle, and thus inſtructed by a brute in humanity, he takes up the child, carries it to his wife, ſhe ſees, and loves it, breeds him up till he grew firſt to a man, and then to a King: he overcomes *Aſtyages* his Grandfather, and tranſlates the Scepter from the *Medes* to the *Perſians*.

Joſ. l. 11. c. 8. p. 285. Lonicer. Theatr. p. 407. Fulgoſ. l. 1. c. 5. p. 119. Lipſ. monit. l. 1. c. 2. p. 8, 9.

2. *Alexander* the Great in the long and difficult Siege of *Tyrus*, bordering upon *Judæa*, ſent to the Jews for aſſiſtances, but was by them rejected, as having a more ancient League with *Darius*. When therefore he had taken the City, full of indignation, he leads his Army againſt the Jews, reſolved upon revenge, and devoting all to ſlaughter and ſpoil. But *Jaddus* the then High-Prieſt, admoniſhed by God in a dream, meets him upon the way, accompanied with a number both of Prieſts and people, himſelf with his Prieſtly attire, with his Mitre upon his head and upon that the Name of God: whom aſſoon as *Alexander* ſaw, with all mildneſs and ſubmiſſion he approaches him, ſalutes him, and adores that wonderful Name. Thoſe who accompanied him were ſome of them amazed, others diſpleaſed; amongſt theſe was *Parmenio*, who asks the King wherefore he adored a man, himſelf being now almoſt every where reputed as a God? To whom *Alexander* reply'd, that he worſhipped not the man, but God in him, who heretofore (in that form) had appeared to him in *Dio*, a City of *Macedonia*, in his dream, encouraging him to a ſpeedy Expedition againſt *Aſia*, which through his divine power and aſſiſtance he would ſubject to him. And therefore he not only pardoned, but honoured and enriched the City and Nation of the Jews, pronounced them at liberty to live after their own Laws, and made choice of ſome of them to ſerve him in his own Troops.

3. *Ertucules* having ſlept after dinner, when he awaked was confounded with the thoughts of what he had ſeemed to ſee in his dream; and therefore according to the Religion of the Turkiſh Nation, he firſt bathes his body in water to purifie himſelf, and then goes to *Edebales*, a perſon in great reputation amongſt them, as well for his wiſdom as ſanctitie; and thus he ſpeaks: I dreamed (venerable Sir) that the brightneſs of the Moon did proceed from your boſome, and thence afterwards did paſs into mine: when it was thither come there ſprang up a tree from my navel, which overſhadowed at once many Nations, Mountains, and Valleys. From the roots of this tree there iſſued waters ſufficient to irrigate Vines and Gardens; and there both my dream and my ſleep forſook me. *Edebales* when he had heard him (after ſome pauſe) thus beſpake him: There will be born unto you (my good Friend) a Son whoſe name ſhall be *Oſman*, he ſhall wage many Wars, ſhall acquire to himſelf Victory and Glory, and your poſterity ſhall be Lords and Kings of many Nations. But my Daughter muſt marry to your Son *Oſman*, and ſhe is that brightneſs which you ſaw come from my boſome into yours, and from both ſprang up the tree. A ſtrange prediction, and the more remarkable for that of the Moon, ſeeing we know that the Creſcent is the prime and moſt remarkable Enſign of the Turkiſh Nation.

Lipſ. monit. l. 1. c. 5. p. 70.

4. There was amongſt the *Tartars* that of old lived in *Imaus* (a part of the Mountain *Taurus*) a ſort of Shepherds, who lived after the manner of wild beaſts, without Law or truth, wandring up and down in the Woods. Amongſt theſe there were certain Families called *Malgotz*, that kept together in one place, and at firſt choſe themſelves

Gregor. de Repub. l. 19. c. 1. §. 16. p. 707.

Zuing. Theatr. vol. 3. l.4. p. 715. Fulgos. Ex. l. 1. c. 1. p. 125. Platin. in Honorio, An. 1225. Herberts Travels, l. 1. p. 55. Purchas. Pil. tom. 1. l. 4. c. 11. §. 2. p. 455.

Leaders: but yet were subject to their neighbour Nations, and oppressed with excessive burdens. Till at last there was an old Black-smith amongst them, that was stirred up by vision, whose name was *Cangius*; and it was on this manner. There appeared to him in a dream a certain person in Armour, sitting upon a white Horse, who thus spake to him: *Cangius*, it is the will of the Eternal God, that thou shortly shalt be the King and Ruler of the *Tartars* that are called *Malgotz*; thou shalt free them from that servitude, under which they have long groaned, and the neighbour Nations shall be subjected to them. *Cangius* in the morning before the seven Princes and Elders of the *Malgotz*, rehearses what he had dreamed, which they all at the first looked upon as ridiculous: but the next night all of them in their sleep seemed to behold the same person he had told them of, and to hear him commanding them to obey *Cangius*. Whereupon summoning all the people together, they commanded them the same, and the Princes themselves in the first place, took the Oath of Allegiance to him, and intituled him the first Emperour in their language *Chan*, which signifies King or Emperour. All such as succeeded him were after called by the same name of *Chan*, and were of great Fame and Power. This Emperour freed his people, subdued *Georgia* and the greater *Armenia*, and afterwards wasted *Polonia* and *Hungary*.

Lipsmonit. l. 1. c. 5. p. 69. Plut. in Demetrio, p. 890.

5. *Antigonus* dreamed that he had sowed Gold in a large and wide field, that the seed sprang up, flourished, and grew ripe: but that streight after he saw all this golden harvest was reaped, and nothing left but the worthless stubble and stalks: and then he seemed to hear a voice, that *Mithridates* was fled into the *Euxine Pontus*, carrying along with him all the golden harvest. This *Mithridates* was descended of the *Persian Magi*, and was at this time in the Retinue of this *Antigonus* King of *Macedonia*, his Country of *Persia* being conquered, and his own Fortunes ruined in that of the publick. The dream was not obscure, neither yet the signification of it. The King therefore being awaked, and exceedingly terrified, resolves to cut off *Mithridates*, and communicates the matter with his own Son *Demetrius*, exacting of him a previous oath for his silence. *Demetrius* was the Friend of *Mithridates*, as being of the same age, and by accident he encounters him as he came from the King. The young Prince pities his Friend, and would willingly assist him: but he is restrained by the reverence of his oath. Well, he takes him aside, and with the point of his Spear writes in the sand, Fly, *Mithridates:* which he looking upon, and admonished at once with those words, and the countenance of *Demetrius*, he privily flies into *Cappadocia*, and not long after founded the famous and potent Kingdom of *Pontus*, which continued from this man to the eighth descent; that other *Mithridates* being very difficulty overthrown by all the Power and Forces of the *Romans*.

Val. Max. l. 1. c. 7. p. 19. Lonicer. Theatr. p. 409.

6. The night before the Battel at *Philippi*, *Artorius* (or as others *M. Antonius Musa*) Physician to *Octavianus* had a dream, wherein he thought he saw *Minerva*, who commanded him to tell *Octavianus*, that though he was very sick, he should not therefore decline his being present at the Battel; which when *Cæsar* understood, he commanded himself to be carried in his Litter to the Army, where he had not long remained, before his Tents were seised upon by *Brutus*, and himself also had been, had he not so timely removed.

Xiphil. in Augusto, p. 21. Fulgos. l. 1. c. 5. p. 112. Heyw. Hierarch. l. 4. p. 223.

7. *Quintus Catulus*, a noble *Roman*, saw (as he thought) in his depth of rest *Jupiter* delivering into the hand of a child, the Ensign of the *Roman* People; and the next night after, he saw the same child hug'd in the bosome of the same God. Whom *Catulus* offering to pluck from thence, *Jupiter* charged him to lay no violent hands on him, who was born for the Weal and preservation of the *Roman* Empire. The very next morning when *Q. Catulus* espy'd by chance in the street *Octavianus*, then a child (afterwards *Augustus Cæsar*) and perceiving him to be the same, he ran unto him, and with a loud acclamation said; Yes this is he whom the last night I beheld hug'd in the bosome of *Jupiter*.

Sueton. in Julio, p. 8. Sabellic. Ex. l. 9. c. 6. p. 502.

8. *Julius Cæsar* was excited to large hopes this way; for he dreamed that he had carnal knowledge of his Mother, and being confounded with the uncouthness of it, he was told by the Interpreters, that the Empire of the World was thereby presaged unto him; for the Mother which he beheld subject unto him, was no other than that of the Earth, which is the common Parent of all men.

Bakers Chron. p. 28. Fulgos. l. 1. c. 5. p. 126.

9. *Ariotte*, the Mother of *William* the Conquerour, being great with him, had a dream like that of *Mandane* the Mother of *Cyrus*, the first *Persian* Monarch; namely, that her bowels were extended and dilated over all *Normandy* and *England*.

Morisons Itiner. part. 1. c. 2. p. 19. A. B. Annot. on Relig. med. p. 294, 295.

10. Whilst I lived at *Prague* (saith an *English* Gentleman) and one night had sate up very late drinking at a Feast; early in the morning the Sunbeams glancing on my face, as I lay in my bed, I dreamed that a shadow passing by told me that father was dead. At which awaking all in a sweat, and affected with this dream, I rose and wrote the day, and hour, and all circumstances thereof in a Paper-book, which Book with many other things I put into a Barrel, and sent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Nuremberg*, a Merchant of a noble Family, well acquainted with me and my Relations, arrived there; who told me, that my father dyed some two months past. I list not to write any lies, but that which I write is as true as strange: when I returned into *England* some four years after, I would not open the Barrel I sent from *Prague*, nor look into the Paper-book, in which I had written this dream, till I had called my Sisters, and some other Friends to be witnesses, where my self and they were astonished to see my written dream answer the very day of my fathers death.

Morisons Itiner. part. 1. c. 2. p. 19. A. B. Annot. on Relig. medici, p. 295, 296.

11. The same Gentleman saith thus also: I may lawfully swear that which my Kinsmen have heard witnessed by my Brother *Henry* whilst he lived, that in my youth at *Cambridge* I had the like dream of my mothers death, where my Brother *Henry* lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me, that she could not come to my Commencement (I being within five months to proceed Master of Arts, and she having promised at that time to come to *Cambridge:*) when I related this dream to my Brother, both of us awaking together in a sweat, he protested to me, that he had dreamed the very same: and when we had not the least knowledge of our mothers sickness, neither in our youthful affections were any whit affected with the strangeness of this dream; yet the next Carrier brought us word of our mothers death.

Bishop Hall Myst. of Godliness, l. 1. §. 8. p. 169. Full. worth. p. 196.

12. Doctor *Joseph Hall*, then Bishop of *Exeter*, since

since of *Norwich*, speaking of the good offices which Angels do to Gods servants: Of this kind, saith he, was that no less than marvellous cure, which at St. *Madernes* in *Cornwall* was wrought upon a poor Creeple; whereof, besides the attestation of many hundreds of the neighbours, I took a strict and impartial examination in my last Visitation. This man for sixteen years together, was fain to walk upon his hands, by reason the sinews of his legs were so contracted. And upon monitions in his dream to wash in that Well, was suddenly so restored to his limbs, that I saw him able both to walk and get his own maintenance. I found here was neither Art nor colluſion. The name of this Creeple was *John Trelille*.

Herodot. l.3. p. 210. Camerar. oper. subcisiv. cent. 2. c.57.p.242.

13. The night before *Polycrates* the Tyrant of *Samos* departed thence to go to *Orætes* the Lieutenant of *Cyrus* in *Sardis*; his Daughter dreamed, that she saw her Father lifted up in the air, where *Jupiter* washed him, and the Sun anointed him, which came to pass: for assoon as he was in his Power, *Orætes* caused him to be hang'd upon a Gibbet, where his body so remaining, was washed of the rain, and the Sun melted the fat of it.

14. *Alexander* the Philosopher (a man known to be free of superstition) reporteth of himself, that sleeping one night, he saw his Mothers Funerals solemnized, being then a days journey from thence: whereupon he waking in great sorrow and many tears, told the dream to divers of his acquaintance and friends. The time being punctually observed, certain word was brought him the next day after, that at the same hour (as his dream was) his mother expired.

Heywoods Hierarch. l.4. p.224.

15. *Jovius* reporteth, that *Anno* 1523. in a morning slumber, *Sforsia* dreamed, that falling into a River, he was in great danger of drowning; and calling for succour to a man of extraordinary stature and presence, who was on the further side upon the shore, he was by him slighted and neglected. This dream he told to his Wife and Servants; but no further regarded it. The same day spying a child falling into the water, near the Castle of *Pescara*, he thinking to save the child, leapt into the River; but over-burdened with the weight of his Armour, he was choak'd in the mud, and so perished.

Barletii hist. de gestis Scand. l.1. c. 82. p. 130.

16. The Mother of *Scanderbeg* dreamed she saw a Serpent that covered all *Epirus*; his head was stretched out into the *Turks* Dominions, where he devoured them with bloody jaws; his tail was amongst the Christians, and in the Government of the *Venetians*: all which very exactly prefigured her Son.

Fulgos. l.1. c.5. p.130.

17. A Citizen of *Millain* was demanded a debt, as owing by his dead father; and when he was in some trouble about it, the image of his dead father appears to him in his sleep, tells him the whole process of the business, that the debt was by him paid in his life time; and that if he looked in such a place, he should find a Writing under the hand of his Creditor, wherein he did acknowledge himself satisfied. Awaking therefore from his sleep, and reflecting upon his dream, he searched and found all things agreeable to what he had dreamed. St. *Austin* saith, that this very Writing was seen by him.

Schott. physic. curios. l. 3. c. 25. p. 501. Cœl. Rhod. Antiq. lect. l. 27. c. 9. p. 1250.

18. When *Galen* had an inflammation about the Diaphragma, he was admonished in his sleep, that if he purposed to be freed from it, he should forthwith open that vein which was most apparent betwixt the thumb and the forefinger, and take a quantity of blood from thence: he did as he was advised, and was presently restored to his former health.

Cœl. Rhod. Antiq. lect. l. 27. c. 9. p. 1250.

19. I remember, saith *Cælius*, when I was two and twenty years of age, being busied in the interpretation of *Pliny*, and while as yet the learned emendations of *Hermolaus Barbarus* upon that excellent Author, had not performed to him almost all that was requisite; I light upon that place which we have in his seventh Book, concerning such as grow up beyond the usual proportion, which Nature hath assigned, and they are called by the Greeks *Ectrapeli*. That word was some trouble to me. I knew I had read something concerning it; but could neither recal to my memory the Author from whom, nor the Book wherein. Fearing the censure of unskilfulness, I laid my self down to rest, the best remedy for a perplexed mind; where while my thoughts were still employing themselves about it, methought I remembred the Book, yea the page, and place of the page wherein that was written I sought for. When I awaked I recalled what was offered to me in my sleep, but valued all as a mere illusion; yet being stil haunted with the apprehensions of being reputed an Ignoramus, that I might leave nothing unattempted, I caught up the Book of which I had dreamed, and there found it accordingly.

Heidfeld. in Sphinge, cap. 37. p. 893.

20. When St. *Bernards* Mother was with child of him, she dreamed she had a little white and barking Dog in her Womb; which when she had communicated to a certain religious person, he as by a Spirit of Prophecy, reply'd, Thou shalt be the mother of an excellent Dog indeed, he shall be the Keeper of Gods House, and shall incessantly bark against the Adversaries of it; for he shall be a famous Preacher, and shall cure many by the means of his medicinal tongue.

Fulgos. l.1. c.5. p.134.

21. *Francis Petrarch* had a Friend so desperately sick, that he had no expectation of his life; when therefore (wearied with grief and tears) he was fallen into a slumber, he seemed to see his sick Friend to stand before him, and to tell him, that he could now stay no longer with him; for there was one at the door that would interrupt their discourse, to whom he desired, that he would recommend his weak estate; and that if he should undertake him, he should be restored. Presently enters into *Petrarchs* Chamber a Physician, who came from the sick, and had given him over as a dead man. He came therefore to comfort him. But *Petrarch* with tears recounts to him his dream, and with great importunity, prevails with him to return to the care of his Friend: he did so, and e're long the man was restored to his wonted health.

Val. Max. l. 1. c. 7. p. 24. Lonicer. Theatr. p. 408. Dr. More in Immor. of the Soul, l. 2. c. 16. p. 129.

22. Two Arcadians of intimate acquaintance travelled together to the City of *Megara*, where when they were arrived, the one goes to lodge with a friend of his, and the other betakes himself to an Inn. He that was at his friends house saw in his sleep his Companion beseeching him to assist him, for he was circumvented by his Host; and that by his speedy resort to him, he might deliver him from a very imminent danger. Awaked with what he had seen, he leaps from his bed, and intends to go to the Inn: but by an unhappy Fate he desists from his compassionate purpose; and believing that his dream had nothing in it, he returns both to his bed and his sleep. When the same person appears to him (a second time) all bloody, and requested him earnestly, that seeing he had neglected him as to the preservation of his life, at least he would not be wanting to him in

the revenge of his death; That he was killed by his Host, and that at this very time he was carried out in a Cart towards the gate all covered with dung: The man, overcome with these entreaties of his friend, immediately runs out to the gate, where he finds the Cart he had seen in his dream; he seises, and searches it; finds there the body of his friend, and drags the Inn-keeper to his deserved punishment.

Diodor. Situl. l. 17. p. 575. Cic. de Divinat. l. 1. pag. Just. hist. l. 12. p. 144.

23. Upon a Sally made upon some of the Forces of *Alexander* the Great, out of *Harmata*, a City of the *Brachmans*, many of his Souldiers were wounded with empoysoned Darts; and as well those that were lightly, as those that were deeper wounded, daily perished. Amongst the wounded was *Ptolomy*, a great Captain, and exceeding dear to *Alexander:* when therefore in the night he had been solicitous about his welfare, as one whom he tenderly loved, he seemed (in his sleep) to see a Dragon holding a certain herb in his mouth, and withal informing him both of the virtue it had, and of the place where it grew. He rises, finds the herb, bruises it, and applies it to *Ptolomy*'s Wound: and by this means that great Ancestor of the Royal Family in *Egypt* was speedily restored.

Heywoods Hierarch. l. 4. p. 224.

24. A rich Vessel of Gold being stolen out of the Temple of *Hercules*, *Sophocles* (by a Genius) was shewed the resemblance and name of the Thief in his sleep, which for the first and second time he neglected: but being troubled a third night, he went to the *Areopagi*, to whom he made relation of what had passed. They upon no other evidence summoned the party before them; who (after strict examination) confessed the fact, and made restitution of the Vessel. For which discovery the Temple was ever after called *Templum Herculis Indicis*, The Temple of *Hercules* the Discoverer.

Val. Max. lib. 1. c. 7. pag. 21. Cic. de Divinat. l. 1. pag.

25. When *Marcus Cicero* was forced into Exile by an opposite Faction, while he abode at a Village in the fields of *Atinas*, in his sleep he thought that while he wandred through desert places, and unknown Countries, he met with *C. Marius* in all his Consular Ornaments; and that he asked him wherefore his countenance was so sad, and whither he intended that uncertain journey of his? And when he had told him of his misfortune, he took him by the right hand, and gave him to the next Lictor, with command to lead him into his Monument, in as much as there was reserved for him a more happy Fortune, and change of his condition. Nor did it otherwise come to pass. For in the Temple of *Jupiter* erected by *Marius*, there it was that the Senate passed the Decree, for the return of *Cicero* from his Exile.

Iz. Waltons life of Sir Henry Wotton, p. 13, 14.

26. In the year of our Redemption 1553. *Nicholas Wotton* Dean of *Canterbury*, being then Embassador in *France*, dreamed that his Nephew *Thomas Wotton* was inclined to be a party in such a project, as if he were not suddenly prevented, would turn to the loss of his life, and ruine of his family. The night following he dreamed the same again: and knowing that it had no dependence upon his waking thoughts, much less on the desires of his heart, he did then more seriously consider it; and resolved to use so prudent a remedy (by way of prevention) as might introduce no great inconvenience to either party. And to this end he wrote to the Queen (it was Queen *Mary*) and besought her, that she would cause his Nephew *Thomas Wotton* to be sent for out of *Kent*; and that the Lords of her Council might interrogate him in some such feigned questions, as might give a colour for his Commitment into a favourable Prison: declaring, that he would acquaint Her Majesty with the true reason of his request, when he should next become so happy, as to see and speak with Her Majesty. It was done as the Dean desired; and Mr. *Wotton* sent to Prison. At this time a Marriage was concluded betwixt our Queen *Mary* and *Philip* King of *Spain*, which divers persons did not only declare against, but raised Forces to oppose: of this number Sir *Thomas Wyat*, of *Boxley* Abbey in *Kent* (betwixt whole Family and that of the *Wottons* there had been an ancient and entire friendship) was the principal Actor, who having perswaded many of the Nobility and Gentry (especially of *Kent*) to side with him, and being defeated and taken Prisoner, was arraigned, condemned, and lost his life: so did the Duke of *Suffolk* and divers others, especially many of the Gentry of *Kent*, who were then in several places executed as *Wyats* assistants. And of this number (in all probability) had Mr. *Wotton* been, if he had not been confined. For though he was not ignorant that another mans treason is made mine by concealing it: yet he durst confess to his Uncle, when he returned into *England*, and came to visit him in Prison, that he had more than an intimation of *Wyats* intentions, and thought he had not continued actually innocent, if his Uncle had not so happily dreamed him into a Prison.

Iz. Waltons life of Sir Henry Wotton, p. 20.

27. This forementioned *Thomas Wotton* also a little before his death, dreamed that the University Treasury was rob'd by Townsmen and poor Scholars, and that the number was five: and being that day to write to his Son *Henry* at *Oxford*, he thought it was worth so much pains, as by a Postscript in his Letter, to make a slight inquiry of it. The Letter (which was writ out of *Kent*) came to his Sons hands the very morning after the night in which the robbery was committed; and when the City and University were both in a perplexed inquest after the Thieves, then did Sir *Henry Wotton* shew his Fathers Letter, and by it such light was given of this work of darkness, that the five guilty persons were presently discovered, and apprehended, without putting the University to so much trouble as the casting of a figure.

Fulgos. Ex. l. 1. c. 5. p. 121. Heyw. Hierarch. l. 4. p. 223.

28. *Aristotle* writeth of one *Eudemus* his familiar Friend, who travelling to *Macedonia*, came to the noble City of *Phæcas* in *Thessaly*, then groaning under the immanity of the barbarous Tyrant *Alexander*. In which place falling sick, and being forsaken of all the Physicians, as one desperate of recovery, he thought he saw a young man in his dream who told him, that in a short space he should be restored to his health; that within a few days the Tyrant should be removed by death; and that at the end of five years he himself should return home into his Country. The two first happened accordingly; but in the fifth year, when (encouraged by his dream) he had hope to return from *Sicily* into *Cyprus*, he was engaged by the way in a Battel fought against the *Syracusans*, and there slain. It seems the soul parting from the body, is said to return into its own Country.

Sabel. Ex. l. 1. c. 1. p. 6.

29. *Actia* the Mother of *Augustus*, the day before she was delivered of him, dreamed that her bowels were carried up as high as Heaven it self, and that there they were spread out in such manner, that they covered the whole Earth: a notable presignification of the mighty Empire and Grandeur which her Son afterwards attained unto.

Fulgos. Ex. l. 1. c. 5. p. 111.

30. When *Themistocles* lived in Exile (far from his

his own Country) he made his abode in a City, the name of which was *Lions-head:* one night as he lay in his bed he dreamed, that he saw the Goddess *Cybele*, who advised him to flee the Lions head, unless he intended to fall into the Lions mouth: he rose therefore, and immediately pack'd up and went his way; he was no sooner gone, but there came some (to the place where he had lodged) with a purpose to kill him, being stirred up thereto by *Epixia* the *Persian*.

Fulgos. Ex. l. 1. c. 5. p. 116. 31. When *Flavius Vespasianus* was yet a private man, and was with *Nero* in *Achaia*, he dreamed one night, that a person unknown to him told him, that then his good Fortune should begin, when *Nero* should have a tooth drawn. Being awaked, and risen from his bed; the first he afterwards met with was a Physician, who shewed him a tooth that he had newly taken out of *Nero*'s mouth. Not long after followed the death of *Nero*, and that of *Galba*; as also the discord betwixt *Otho* and *Vitellius*; which was no mean furtherance to *Vespasian* in his attainment of the Empire.

Zonar. Annal. tom. 1. p. 45. Joseph. Antiq. l. 17. c. 15. p. 461. 32. When *Archelaus* had reigned ten years in *Judæa*, he was accused by his Subjects (at the Tribunal of *Cæsar*) of Cruelty and Tyranny; by him he was immediately sent forth, and the Cause being heard, his Wealth was seised upon, and he himself sent into Banishment. This event and sorrowful issue of his affairs was before declared to him in a dream: he saw ten Ears of Corn, strong, full and fruitful, which were eaten up of Oxen. This dream of his was diversly interpreted by divers; but *Simon* an *Essæan* told him, that thereby was portended to him a change, and that an unhappy one: For Oxen are the embleme of misery, as being a creature that is burdened with work; and they signified mutation and change, because in ploughing the earth is turned up by them. The ten Ears did signifie so many years, in which space the harvest should be, and those compleated, there should be an end of the Principality of *Archelaus*.

Zonar. Annal. tom. 1. p. 45. Noraman. de miracul. mortuor. l. 4. c. 171. p. 70. Joseph. Antiq. l. 17. c. 15. pag. 461. 33. His Wife *Glaphyra* had also a notable dream: she had first been married to *Alexander*, the Brother of this *Archelaus*; he dead, she married to *Juba* King of *Libya*, who had newly divorced his Wife *Mariamne*, afterwards to *Archelaus*, though she had children by his Brother. This Princess did one night dream, that *Alexander* her first Husband stood by her bed side, and said to her, *Glaphyra*, thou hast eminently confirmed the truth of that saying, That Wives are unfaithful to their Husbands. For whereas thou wert married to me, in thy Virginity, and also hadst children with me, thou didst yet make tryal of a second Match: and not content to do me that affront, thou hast gone into bed with a third Husband, and he my Brother; but I will free thee from this reproach, and e're long challenge thee for mine only. *Glaphyra* was troubled with this dream, told it to the Ladies of her acquaintance that were near her, and not long after she departed this World.

Fulgos. Ex. l. 1. c. 5. p. 138. 34. While as yet St. *Austin* was a *Manichee*, his Mother *Monica* dreamed, that she stood upon a wooden Rule, and being sad, was by a glorious young man asked the cause: when she declared that it was for her Son, who now was in the ready way to destruction, he bad her be of good chear, and observe that she should see her Son upon the same Rule with her self, and so she saw him standing. All this was confirmed by the after Conversion of her Son.

35. Famous *Salmasius* intending to see *Rome*, was admonished in his dream, that if he went, he should not return alive; and had he gone, probably he had not, as being one that had so much provoked the Papists by his learned labours, especially in his care of publishing and polishing *Nilus* and *Barlaam*, two eager Enemies of the Papal Monarchy. *Vitâ Salmas. per Anton. Clem. Salmas. Epist. præfixâ.*

36. Pope *Innocent* the Fourth dreamed, that *Robert Grosthead*, Bishop of *Lincoln*, came to him, and with his staff struck him on the side, and said, *Surge miser, & veni ad Judicium:* Rise Wretch, and come to Judgment: after which dream within a few days the Pope ended his life. *Simps. Ch. hist. cent. 13. p. 449.*

37. *Alcibiades* (a little before his death by *Tisamenias* and *Bagoas*) dreamed, that he was covered with his Mistresses Mantle; his murdered body being cast out into the streets of the City naked, his Lover covered it with her Mantle, to preserve him from the derision and scorn of his barbarous enemies. *Plut. in Alcibiad. pag. 213. Val. Max. l. 1. c. 7. p. 24.*

CHAP. II.

Of such Presages as have been to divers persons and places of their good or evil Fortune; also of Presages by men to themselves or others by casual Words or Actions.

SEldom were there any remarkable revolutions in the Fortunes of considerable places or persons, whether for the better, or for the worse, but that Historians have taken notice of certain previous Presages and Presignifications thereof. Some of these may seem to be casual, and afterwards adapted to the occasion by the ingenuity of others; but there want not familiar instances of such as may seem to be sent on purpose from above, with no obscure intimations of what Providence was about to bring to pass in the places where they happened.

1. *Josephus* sets down this as a Prodigy presaging the destruction of the Jews. There was, saith he, one *Jesus*, Son of *Ananias*, a Country-man of mean birth, four years before the War against the Jews, at a time when all was in deep peace and tranquillity, who coming up to the Feast of Tabernacles, according to the custom, began on a sudden to cry out, and say, A voice from the East, a voice from the West, a voice from the four Winds, a voice against *Jerusalem* and the Temple, a voice against Bridegrooms and Brides, a voice against all the people. Thus he went about all the narrow lanes, crying night and day, and being apprehended and scourged, he still continued the same language under the blows without any other word. And they upon this supposing (as it was) that it was some divine motion, brought him to the *Roman* Prefect; and by his appointment being by Whips wounded, and his flesh torn to the bones, he neither entreated nor shed tear; but to every blow in a most lamentable mournful note cryed out, Wo, wo to *Jerusalem*. This he continued to do till the time of the siege, seven years together; and at last to his ordinary note of Wo to the City, the People, the Temple, adding Wo also to me, a stone from the Battlements fell down upon him, and killed him. *Jos. Jewish wars, l. 7. c. 12. pag. 738, 739. Euseb. Eccl. hist. l. 3. c. 8. p. 40. Dr. Ham. notes on Rev. 8. 13. p. 953.*

2. *Hen-*

Howels hist. of Lewis XIII. p. 8.

2. *Henrietta Maria*, Her Majesty of Great *Britain*, at the death of her Father *Henry* the Fourth was a Cradle-infant, and *Barberino* at that time Nuntio in *France* (and afterwards created Pope, by the name of *Urban* VIII.) coming to congratulate her Birth, and finding that the Queen-Mother had been better pleased, if she had born a Male, he told her, Madam, I hope to see this, though your youngest Daughter, a great Queen before I dye; the Queen answered, And I hope to see you Pope: both which prophetick Complements proved true, and within a short time one of another.

Reliq. Wottonian. p. 116, 117, 118.

3. I have spent some inquiry (saith Sir *Henry Wotton*) whether the Duke of *Buckingham* had any ominous presagement before his end; wherein, though ancient and modern stories have been infected with much vanity, yet oftentimes things fall out of that kind which may bear a sober construction, whereof I will glean two or three in the Dukes case. Being to take his leave of my Lord his Grace of *Canterbury* (then Bishop of *London*) after courtesies of course had passed betwixt them: My Lord, says the Duke, I know your Lordship hath very worthily good successes unto the King our Soveraign, let me pray you to put His Majesty in mind to be good (as I no ways distrust) unto my poor Wife and Children. At which words, or at his countenance in the delivery, or at both, my Lord Bishop, being somewhat troubled, took the freedom to ask him, if he had never any secret abodement in his mind? No, replied the Duke; but I think some adventure may kill me, as well as another man. The very day before he was slain, feeling some indisposition of body, the King was pleased to give him the honour of a visit, and found him in his bed: where (and after much serious and private conference) the Duke at His Majesties departing embraced him in a very unusual and passionate manner, and in like sort his Friend the Earl of *Holland*, as if his soul had divined he should see them no more: which infusions towards fatal ends have been observed (by some Authors) of no light Authority. On the very day of his death, the Countess of *Denbigh* received a Letter from him, whereunto all the while she was writing her Answer, she bedewed the paper with her tears; and after a bitter passion (whereof she could yield no reason, but that her dearest Brother was to be gone) she fell down in a swound; her said Letter ended thus: *I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment, but I hope the great God of Heaven will bless you.* The day following, the Bishop of *Ely* (her devoted Friend) who was thought the fittest preparer of her mind, to receive such a doleful accident, came to visit her; but hearing she was at rest, he attended till she should awake of her self, which she did with the affrightment of a dream; Her Brother seeming to pass through a field with her in her Coach, where hearing a sudden shout of the people, and asking the reason, it was answered to have been for joy, that the Duke of *Buckingham* was sick: which natural impression she scarce had related to her Gentlewoman before the Bishop was entred into her Bed-chamber, for a chosen Messenger of the Dukes death.

Bakers Chron. p. 28, 29.

4. Before, and at the Birth of *William* the Conqueror, there wanted not forerunning tokens which presaged his future Greatness. His Mother *Arlotte* great with him, dreamed her bowels were extended over all *Normandy* and *England*. Also assoon as he was born, being laid on the Chamber-floor, with both his hands he took up rushes, and shutting his little fists, held them very fast: which gave occasion to the gossipping Wives to congratulate *Arlotte* in the birth of such a Boy, and the Midwife cryed out, The Boy will prove a King.

Sueton. in Julio. p. 47.

5. Not long before *C. Julius Cæsar* was slain in the Senate house, by the *Julian* Law there was a Colony sent to be planted in *Capua*, and some Monuments were demolished, for the laying of the foundations of new Houses. In the Tomb of *Capys*, who is said to be the Founder of *Capua*, there was found a brazen Table, in which was engraven in Greek Letters, that whensoever the bones of *Capys* should be uncovered, one of the *Julian* Family should be slain by the hands of his own party, and that his blood should be revenged to the great damage of all *Italy*. At the same time also, those Horses which *Cæsar* had consecrated after his passage over *Rubicon*, did abstain from all kind of food, and were observed with drops falling from their eyes, after such manner, as if they had shed tears. Also the Bird called *Regulus*, having a little branch of Laurel in her mouth, flew with it into *Pompey*'s Court, where she was torn in pieces by sundry other birds that had her in pursuit: where also *Cæsar* himself was soon after slain with twenty and three wounds by *Brutus*, *Cassius*, and others.

Id. ibid. p. 48.

Sueton. in Galbâ c. 1. p. 269. Raleighs Hist. l. 5. c. 6. §. 11. p. 662. Zonar. Annal. Tom. 2. Fulgos. l. 1. c. 4. p. 80.

6. As these were the presages of the personal end of the great *Cæsar*; so there wanted not those of the end of his whole Family, whether natural or adopted, which was concluded in *Nero*: and it was thus. *Livia* was newly married to *Augustus*, when (as she went to her *Villa* of *Veientum*) an Eagle gently let fall a white Hen (with a branch of Laurel in her mouth) into her lap: She received this as a fortunate presage; and causing the Hen to be carefully looked after, there came of her abundance of white Pullets. The branch of Laurel too was planted, of which sprang up a number of the like Trees: from which afterward, he that was to triumph, gathered that branch of Laurel, which during his Triumph he carried in his hand. The Triumph finished, he used to plant that branch also: when it did wither, it was observed to presage the death of that Triumpher that had planted it. But in the last year of *Nero*, both all the stock of white Hens and Pullets dyed, and the little wood of Laurel was withered to the very root; the heads also of the Statues of the *Cæsars* were struck off by Lightning, and by the same way the Scepter was thrown out of the hands of the Statue of *Augustus*.

Zonar. Annal. Tom. 2. p. 94. Heyw. Hierarch. l. 8. p. 544.

7. Before the death of *Augustus*, in *Rome* where his Statue was set up, there was a flash of Lightning, that from his name *Cæsar* took away the first Letter *C.* and left the rest standing. The Aruspices and Soothsayers consulted upon this, and concluded, that within an hundred days *Augustus* should change this life; for *CÆSAR* in the Hetrurian Tongue signifies a God, and the Letter *C.* amongst the *Romans* stands for an hundred; and therefore the hundredth day following *Cæsar* should dye, and be made a God, as they used to deifie their dead Emperours.

Fulgos. Ex. l. 1. c. 4. p. 81.

8. While the Grandfather of *Sergius Galba* was sacrificing, an Eagle snatched the bowels of the Sacrifice out of his hand, and left them upon the branches of an Oak, that grew near to the place. Upon which the Augurs pronounced, that the Empire (though late) was certainly portended thereby to his Family. He to express the great improbability

probability he conceived of such a thing, replied, That it would then come to pass, when a Mule should bring forth. Nor did any thing more confirm *Galba*, in the hope of the Empire, (upon his Revolt from *Nero*) than the news brought him of a Mule that had brought forth, as being mindful of the speech of his Grandfather.

Fulgos. Ex. l. 1. c. 4. p. 83. 9. In the *Villa* of *Sabinus*, not far from the City of *Rome*, there was an huge Oak, which as *Vespasia* his Wife successively brought forth three Children, so did this Oak put forth at the root of it three young ones; the last of which did flourish, and prosper exceedingly. Upon which *Sabinus* told his Mother, that his Wife had brought her a Grandchild, who in time would be Emperour. She smiling replied, That she wondred the Grandfather should have his perfect senses, and that yet his Son should be in his dotage. But the vertue of *Vespasian*, the younger Son of *Sabinus*, served to confirm the truth of this presage; for he succeeded *Vitellius* in the Empire.

Muret. variar. lect. l. 13. c. 9. p. 343. 10. *L. Septimius Severus*, when he was but a Child, would play at no other sport with the Boys his equals, but that of Judges: then with his counterfeit Fasces and Ax carried before him, would he ascend the Tribunal (with a multitude of children about him) and thence he gave the Law to them. Not long after the sport was turned into earnest, and he performed amongst men what he had begun amongst children; for he was advanced to the Empire of *Rome*.

Zonar. Annal. tom. 3. fol. 123. 11. *Marcianus*, when a private Souldier, and the Legion (wherein he was) sent upon an Expedition, fell sick in *Lycia*, and being there left by his fellow Souldiers, he abode with two Brothers, *Julius* and *Tatianus*. Upon the recovery of his health, he went out with them one day a hunting: and having wearied themselves, they laid themselves upon the ground about noon to sleep a little. *Tatianus* waking first, saw an Eagle, that with extended wings made a shade for *Marcianus*, and kept off the heat of the Sun from his face; he softly awaked his Brother, and shewing him that unusual thing, they both admired, believing that thereby the Empire was portended to *Marcianus:* which when he awaked they told him, desiring, that when he had attained it, he would think of them; and having given him two hundred Crowns, they sent him away. Afterwards warring under *Aspar* against the *Vandals*, he was taken with many others, and kept Prisoner in a certain Court. The Prince of the *Vandals* looking out at a Window upon the Prisoners, he beheld an Eagle balancing her self with her wings, so as to make a shade for *Marcianus*; whereupon he also conjectured, that the Empire was thereby presaged to him. He therefore sent for him, and having agreed with him, in case he should prove Emperour, that he should make no War upon the *Vandals*, he gave him his liberty. Now when the Emperour *Theodosius* was dead, his Sister *Pulcheria* sent for this man, and told him, that if he would solemnly swear, he would not assault her Virginity, which she had consecrated to God, she would accept of him for her Husband, and he should have the Empire with her in Dowry. It was agreed, and he made Emperour; whereupon he speedily sent for the two Brothers, with whom he had before lodged, created *Tatianus* Prefect of the City of *Constantinople*, and to *Julianus* he gave the Province of *Illiricum*.

Lips. monit. l. 1. c. 5. p. 71.

Fulgos. Ex. l. 1. c. 4. p. 86. 12. *Timoleon* by the *Corinthians* was declared their General against the *Sicilians*, and while he consulted the Oracle at *Delphos*, from amongst the consecrated things and offerings that were fixt on high in the Temple, there fell down a Garland, so exactly upon his head, as if it had been studiously placed there with some hand: which was then interpreted, that he should carry away the Victory in that War, as it accordingly came to pass. A light shined before him also all night upon the Sea, as he sailed towards the Enemy. And a little before the fight, whereas there was an honourable controversie betwixt two Centurions, which of them should first lead up his men against the Enemy; He, to determine the matter, called for both their seals, and that which he drew out first had a Trophy engraven upon it. His Army encouraged by these things, fell fiercely upon the Army of *Icetes* that marched against them, and overcame it.

Muret. var. lect. l. 13. c. 9. p. 343. 13. The Dignity of a Bishop was presignified to *Athanasius*. In a childish sport upon a Festival day, many of his equals of like age with himself, playing upon the shores of *Alexandria*, in sport created him Bishop, and then brought to him some young children, as yet unbaptized, who sprinkled them with water, exactly observing all the Rites of the Church. *Alexander* the then Bishop of *Alexandria*, had observed this sport, and it disliked him from the beginning: he caused therefore the children to be brought before him, and understanding the whole matter, pronounced the children to be rightly baptized, and that it should not be reiterated, only such prayers to be added, as was usual to be performed by the Priest in that mystery. *Athanasius* was the Successor of this *Alexander* in that See.

Muret. var. lect. l. 13. c. 9. p. 343. 14. *Paulinus* the Bishop of *Nola*, writes of St. *Ambrose*, that while as yet he was a little Boy, he would (as in jest) give his hands to his Sisters to kiss (perceiving they gave that honour to the Priests) for, said he, I shall be a Bishop. He was afterwards, contrary to his expectation, chosen Bishop of *Millain*, and the choice confirmed by the Emperour.

Dinoth. memorab. l. 6. p. 387. Plut. in Mario, p. 15. When *Caius Marius* was yet an Infant, seven young Eagles are said to have fallen into his lap: about which the Augurs being consulted, answered, That he should seven times undergo the chief Magistracy in *Rome:* his seventh Consulship gave a clear proof of the truth of that presage.

Rosse his Arcana microcosm. c. 2. p. 217. 16. There was an Apparition (saith Mr. *Rosse*) to Mr. *Nicholas Smith*, my dear Friend, immediately before he fell sick of that Feaver that killed him. Having been late abroad in *London*, as he was going up the stairs into his Chamber, he was embraced (as he thought) by a Woman all in white: at which he cryed out; nothing appearing, he presently sickneth, goeth to bed, and within a week or ten days dyed.

Dinoth. l. 6. p. 422. Nicet. Chon. Annal. fol. 52. 17. *Alexius Angelus* having deprived his Brother of the Empire, and coming forth of the Temple of *Sophia*, where the custom was to be crowned: the Solemnity being over, he was to mount a gallant *Arabian* Horse; but the Horse bounded and rear'd, and by no means would suffer him to get upon his back: but after many times stroking of his neck, and with like arts he had appeased him, he then gets upon his back, and takes the reins into his hand. The Horse (as if he found himself deceived in his Rider) grew fierce as before: with loud neighings he raises his fore-feet into the air, nor did he cease bounding and corvetting, till he had first shaken off the double Crown

Crown from his head, which was broken in the fall, and (soon after) had cast himself to the ground. This was looked upon by most as an unfortunate Omen: for after many Civil and Foreign Wars he was deposed, and his Brother restored.

Caus. holy Court, tom. 2. p. 176.

18. The three Sons of *Eustachius*, the Earl of *Bononia*, were playing together, and ran and hid themselves under the Coat of their Mother *Ida*: the Earl comes in upon the interim, and asks his Lady what it was that she hid under her garments? Three great Princes, replied the Lady smiling, whereof the one is a Duke, the second a King, and the third an Earl: and the event made good her words. For the eldest of those Children, *Godfrey* of *Bolloigne*, succeeded his Uncle *Godfrey* in the Dukedom of *Lorraine*: the second, which was *Baldwin*, was King of *Jerusalem*; and the youngest *Eustachius*, was Earl of *Bononia*.

Leigh of Relig. & Learn. p. 160.

19. *Daniel Chamier*, a learned Minister in *France*, being at *Mountabon* upon a Sunday, was asked that morning, Whether he preached that day? He answered, No; for it was the day of his repose and rest. So indeed it proved (though in another sense than he meant it) for he was that day slain at the place forementioned with a Cannon Bullet, which had a C. upon it, as if it was marked out only for *Chamier*.

Dinoth. l. 6. p. 424.

20. When *Philip* the *Lantgrave* of *Hesse* endeavoured to restore *Christopher* Duke of *Wittenberg* to his Fathers Principality, *Ferdinand* of *Austria*, King of the *Romans* (that he might preserve what he had gotten) sent Forces by the way of *Bohemia*, under the Command of *Philip* the *Palatine*, to oppose the design of the *Lantgrave*. The *Palatine* hearing the Enemy was prepared to fight, and upon their March against him, stood still with his Army in a Valley near a place called *Lauffen*; and sent out thence a Party (as Scouts) to discover what countenance the Enemy bore. The *Lantgraves* Scouts met with these, and so a Skirmish was betwixt them: the *Lantgrave* inquiring of the Scouts that were returned, Whereabouts the Enemy was? and they telling him they were in *Lauffen*: My Souldiers (said he) courage, for I take this as a fortunate Omen of our assured Victory, seeing we understand that our Enemies are in flight (for *Lauffen* in the *German* language signifies flight.) Nor was his presage in vain: for all the Forces of the King turned their backs and fled; their flight being the more ignominious and dishonourable, in that they departed without staying the tryal of a Battel.

Fulgos. Ex. l. 1. c. 3. p. 72.

21. *Thomas Sarzanus* went as Legate from Pope *Eugenius* the Fourth into *Germany*; and as he passed the *Alpes*, he met with *Æneas Picolominеus*, Embassadour to the Emperour *Frederick* the Third. They lodged both in the same Inn; and when *Æneas* was somewhat saving, and would discount of the reckoning, said *Thomas* to him smiling, Why should we be so sparing in our expences, seeing both of us shall live to be Popes? He spake that in sport, which yet afterwards the Fortune and Vertue of them both brought to pass. *Thomas* by the name of *Nicholas* the Fifth, and *Æneas* by that of *Pius* the Second.

Sueton. l. 6. cap. 46. pag. 263, 264. Fulgos. Ex. l. 1. c. 3. p. 60, 61.

22. *Nero* the Emperour speaking (in the Senate) of *Vindex*, who had revolted from him: E're long, said he, such lewd Fellows as these will have the punishment they deserve. The Senate in the usual acclamation replied: Thou *Augustus* shalt be he, meaning that should inflict it; but the event proved it was he who was to undergo it. It was observed too, that in the last Tragedy (which was that of the banished *Oedipus*) which he sang (in Greek) upon the Stage, that he pronounced this Verse:

My Father, my Mother, and my Wife
Condemn me to abandon life.

Which was understood as a presage against himself, that the Ghost of his Mother *Agrippina* and his Wife *Poppæa Sabina*, whom he had killed, and *Claudi s* whom he had poysoned, that he might succeed him in the Empire, were ready to cite and summon him to death.

Plut. in Æmylio, pag. 260. Val. Max. l. 1. c. 4. p. 12.

23. The War with *Perses* King of *Macedon* fell not by Lot, but was decreed by the Senate to *L. Paulus Æmylius* the Consul: which done, he returned (honourably attended) from the Senate to his house. In the entrance of which he found a little Daughter of his called *Tertia* (then very young) looking sad, as one that had been lately weeping; he asked her therefore wherefore she looked so sorrowfully? she answered, that *Perses* was dead: it was a little Dog so called, that the young Girl delighted in. *Paulus* received the Omen of that casual word, and then firmly preconceived in his mind the certain hope of his future illustrious Triumph over the conquered *Perses*, which not long after fell out.

Plut. in Crasso, p. 557. Dinoth. l. 6. p. 420. Fulgos. l. 4. c. 3. p. 59.

24. When *M. Crassus* was come as far as *Brunduſium*, with a purpose to pass over his Army towards the *Parthian* War, it was observed, that a Seller of Fruit, whereas he used to cry up and down *Cauneas* (that is a sort of figs, so called from the place where they grow) instead of that his cry seemed to all men to be *Cave-ne-eas*, beware of going: and upon the very day that he fought with the *Parthian* (by accident, and not thinking what he did) he put upon him a black *Paludamentum* or Generals Coat, whereas it is the custom of the *Roman* Generals to put on a Crimson one in the day of Battel. From this accident the Army conceived an ill Omen, in respect of the Battel that was to follow. Nor did they fail in their presage; for *Crassus* himself, and his Son were both slain, and the whole Army overthrown almost to an entire destruction.

Caus. holy Court, tom. 2. p. 176.

25. In the Reign of the Emperour *Valentinian*, *Ambrosius*, a Citizen of *Rome*, was sent Governour to *Millaine*. *Probus* the then Prefect of *Rome*, according to the custom, was to admonish and advise him how to demean himself in his place. Amongst other things he told him he was to go to his new Office, not as a Judge so much as a Bishop. *Probus* thought nothing further than to let him understand, what chast and uncorrupt behaviour was requisite for him in his Jurisdiction. But it proved, that he who was sent as their Governour, was by them elected their Bishop: he accepted the place after much importunity, and no man did better demean himself therein.

Fulgos. Ex. l. 1. c. 3. p. 63.

26. *Didius Julianus* (being as yet but a private man) on a time presented the Son of his Brother to the Emperour *Ælius Pertinax*. The Emperour was exhorting the young man, that he should obey his Uncle; and as he turned from him, See (said he) that you reverence my Colleague and Successor. *Julianus* and *Pertinax* had been Consuls together, and he had succeeded *Pertinax* in his Proconsulship; but it seems the Emperours words did mean something yet further, for in a short time after he succeeded him also in the Empire.

Fulgos. Ex. l. 1. c. 3. p. 64.

27. When *Severus* was returning from *Britain* to *Rome*, a *Negro* Souldier, crowned with a Garland

land of Cypress, met him upon the way; *Severus* troubled with this sad aspect, commanded them to remove him from his Retinue; the Souldier intending, with some facetious speech, to remove that trouble he had given him (by his countenance and funeral Garland) instead of that did increase it: speaking thus to the Emperour, You have enjoyed all things, you have subdued all things, and now you shall be made a God. Not long after *Severus* dyed in *Britain*, and his body being brought back to *Rome* (as 'tis usual for the dead Emperours) he was numbred amongst their Gods.

Fulgos. Ex. l. 1. c. 3. p. 68. 28. When the Emperour *Julianus* departed out of *Antioch* to march against the *Persians* (where he lost his life) being much displeased with that City for some seditious words and actions that had been amongst them, turning himself to the people, I will come hither no more, said he. And when he sacrificed to *Mars* (near the City of *Ctesiphon*) and perceived, that the entrails afforded no sign of prosperity, he said he would sacrifice to *Mars* no more: supposing (when he spake) that both these should remain in his choice; but he was deceived, they were as presages, that he should be hindred both from the one and the other by death.

Fulgos. Ex. l. 1. c. 3. p. 70. 29. *Clodovaus* King of *France*, when he had determined to wage War in *Spain* with *Alarick* King of the *Goths*, before such time as he would begin to march against him, he sent Messengers with Presents to the Shrine of St. *Martin*, commanding them, that upon their entrance of the Temple they should observe such things as might afford a conjecture touching the event of the future War. Entring therefore the Temple, they heard the Monks who were at their Vespers, singing those words in the Psalms: *Thou O Lord hast girded me with strength to the battel.* They took this as a presage of felicity to the King, and departed; who also hereupon full of hope, undertook the War, and having routed the Enemy, compelled him to fly.

Liv. Hist. l. 30. p. 360. Dinoth. l. 6. p. 419. 30. *Anibal* was commanded back from *Italy* into *Africa* to look to the *Carthaginian* Affairs nearer home, which at that time went but ill with them; and drawing near the *African* shore, he caused one of the Mariners to ascend the top of the Mast, and thence to discover in what manner the Country did appear, and what he should first observe therein. He tells *Anibal* that he saw an old ruinated Sepulchre. *Anibal* abominating this answer (for that he thought the place ominous to land at) turned aside, and put his Forces ashore near the Town of *Leptis:* whence sending a Herald to *Scipio* the *Roman* General, he demanded a personal Treaty with him, in which he offered Conditions of Peace; which being refused by *Scipio*, he was constrained to decide the matter by Battel, where he was overthrown, and the whole Force and Power of the *Carthaginians* broken with him.

Sueton. in Domitiano, cap. 16. pag. 339. 31. The Emperour *Domitianus* (the day before he was slain) when some Mushrooms were sent him for a Present, he commanded that they should be kept for him till the next day; adding, if I may have leave to enjoy them: then turning to them who stood about him, he told them, that the day following the Moon would be in *Aquarius*, and that an Action should follow thereupon, that should give occasion to the whole World to discourse upon it. In like manner, when he had scratched a Pustule upon his Forehead, till such time as the blood dropt out of it: I could wish, said he, that this is all the blood that shall be shed, and that this little might suffice. By all these words presaging that his end was not far off, whether occasioned by some prediction he had met with, or some evil abodement of his own mind, or that they all proceeded casually from him.

Fulgos. Ex. l. 1. c. 3. p. 72. 32. Pope *Paul* the Second upon that very day he had promoted *Franciscus Ruvenus* to a Cardinalship, when by accident he was speaking of it, I have this day, said he, chosen my Successour: the event made it appear that he had spoken the truth: For Pope *Paul* being dead, *Franciscus Ruverus* succeeded him in the Popedom, by the name of *Sixtus* the Fourth.

Fulgos. Ex. l. 1. c. 3. p. 73. 33. *Leonardus Ruverus* was Cousin to the forementioned Cardinal, being his Brothers Son, and upon the account of his poverty and mean parts, was the mockery of his Country. For when any man called him, he told them they ought to call him the Count: and if in a way of jest any man at any time propounded a Wife to him, he would say that he would not marry any other than such a one as was the Kinswoman of a King. And the Fortune of his Uncle brought all that to pass, which he used to say of himself: for being honoured with the Dukedom and Earldom of the City *Sora*, and especially being raised to the Dignity of the *Roman* Prefect, he afterwards had for his Wife the Niece of *Ferdinando* King of *Naples*.

Zonar. tom. 2. Dinoth. l. 6. p. 421. 34. The day before the Battel of *Actium*, *Octavianus Augustus* went out of his Tent to take view of the Ships, and meeting a Muletter, he asked him his name, who told him his name was *Eutychus* or good Fortune; and being asked his Asses name, it was (he said) *Nicon*, or Victory. *Octavianus* took it for a good Omen, that the names seemed to favour him so much; and soon after he had that Victory, that made him Lord of the whole *Roman* Empire, without any Competitor able to stand against him.

Dinoth. l. 6. p. 223. 35. *Richard* the Second, King of *England*, being at *Flint*-Castle, and having received in thither *Henry* Duke of *Lancaster*, he was by him conveyed thence to *Chester*. Being about to remove they loosed a Grey-hound of the Kings, as was usual whensoever the King got on Horse back, which Grey-hound used to leap upon the Kings shoulders, and fawn upon him exceedingly. Being loosed (at this time) he leapt upon the Duke of *Lancaster*, and fawned upon him in the same manner, as he used to do upon his Master. The Duke asked the King what the Dog meant or intended: It is an ill and an unhappy Omen to me, said the King, but a fortunate one to you; for he acknowledges thee to be the King, and that thou shalt reign in my stead. This he said with a presaging mind upon a light occasion, which yet in short time came to pass accordingly.

Dinoth. l. 6. p. 424. 36. The *Swissers* being besieged by the *French* in *Novaria*, and both parts being intent upon the Battel to be, the Sun being now ready to set, all the Dogs of the *French* left their Camp, and in a great Body made to *Novaria*; where received by the *Swissers*, they licked their legs, shook their tails, as if the *Swissers* were already become their Lords. They therefore received it as a good Omen, presaging that by an unfortunate Battel the *French* should lose the Lordship over them, as indeed the success was.

Fulgos. l. 1. c. 3. p. 73. Caus. holy C. t. 2. p. 176. 37. There was a noted Beggar in *Paris* called *Mauritius*, who used to say he should be a Bishop: and although he was never so hungry or in want,

yet would he not receive an alms at the hands of any man, who before-hand (as 'tis usual to jest) went about to make him promise, that he would never be a Bishop. This man from this abject condition came at last to be Bishop of *Paris*.

Heylins life of Laud Bp. of Cant. part 2. l. 5. p. 450.

38. Dr. *Heylin*, in his Life of *William Laud* Archbishop of *Canterbury*, mentions these as the sad presages of his fall and death. On *Friday* night, the 27. of *December* 1639. there was raised such a violent tempest, that many of the Boats which were drawn to Land at *Lambeth*, were dasht one against another, and were broke to pieces: the shafts of two Chimneys were blown down upon the roof of his Chamber, and beat down both the Lead and Rafters upon his Bed, in which ruine he must needs have perished, if the roughness of the water had not forced him to keep his Chamber at *Whitehall*. The same night at *Croyden* (a retiring place belonging to the Archbishop of *Canterbury*) one of the Pinnacles fell from the Steeple, beat down the Lead and Roof of the Church above twenty foot square. The same night too at the Metropolitical Church in the City of *Canterbury*, one of the Pinnacles upon the Belfrey Tower, which carried a Vane, with this Archbishops Arms upon it, was violently struck down (but born a good distance from the Steeple) and fell upon the Roof of the Cloister, under which the Arms of the Archiepiscopal See it self were engraven in stone; which Arms being broken in pieces by the former, gave occasion to one that loved him not to collect this inference; That the Arms of the present Archbishop of *Canterbury* breaking down the Arms of the See of *Canterbury* not only portended his own fall, but the ruine of the Metropolitical Dignity by the weight thereof. Of these he took not so much notice, as he did of an accident, which happened on St. *Simon* and *Jude*'s Eve not above a week before the beginning of the late long Parliament, which drew him to his final ruine. On which day going to his upper Study to send some Manuscripts to *Oxon*, he found his Picture at full length, and taken as near unto the life, as the Pencil was able to express it, to be fallen on the floor; and lying flat upon its face, the string being broke, by which it was hanged against the Wall. At the sight whereof he took such a sudden apprehension, that he began to fear it as an Omen of that ruine, which was coming towards him, and which every day began to be threatned to him, as the Parliament grew nearer and nearer to consult about it. These things occasioned him to look back on a former misfortune, which chanced on the 19. of *Septemb.* 1633. being the very day of his translation to the See of *Canterbury*, when the Ferry-boat, transporting his Coach and Horses, with many of his Servants in it, sunk to the bottom of the *Thames*.

CHAP. III.

Of the famous Predictions of some men, and how the Event has been conformable thereunto.

Socrates had a Genius that was ever present with him, which by an audible voice gave him warning of approaching evils to himself or friends, by dehorting (as it always did when it was heard) from this or that counsel or design, by which he many times saved himself; and such as would not be ruled by his counsel (when he had this voice) found the truth of the admonition by the evil success of their affairs: as amongst other *Charmides* did. I know not whether by such way as this, or some other as extraordinary, the ministry of good or evil Spirits, some men have come to the knowledge of future events, and have been able to foretel them long before they came to pass.

Ælian. var. hist. l. 8. c. 1. p. 212.

1. *Anno Christi* 1279. there lived in *Scotland* one *Thomas Lermouth*, a man very greatly admired for his foretelling of things to come. He may justly be wondred at for foretelling so many ages before the union of the Kingdoms of *England* and *Scotland* in the ninth degree of the *Bruces* blood, with the succession of *Bruce* himself to the Crown, being yet a Child; and many other things which the event hath made good. The day before the death of King *Alexander* he told the Earl of *March*, that before the next day at noon, such a tempest should blow, as *Scotland* had not felt many years before. The next morning proving a clear day, the Earl challenged *Thomas* as an Impostor; he replied that noon was not yet past; about which time a Post came to inform the Earl of the Kings sudden death: and then, said *Thomas*, this is the tempest I foretold, and so it shall prove to *Scotland*, as indeed it did.

Spotswood. hist. of Ch. of Scotland, l. 2. p. 47. Clarks Mir. c. 101. p. 467.

2. *Duncan* King of the *Scots* had two principal men, whom he employed in all matters of importance, *Mackbeth* and *Banquho*: these two travelling together through a Forest, were met by three Witches (*Weirds* as the *Scots* call them) whereof the first making obeysance unto *Mackbeth* saluted him *Thane* (that is Earl) of *Glammis*; the second *Thane* of *Cauder*, and the third King of *Scotland*. This is unequal dealing, said *Banquho*, to give my friend all the honours, and none unto me; to which one of the Weirds made answer, That he indeed should not be King; but out of his loins should come a Race of Kings, that should for ever rule the *Scots*. And having thus said, they all vanished. Upon their arrival to the Court, *Mackbeth* was immediately created *Thane* of *Glammis*, and not long after some new service requiring new recompence, he was honoured with the Title of *Thane* of *Cawder*. Seeing then how happily the prediction of the three Weirds fell out in the two former, he resolved not to be wanting to himself in fulfilling the third. He therefore first killed the King, and after by reason of his Command amongst the Souldiers he succeeded in his Throne. Being scarce warm in his seat, he called to mind the prediction given to his Companion *Banquho*, whom (hereupon suspecting as his Supplanter) he caused to be killed, together with his whole posterity, only *Fleance* one of his Sons escaping with no small difficulty into *Wales*: freed, as he thought, of all fear of *Banquho* and his issue, he built *Dunsinan* Castle, and made it his ordinary Seat; afterwards on some new fears, consulting with his Wizards concerning his future estate, he was told by one of them, that he should never be overcome, till *Bernane* Wood (being some miles distant) came to *Dunsinan* Castle; and by another that he should never be slain by any man, which was born of a Woman: secure then, as he thought, from all future dangers, he omitted no kind of libidinous cruelty for the space of eighteen years; for so long he tyrannized over *Scotland*. But having then made up the measure of his iniquities, *Mackduffe* the Governour of *Fife*, with some other good Patriots, privily met one evening

Heylins Cosmogr. pag. 336.

evening at *Bernane* Wood, and (taking every one of them a bough in his hand, the better to keep them from discovery) marched early in the morning towards *Dunsinan* Castle, which they took by storm. *Mackbeth* escaping, was pursued by *Mackduffe*, who having overtaken him, urged him to the Cambat, to whom the Tyrant (half in scorn) returned, that in vain he attempted to kill him, it being his destiny never to be slain by any that was born of a Woman. Now then, said *Mackduffe*, is thy fatal end drawing fast upon thee; for I was never born of a Woman, but violently cut out of my mothers belly: which so daunted the Tyrant (though otherwise a valiant man) that he was easily slain. In the mean time *Fleance* so prospered in *Wales*, that he gained the affection of the Princes Daughter of the Country, and by her had a Son called *Walter*, who flying *Wales*, returned into *Scotland*, where (his descent known) he was restored to the Honors and Lands of his House, and preferred to be Steward of the House of *Edgar* (the Son of *Malcolme* the Third sirnamed *Conmer*) King of *Scotland*, the name of *Steward* growing hence hereditary unto his Posterity. From this *Walter* descended that *Robert Steward*, who succeeded *David Bruce* in the Kingdom of *Scotland*, the Progenitor of nine Kings of the name of *Stewart*, which have reigned successively in that Kingdom.

Full. Worthies, pag. 154. Wiltshire.

3. *Oliver*, a *Benedictine* Monk of *Malmesbury*, was much addicted to the Mathematicks and to Judicial Astrology: a great Comet happened to appear in his Age, which he entertained with these expressions.

Venisti? Venisti? multis matribus lugendum malum? Dudum te vidi, sed multò jam terribilius, Anglicæ minans prorsus excidium.

Art thou come? Art thou come? thou evil to be lamented by many mothers? I saw thee long since, but now thou art much more terrible, threatning the English *with utter destruction.*

Nor did he much miss his mark herein; for soon after the coming in of the *Norman* Conqueror deprived many *English* of their lives, more of their Laws and Liberties. This *Oliver* dyed 1060. five years before the *Norman* Invasion, and so (prevented by death) saw not his own prediction performed.

Joseph. Antiq. l. 18. c. 8. p. 475.

4. *Agrippa* the Son of *Aristobulus* was accused to *Tiberius Cæsar*, and by his command cast into bonds; standing thus bound amongst others before the Palace gates, by reason of grief, he leaned against a Tree, upon which there sate an Owl. A certain *German* that was also in bonds, beholding the Bird, inquired of a Souldier, what Noble man that was? who told him that it was *Agrippa*, a Prince of the Jews. The *German* desired he might be permitted to come nearer to him; it was granted, when he thus said: Young man, this sudden and unexpected mutation of Fortune doth torment and perplex thee; but in a short time thou shalt be freed of these bonds, and raised to a dignity and power, that shall be the envy of all these who now look upon thee as a miserable person; know also that whensoever thou shalt see an Owl pearch over thy head after the manner of this now present, it shall betoken to thee, that thy fatal end draweth nigh. All this was fulfilled: for soon after *Tiberius* dyed; *Caius* succeeded, who loosed the bonds of *Agrippa*, and placed the Crown of *Judæa* on his head: there he reigned in great splendour, when one day having ended a Royal Oration he had made to the people, with great acclamation and applause, turning back his head, he spyed the fatal Owl sitting over his head; whereupon he was seised with torments of the belly, carried away, and in few days dyed.

5. When *Flavius Vespasianus* made War in *Judæa*, amongst the noble Captives there was one called *Joseph*, who being cast into bonds by his order, did nevertheless constantly affirm, that those shackles of his should in a short time be taken off by the same person who had commanded them to be put on; but by that time he should of a private man become Emperour, which soon after fell out: for *Nero*, *Galba*, *Otho*, and *Vitellius* the Emperors being slain, in a short space *Vespasian* succeeded, and commanded *Josephs* setters not to be unlocked, but for the greater honour to be broken off. *Sueton. p. 307.*

6. *Manahem* a Jew, an *Essæan*, beholding on a time *Herod* the *Ascalonite* at School amongst the rest of the youth, saluted him King of the Jews; *Herod* supposing he either mocked, or knew him not, told him he was one of the meaner sort. *Manahem* smiling, and giving him a gentle blow or two, Thou shalt reign, said he, and prosperously too, for so is the pleasure of God: and remember then these blows of *Manahem*, which may admonish thee of mutable Fortune: but I foresee thou wilt be unmindful both of the Laws of God and man, though otherwise most fortunate and illustrious. *Herod* lived to fulfil all this. *Zonar. Annal. tom. 1. fol. 41. Joseph. Antiq. l. 15. c. 13. p. 408.*

7. *Judas* of the Sect of the *Essæans* amongst the Jews (being not used to fail in his predictions) when he beheld *Antigonus*, the Brother of *Aristobulus*, to pass by the Temple of *Jerusalem*, of whom he had predicted that he should that day be slain in the Tower of *Strato*, he turned to his friends, wishing that himself might dye since he was alive. The Tower of *Strato*, said he, is six hundred furlongs off, so that my prediction is not possible to be fulfilled on this day, as I pronounced: but scarce had he finished his discourse, when news comes that *Antigonus* was slain in a Cave, that was called the Tower of *Strato*; and thus the prediction was fulfilled, though not well understood by him who was the Author of it. *Zonar. Annal. tom. 1. fol. 36. Joseph. de bello Jud. l. 1. c. 3. p. 562. Joseph. Antiq. l. 13. c. 19. pag. 340.*

8. While *Julius Cæsar* was sacrificing, *Spurina* a Soothsayer advised him to beware of the Ides of *March*; when therefore they were come, and that there was no visible appearance of danger, *Cæsar* sent for *Spurina*; Well, said he, the Ides of *March* are come, and I see nothing in them so formidable as thy caution to me would seem to import. They are come indeed, said *Spurina*, but they are not past, that unhappy accident, which was threatned, may yet fall out; nor was he mistaken: for upon the same day *Julius* was slain in the Senate house by *Brutus* and *Cassius*, and the rest of their Complices. *Sueton. pag. 48. in Jul.*

9. When *Vitellius* the Emperour had set forth an Edict, that the Mathematicians should at a certain day depart the City and *Italy* it self, there was a Paper affixed to a publick place, wherein was writ, that the *Chaldæans* did predict good Fortune; for before the day appointed for their departure, *Vitellius* should no where be found; nor did it miscarry in the event, *Vitellius* being slain before the day came. *Sueton. l. 9. c. 14. p. 299.*

10. *Proclus Larginus* (having in *Germany* predicted that *Domitian* the Emperour should dye upon such a day) was laid hold upon, and for that cause sent to *Rome*; where when before *Domitian* himself he had affirmed the very same, he was sentenced to death, with order to keep him till the *Lips. monit. l. 1. c. 5. p. 79. Zonar. Annal. tom. 2. fol. 100. Suet. l. 12. c. 16. p. 340.*

the day of his prediction was past, and then that on the next he should dye, in case what he had foretold of the Emperour proved false; but *Domitian* was slain by *Stephanus* upon the very day as he had said: whereupon the Soothsayer escaped, and was enlarged with great honour.

Suet. p. 399. Zonar. Annal. tom. 2. fol. 100. Lipsmonit. l. 1. c. 5. p. 79.

11. *Asclepiarion* was one singularly skilled in Astrology, and he also had predicted the day and hour of *Domitians* death; and being asked by the Emperour, what kind of death he himself should dye? I shall shortly, said he, be torn in pieces by Dogs; the Emperour therefore commands that he should be slain forthwith, publickly burnt; and to mock the vanity and temerity of his Art, he ordered that the ashes of his body should be gathered, put into an Urn, and carefully buried. But the body was no sooner laid upon the funeral pile, in order to his burning, but a sudden tempest and vehement shower of rain extinguished the fire, and caused the attendants of the Corps to betake themselves to shelter, when came the Dogs and pulled in pieces the half-burnt carkass. *Domitian* being certified hereof, began to grow into more fearful apprehensions of his own safety; but the irresistable force of Destiny is no way to be eluded, but he was slain accordingly.

Lamprid. in ejus vita, p. 588.

12. *Alexander Severus* the Emperour marching out to the *German* Wars, *Thrasybulus* a Mathematician and his Friend, told him that he would be slain by the Sword of a *Barbarian*; and a Woman *Druid* cryed out to him in the Gallick Tongue, Thou mayst go, but neither hope for the Victory, nor trust to the faith of thy Souldiers. It fell out accordingly; for before he came in sight of the Enemy he was slain by some *German* Souldiers that were in his own Camp.

Dinoth. memorab. l. 6. p. 394. Jovii Elog. p. 320.

13. A Greek Astrologer, the same that had predicted the Dukedom of *Tuscany* to *Cosmo de Medices*, did also to the wonder of many foretel the death of *Alexander*, and that with such assuredness, that he described his Murtherer to be such a one as was his intimate and familiar, of a slender habit of body, a small face, and swarthy complexion, and who with a reserved silence was almost unsociable to all persons in the Court; by which description he did almost point out with the finger *Laurence Medices*, who murdered Prince *Alexander* in his Bed-chamber, contrary to all the Laws of Consanguinity and Hospitality.

Dinoth. memorab. l. 6. p. 395. Sleid. Com. l. 19. Zuing. Theatr. vol. 5. lib. 3. pag. 1269.

14. Pope *Paul* the Third wrote to *Petrus Aloisius Farnesius* his Son, that he should take special care of himself upon the 10. of *September*; for the Stars did then threaten him with some signal misfortune. *Petrus* giving credit to his Fathers admonition, with great anxiety and fear took heed to himself upon that day, and yet notwithstanding all his care, he was slain by thirty six, that had framed a conspiracy against him.

Zonar. Annal. tom. 1. fol. 33. Diodor. Sicul. bibl. l. 17. p. 571.

15. *Alexander* the Great returning out of *India*, and being about to enter *Babylon*, the *Chaldean* Soothsayers sent him word, that he would speedily dye, if he entred the Walls of it. This prediction was derided by *Anaxarchus* the Epicurean; and *Alexander* not to shew himself over-timerous or superstitious in this kind, would needs put himself within the City, where, as most hold, he was poysoned by *Cassander*.

Zonar. Annal. tom. 1. fol. 31.

16. The very same day that the forementioned *Alexander* was born, the Temple of *Diana* at *Ephesus* was set on fire, and certain Magicians that were then present ran up and down, crying, that a great calamity and cruel scourge to *Asia* was born that day: nor were they mistaken; for *Alexander* overran all *Asia* with conquering Arms, not without a wonderful slaughter of the men, and desolation of the Country.

Q. Curtii hist. l. 3. p.

17. When *Darius* in the beginning of his Empire had caused the *Persian* Scimitar to be made after the manner of the Greeks, and commanded all men to wear them so, forthwith the *Chaldeans* predicted, that the Empire of the *Persians* should be devolved into the power of them whose Arms and Weapons they thus imitated: which also came to pass; for *Darius* overcome in three Battels, and in his flight left treacherously wounded by some of his own men, lost his life, and left his Empire to his Conqueror the Grecian *Alexander*.

Dinoth. memorab.. l. 6. p. 390.

18. While *Cosmo Medices* was yet a private man, and little thought of the Dukedom of *Florence*, *Basilius* the Mathematician foretold, that a wonderful rich inheritance would certainly fall to him, in as much as the Ascendant of his Nativity was beautified and illustrated by a happy conspiracy of Stars in *Capricorn*, in such manner as had heretofore fallen out to *Augustus Cæsar*, and the Emperour *Charles* the Fifth: upon the 5. of the Ides of *Jan.* he was advanced to the Dignity of the Dukedom.

Diodor. Sicul. l. 2. p. 7. p. 55.

19. *Belesus* a *Babylonish* Captain skilled in Astrology and Divination beyond all the *Chaldeans*, told *Arbaces* the Prefect of *Media*, that he should be Lord of all that *Sardanapalus* did now possess, since his Genesis was favoured as he knew with a lucky Position of Stars. *Arbaces* encouraged by this hope, conspired with the *Babylonians* and *Arabians:* but the Revolt being known, the Rebels were thrice in plain field overthrown by *Sardanapalus*. The Confederates amazed at so many unhappy chances, determined to return home. But *Belesus* having all night made observation of the Stars, foretold, that a considerable body of friends were coming to their assistance, and that in a short time their affairs would go on more prosperously. Thus confirmed, they waited the time set down by *Belesus*; in which it was told them, that the *Bactrians* were come in aid of the King. It seemmed good to *Arbaces* and the rest to meet the *Bactrians* with an expedite and select Body, and perswade them to the same Revolt, or force them; he prevailed without stroke, they joyned with his Forces. In the night he fell upon the Camp of *Sardanapalus*, who feared nothing less, and took it; twice after they overcame him in the field with great slaughter, and having driven him into *Niniveh* after two years siege, took that also, and so fulfilled the prediction of *Belesus*.

Gaffar. curios. c. 7. p. 252.

20. The great *Picus Mirandula*, who (for writing more against the Astrologers, and also more reproachfully than others, or indeed than any man ever did) was called *Flagellum Astrologorum*, the Scourge of Astrologers, met at last with one *Bellantius* of *Syena*, who was not at all deceived in the Judgment that he gave upon his Nativity; for he foretold him that he should dye in the thirty fourth year of his age, which accordingly came to pass.

Id. ibid. p. 252.

21. *Junctin* an *Italian* of the City of *Florence*, foretold that himself should dye of some violent death, and upon the very same day was knocked on the head by the Books in his own Study falling upon him.

M. de Serres his general hist. of France, p. 1051.

22. The Duke of *Biron*, being then only Baron of *Biron*, and in some trouble by reason of the death of the Lord *Cerency* and others slain in a quarrel, is said to have gone disguised like a Carrier of Letters, unto one *la Brosse*, a great Mathematician,

matician, whom they held to be skilful in casting Nativities, to whom he shewed his Nativity drawn by some other, and dissembling it to be his, he said it was a Gentlemans whom he served, and that he desired to know, what end that man should have. *La Brosse* having rectified this Figure, said to him, that he was of a good House, and no elder than you are, said he to the Baron, asking him, if it were his: The Baron answered him, I will not tell you; but tell me, said he, what his life, and means, and end shall be? The old man, who was then in a little Garret, which served him for a Study, said unto him, My Son, I see that he whose Nativity this is shall come to great honour by his industry and military valour, and may be a King, but there is a *Caput Algol* which hinders it; And what is that, said the Baron; Ask me not, said *la Brosse*, what it is? I must know it, replied he. In the end, he said to him, My Son, it is that he will do that which shall make him lose his head: Whereupon the Baron beat him cruelly; and having left him half dead, he went down, and carried with him the key of the Garret door, whereof he afterwards brag'd. He had also conference with one *Cæsar*, who was a Magician at *Paris*, who told him, that only a back blow of the *Bourguignon* would keep him from being a King. He remembred this prediction, being a Prisoner in the *Bastille*, and intreated one that went to visit him, to learn if the Executioner of *Paris* was a *Bourguignon*; and having found it so, he said, I am a dead man, and soon after was beheaded for his Conspiracy.

Bakers Chr. p. 252. Graft. vol. 2. p. 490. 23. Upon St. *Nicholas* day, in the year 1422. Queen *Katherine*, Wife to King *Henry* the Fifth, was brought to bed of a Son at *Windsor*, who was by the Duke of *Bedford* and *Henry* Bishop of *Winchester*, and the Countesse of *Holland* christned by the name of *Henry*, whereof when the King had notice, out of a prophetick rapture, he said, Good Lord, I *Henry* of *Monmouth* shall small time reign, and much get; and *Henry* born at *Windsor* shall long time reign and lose all; but Gods will be done.

Bakers Chr. p. 339. 24. On the 30. day of *October* 1485. was *Henry* the Seventh, with great Solemnity, anointed and crowned King of *England*, and even this was revealed to *Cadwallader* last King of the *Britains* 797 years past, that his Off-spring should reign and bear dominion in this Realm again.

Bakers Chr. p. 55. 25. Although *Henry* the First came not to the Crown of *England* by the gift of his Father the Conqueror, as his Brother *William* did: yet he came to it by the Prophecy of his Father; for when his Father made his Will, and divided all his Estate in Land between his two eldest Sons, giving to *Henry* his youngest only a Portion in Money, with which division he perceived him to be much discontented, he said unto him, Content thy self, *Harry*, for the time will come that thy turn shall be serv'd as well as theirs. His prediction was accomplished *August* the 5. *An.* 1100. he being then crowned in *Westminster*.

Dinoth. memorab. l. 6. p. 418. 26. The Great *Cham Cublai* intending to besiege the Metropolis of the Province of *Mangi*, made one *Bajan Chiusan* the General of his Army, which name signifies the light of an hundred eyes; the Queen that was within the Walls of the City, with a Garrison sufficient, hearing the name of the General, not only delivered the City, but also the whole Province, into the hands of *Cublai*; for that she had before heard it predicted by the Astrologers, that the City should be taken by him that had an hundred eyes.

27. *Thrasyllus* the Mathematician was in the Retinue of *Tiberius*, when he lived at *Rhodes* as an Exile; and though under that cloud, and that *Caius* and *Lucius* were both alive, whose pretences were before his; yet he constantly told him, that he should be Emperour. *Tiberius* believed him not, but suspecting he was suborned by his Enemies to betray him into dangerous words, he determined privily to make him away. He had a house in *Rhodes*, in which there was a Tower built upon a Rock, which was washed by the Sea; hither he brought him, accompanied by a Servant of his own of great strength, resolved to cast him headlong from thence. When therefore they were come up, Tell me, said he, by all that is dear unto thee, if that is true which thou hast hitherto so confidently affirmed to me concerning the Empire? It is, said *Thrasyllus*, a certain truth; and such is the pleasure of the Stars: If then, said *Tiberius*, you have such assurance of my Destiny, what say you of your own? Presently he erected a Scheme, and considering the situation and distance of the Stars, he began to fear, look pale, and cryed out, I am in doubtful and hazardous state, and the last end of my life seems nearly to approach. At this *Tiberius* embraced him, and told him he doubted not his skill in predictions, acquainting him with his design against his life. The same *Thrasyllus* not long after walking with *Tiberius* upon the shore of *Rhodes*, having discovered a Ship under Sail afar off, told him that Ship came from *Rome*, and therein were Messengers with Letters from *Augustus*, concerning his return: which also fell out accordingly. *Xiphil. in Augusto, p. 61. Lipsius monit. l. 1. c. 5. p. 77, 78. Tacit.*

28. *Apollonius Tyanæus* was at *Ephesus* in *Asia*, reading a Lecture in a Grove there, a great space both of Land and Sea interposed betwixt him and *Rome*; when he began to speak low, and then more slowly, streight he looked pale, and stood silent; at last stepping hastily on some paces, as one transported, O brave *Stephanus*, said he, strike the Tyrant, kill the Murderer, thou hast struck him, thou hast wounded him, thou hast slain him. This spoke in publick, was carefully gathered up, the time diligently observed, and as it was after well known, that *Domitian* the Emperour was slain in *Rome* that day and the same hour of the day by one *Stephanus* that was of his Bed-chamber. *Lipsius monit. l. 1. c. 5. p. 80.*

29. *Diocletian* being in *Gallia* with the *Roman* Army, and at that time but a Knight of *Rome*, and of a slender Fortune, paid his quarters but indifferently; his Hostess upbraided him, that he paid her too sparingly, and he on the other side jestingly replied, that he would discharge his Reckoning more bountifully assoon as he should be Emperor; the Woman who was a Witch told him, that he should be Emperour assoon as he had slain the Boar; he thereupon betook himself to hunting, and had killed many wild Boars, yet still found himself never the nearer: at last, *Numerianus* the Emperour, being slain by the fraud of *Aper* his Father-in-law, *Diocletian* slew *Aper* in the Council, his name in English is a Boar, and thereupon was elected Emperour. *Fulgos. Exempl. l. 1. c. 3. p. 65.*

30. *William* Earl of *Holland*, upon the death of *Henry Lantgrave* of *Hassia*, and King of the *Romans*, was chosen King in his stead; after which he warred upon *Frisia*, and subdued it; when (near unto a City there) he light upon a Tomb adorned with great curiosity of Workmanship, and asking who was intombed therein, he was told by the Inhabitants, that at present there was not any body interred therein, but that by a secret Fate it was *Camerar. hor. subciv. cent. 2. c. 11. p. 42.*

was reserved for a certain King of the *Romans*. The King having assured his new Conquest, was marching out of *Frisia*, and rode himself before with few of his Attendance, to seek out a convenient place for the quartering of his Army; when it chanced that his Horse, breaking into the Ice, overthrew him. There were certain fugitive *Frisons* that lay hid in the reeds thereabouts, who observing his misfortune, brake out upon him, and before any could come in to his assistance, he was partly slain by them, and partly choaked with his Helmet about him in the water. Upon this accident there was an Insurrection of the *Frisons*, the *Hollanders* were by them driven out or slain, and the Body of King *William* was seised, and laid in the forementioned Tomb according to the prediction. Twenty seven years after his bones were removed by Earl *Florence* his Son, and the fifth of that Name, to a Nunnery in *Middleburg* in *Zealand:* he was slain *An.* 1255.

Val. Max. l. 1. *c.* 8. *p.* 29.

31. *Appius Claudius* Proconsul of *Achaia* at the time of the difference betwixt *Pompey* and *Cæsar*, was desirous to know the event of so great a Commotion; and thereupon consulted the Oracle of *Apollo* at *Delphos*, when he was told on this manner: Thou art not concerned in these things, O *Roman*, in *Eubœa* thou shalt find *Cæsar*; he supposing he was warned by the Oracle to sit down there in quiet, not interessing himself for either Party, he retired thither, where he fell into a disease whereof he dyed, before such time as the matter was decided in the fields of *Pharsalia*.

Cambd. Annal. rer. Angl. part. 2. *p.* 277.

32. *Walter Devereux*, Earl of *Essex*, having wasted his spirits with grief, fell into a Dysentery whereof he dyed; after he had requested of such as stood by him, that they would admonish his Son, who was then scarce ten years of age, that he should always propound and set before him the thirty sixth year of his life as the utmost he should ever attain unto; which neither he nor his Father had gone beyond, and his Son never reached unto; for *Robert Devereux* his Son and also Earl of *Essex*, was beheaded in the thirty fourth year of his age: so that his dying Father seemed not in vain to have admonished him as he did, but to speak by divine inspiration and suggestion.

Id. part. 4. *p.* 805.

Fulgos. Ex. l. 8. *c.* 11. *p.* 1081.

33. *Guido Bonatus* shewed the wonderful effects of Astrology, when he foretold to *Guido* Count of *Montserat* the day wherein, if he would sally out of *Forolivium*, and set upon his Enemies, he should defeat them; but withal himself should receive a wound in the Hip: to shew how certain he was of the event, he would also himself march out with him, carrying along with him such things as were necessary for the wound not yet made. The fight and victory was as he said; and which is most wonderful, the Count was also wounded in the very place predicted.

CHAP. IV.

Of several illustrious persons abused and deceived by Predictions of Astrologers, and the equivocal Responses of Oracles.

SUch is the inveterate envy and malice of the Devil which he bears to poor man, that from the Creation to this day he never was without his engines and subtile contrivances, whereby he might undo him, or at the least dangerously deceive and delude him. In subservience to these his designs, he set up his places of Oracular residence; and though it was a lower way of trading, amused the World with Judicial Astrology, by both which he continually mocked and abused the curiosity and credulity of over-inquisitive men, and still doth (which is no wonder) notwithstanding all Ages by their experience have detected his falshood.

Caus. holy Court tom. 1. *Max.* 5. *p.* 360.

1. *Henry* the Second, to whom *Cardan* and *Gauricus*, two Lights of Astrology, had foretold verdant and happy old age, was miserably slain in the flower of his youth in games and pleasures of a Turnament. The Princes his Children, whose Horoscopes were so curiously looked into, and of whom wonders had been spoken, were not much more prosperous, as *France* well knew.

Id. ibid.

2. *Zica* King of the *Arabians*, to whom Astrology had promised long life to persecute Christians, dyed in the year of the same prediction.

Idem, pag. 361.

3. *Albumazar*, the Oracle of Astrology, left in writing that he found Christian Religion, according to the influence of the Stars, should last but one thousand four hundred years; he hath already bely'd more than two hundred, and it will be a lye to the Worlds end.

Id. p. 361.

4. The year 1524. wherein happened the great Conjunction of *Saturn*, *Jupiter*, and *Mars* in the Sign *Pisces*; Astrologers had foretold the World should perish by water, which was the cause that many persons of Quality made Arks in imitation of *Noah*, to save themselves from the Deluge: all which turned into laughter.

Idem, pag. 361.

5. It was foretold a Constable of *France* well known, that he would dye beyond the *Alpes*, before a City besieged, in the 83. year of his age, and that if he escaped this time, he was to live above an hundred years: which was notoriously untrue, this man deceasing in the 84. year of a natural death.

Herodot. l. 1. *p.* 20. *Dinoth. memorab. l.* 6. *p.* 409.

6. *Cræsus* King of *Lydia* having determined to war upon *Cyrus*, consulted the Oracle of *Apollo* at *Delphos* touching the success, whence he received this Answer.

Cræsus Halyn penetrans, magnam disperdet opum vim.
When Cræsus *has the* Halys *past,*
A world of Treasure shall he wast.

He interpreted this of the riches of his Adversaries; but the event shewed they were his own; for he lost his Army, Kingdom, and Liberty in that Expedition.

Herodot. l. 3. *p.* 187. *Zonar. Annal. tom.* 1. *fol.* 29.

7. *Cambyses* King of *Persia* was told by the Oracle that he should dye at *Ecbatana*; he therefore concluding, that he should finish his life at *Ecbatana* in *Media*, did studiously decline going thither; but when by the falling of his Sword out of its Scabbard, and his falling upon it, he was deadly wounded in his Thigh; being then in *Syria*, he inquired the name of the place; and being informed it was *Ecbatana*, he acknowledged it was his Fate to dye there, and that he had hitherto mistaken the name of the place.

Dinoth. memorab. l. 6. *p.* 410. *Plut. in Flaminio, p.* 380.

8. *Anibal* was told by the Oracle, that the Earth of *Libyssa* should cover the Corps of *Anibal*; while therefore he was in a foreign Country, he was not very apprehensive of any danger, as thinking he should dye in his own Country of *Libya*. But there is a River in *Bythinia* called *Libyssus*, and the fields adjoyning *Libyssa:* in this Country he drank poyson, and dying, confessed that the Oracle had told him truth, but in a different

rent manner to what he had understood it.

Plut. in Pyrrho, p. Dinoth. memorab. l. 6. p. 410. Tull. in finibus ad finem.

9. *Pyrrhus* King of *Epirus* had resolved a War against the *Romans*, and consulting the Oracle of *Apollo* about the success, had this Verse for his Answer.

Aio te Æacida Romanos vincere posse.
Achilles *Son the* Romans *may o'recome.*

The sense was ambiguous, and might be construed in favour of *Pyrrhus*, or the *Romans*; but he interpreted it to his own advantage, though the event proved quite otherwise.

Plut. paral. p. in Nicia. Dinoth. memorab. l. 6. p. 410.

10. There was an Oracle, that e're long it should come to pass, that the *Athenians* should be Masters of all the *Syracusans*. They therefore equipped a great Navy, and in favour of the *Leontines* warred upon them of *Syracusa*. It so fell out, that when their Navy drew near to *Syracuse*, they seised a Ship of the Enemy, which carried the Tables wherein were enrolled the names of all the *Syracusans* that were able to bear Arms; by which means the Oracle was fulfilled, but not agreeable to the hopes of the *Athenians*; for they became not the Lords of the *Syracusans*, as they supposed they should, but were beaten by them.

Josiph. de bello Jud. l. 3. c. 1. p. 645. Dinoth. memorab. l. 6. p. 411.

11. It was a received opinion, and confirmed by Oracles, that out of *Judæa* should come the Lord of the Universe; the Jews interpreting this to their advantage, rebelled, and assembling in Mount *Carmel*, brake out into Sedition, they slew the Prefect, forced to flight the Legate of *Syria*, a Consular person, who came in with Forces to reduce them, and endeavoured to drive out the *Roman* Name from *Judæa*. To repress this Commotion, when it was thought fit to send a strong power, and an able Leader, *Flavianus Vespasian* was pitched upon as the fittest person. He having reduced the Jews, upon the death of *Otho* was saluted *Cæsar* by his Army; and having overcome *Vitellius*, obtained the *Roman* Empire. Thus the Oracle was fulfilled, which being ill understood by the Jews, had administred occasion to them to rebel.

Dinoth. ib. p. 411. Zonar. Annal. tom. 3. p. 116.

12. An Astrologer having viewed the Nativity of *Constans* the Emperour, predicted that he should dye in the lap of his Mother: now he had been trained up by *Helena* his Grandmother, his Mother *Fausta* being dead before; but when his Grandmother was dead also, he looked upon the prediction as altogether vain; but there was a Town in *Spain* called by the name of his Grandmother *Helena*, there he was slain, and so after his death the obscurity of the prediction was unriddled.

Dinoth. l. 6. p. 412.

13. There were some ancient Verses of the *Sibyls* in which was contained, that when *Africa* should again fall under the power of the *Romans*, *Mundum cum prole suâ interiturum.* This Prophecy of the *Sibyls* affrighted very many, extremely solicitous, lest the Heavens and the Earth together with all Mankind should then perish. But *Africa* being reduced by the fortunate vertue of *Belisarius*, it then appeared, that the death of *Mundus* the then General and of *Mauritius* his Son, was predicted by the *Sibyl*, who in a Battel against the *Goths*, were both slain at *Salona*, a City in *Dalmatia*.

Sueton. l. 6. c. 40. p. 259. Zuing. Theatr. vol. 1. l. 2. p. 78.

14. *Nero Cæsar* consulted the Oracle of *Apollo* at *Delphos* touching his future Fortune, and was thereby advised to beware of the sixty and third year; he concluded that he should not only arrive to old age, but also that all things should be prosperous to him; and was so entirely possessed, that nothing could be fatal till that year of his age, that when he had lost divers things of great value by shipwrack, he doubted not to say amongst his Attendants, that the fishes would bring them back to him. But he was deceived in his expectation; for *Galba* being in the sixty third year of his age, was saluted Emperour by his Souldiers, and *Nero* being forced to death, was succeeded by him in the Empire.

Nicet. Choniat. Annal. Lipsi. monit. l. 1. c. 5. p. 84.

15. *Alexius* the Emperour having long delayed the time of his return to *Blachernas*, at the last Election was made of a prosperous time according to the Position of the Stars, as to the day and hour he set forth, and the truth is so happily, that so soon as ever he began his journey, the Earth opened before him, he himself escaped, but *Alexius* his Son-in-law, and divers of his Nobles fell in; one of his Eunuchs also that was in principal favour with him, was presently killed by it.

Nicet. Choniat. Lipsi. monit. l. 1. c. 5. p. 85.

16. The *Sicilians* and *Latines* had blocked up the Seas near to *Constantinople*, and both infamy and loss being daily presented before his eyes, *Manuel* the then Emperour set forth a Navy against them again and again, which was still repulsed with slaughter and ignominy. Whereupon the Astrologers were consulted, Election is made of a more fortunate day, and then the success is not doubted in the least. *Constantius Angelus* an illustrious person prepares himself to conduct them, and sets out against the Enemy: but he is called back by hasty Messengers when he was half way, and that upon this account, that the Emperour did understand that the matter had not been sufficiently discussed amongst the Astrologers, and that there was some errour committed in the election of that time. A Scheme therefore was erected a second time, and a long dispute held amongst the most skilful in that Art. At last they agreed upon a time, wherein there was a benevolent and propitious Aspect of the Planets. *Constantius* sets forth again, and you would now expect that the Victory should be his: but it fell out otherwise; for scarce had he put forth to Sea, when, which was the worst that could come, both he and his were taken Prisoners.

Alex. ab Alexandr. Dies Genial. l. 5. c. 2. fol. 219. Elizabeth of Tudor & Policy part 1. c. 36. p. 446. Just. l. 12. p. 134.

17. *Alexander* King of *Epirus* consulted the Oracle of *Jupiter* at *Dodona*, a City of *Epire*, about his life; he was answered, that he should shun the City of *Pandosia* and the River *Acheruse* as fatal places; he knew there were such places amongst the *Thesproti*: warring therefore upon the *Brutii*, a warlike people, he was by them overthrown and slain near unto places amongst them called by the same names.

18. I have heard, saith *Bodinus*, of *Constantine*, who of all the *French* is the chief Chymist, and of the greatest Fame in that Country, that when his Associates had long attended upon the Bellows, without hope of profit, they then had recourse to the Devil, and inquired of him, if they rightly proceeded, and if they should attain to their desired end? The Devil returned his answer in this one word *Travaillez*, which is, Labour. The firemen were so encouraged with this word, that they went on and blowed at that rate, that they multiplied all that they had into nothing, and had yet further proceeded, but that *Constantine* told them, that this was the guise of Satan to make ambiguous Responses; that the word Labour signified they should lay aside Alchymy, and betake themselves to some honest Art or Employment; that it was the part of a man purely mad, to fancy the making of that Gold in so small a space of time, seeing that in the making of it, Nature it self is wont to spend more than a thousand years.

19. The

Socrat. l.4. c. 15. pag. 326. Wieri oper. lib. 1. de Præstig. Dæm. c.10. p. 25. Zonar. Annal. tom. 3. p. 120. Lonicer. Theatr. pag. 138. Fitzherb. of Relig. & Policy, part. 1. c.36. p. 446. Wieri oper. l.1. de Præstig. Dæm. c 5. p. 475. Platina de vit. Pontif. p. 160. Heyw. Hierarch. pag. 226. Prideaux Introd. hist. Interv. 7. §.8. p.112.

19. The Emperour *Valens* consulted the Devil about the name of him that should succeed him in the Empire; the Devil answered in his accustomed manner, and shewed the Greek Letters Θεοδ. *THEOD.* intimating that the name of his Successor should begin with those Letters. *Valens* therefore caused as many as he could to be slain, whose names began in that manner, the *Theodori*, *Theodoti*, *Theoduli*, and amongst others *Theodosiolus* a Noble person in *Spain:* others in fear of this new danger changed their names; but for all this he could not prevent *Theodosius* from succeeding him in the Empire.

20. Pope *Sylvester* the Second, before called *Gilbertus*, by Nation a *French* man, obtained the Popedom by evil Arts: and though while Pope he dissembled his skill in Magick; yet he had a brazen Head in a private place, from which he received Responses as oft as he consulted the evil Spirit. On a time he inquired of the Devil how long he should enjoy the Popedom. The fallacious Spirit answered him in equivocating terms, If thou com'st not at *Jerusalem*, thou shalt live long. Whilst therefore in the fourth year, the first month, and tenth day of his Papacy he was saying Mass in the Church of the Holy Cross in *Jerusalem*, he was suddenly seised with a Feaver, and then knew he should dye by the buse of the Devils, who expected what they had contracted with him for: he was made Pope *An.* 1000. or as others 997.

Herod. l. 1. p. 21. & 39.

21. *Crœsus* sent to *Delphos* to know of the Oracle, if his Empire and Government should be durable or not; the Answer he received was,

Regis apud Medos mulo jam sede potito,
Lyde, fugam mollis, scrupositum corripe ad Hermum
Néve mane, ignavus, posito sis Lyde pudore.

When the Verses came to *Crœsus*, he took great pleasure therein, hoping it would never come to pass, that amongst the *Medes* a Mule instead of a man should reign, and that therefore he and his posterity should preserve their Empire unabolished. But when after he was overcome he had got leave of *Cyrus* to send to *Delphos*, to upbraid the Oracle with the deceit, *Apollo* sent him word, that by the Mule he meant *Cyrus*, because he was born of Parents of two different Nations, of a more noble Mother than Father; for she was a *Mede*, the Daughter of *Astyages* King of the *Medes*, the Father a *Persian*, and Subject to the *Medes*; and though a very mean person, had yet married *Mandane* the Daughter of his King.

Xiphil. in Julio, p. 3.

22. *Pompey* the Great was called *Agamemnon*, because he ruled over 1000 Ships; he dyed within those eight days wherein he had triumphed over *Mithridates* and the Pirates. This is wonderful, that when he held all the Family of the *Cassii* (amongst the *Romans*) suspected, none ever conspired against him; though he was warned to take heed of *Cassius*, it was not meant of a man, but he dyed near the Mount *Cassius*, and was buried in it.

Bak. Chron. p. 410, 411.

23. In the Reign of King *Henry* the Eighth, a Fryer Observant called Fryer *Forrest*, who had taken the Oath of Supremacy himself, yet privily perswaded others, that the King was not supreme Head of the Church, was examined, convicted, and condemned, and on a pair of Gallows prepared for him in *Smithfield*, he was hanged by the middle and arm holes alive, and under the Gallows was made afire, wherewith he was consumed. A little before his Execution, a huge great Image was brought to the Gallows, fetched out of *Wales*, which the *Welch* men had in great reverence, called *Dawel Gatheren*, of which there went a Prophecy, that this Image should set a whole Forest on fire, which was thought to take effect, in setting this Fryer *Forrest* on fire, and consuming him to nothing.

Bak. Chron. p. 140.

24. There was a Prophecy of *Merline*, that *Leoline* Prince of *Wales* should be crowned with the Diadem of *Brute:* this so over-weighed him, that he had no care for Peace with King *Edward* the First, though offered; and therefore shortly after had no head. For when the Earl of *Pembroke* had taken *Bere* Castle, the Seat of *Leoline*, he was himself slain in Battel, and his head cut off by a common Souldier, was sent to King *Edward*, who caused the same to be crowned with Ivy, and to be set upon the Tower of *London*.

Val. Max. l. 1. c. 8. p. 31.

25. *Philip* King of *Macedon* was admonished to preserve his life from the violence of *Quadriga*, which is a Coach with four Horses: the King upon this caused the Chariots and Carts throughout his whole Realm to be unharnassed, and drawn only with two Horses. He also very carefully shunned that place in *Boetia* which is called *Quadriga*; and yet for all this he could not avoid that kind of Fate which was predicted to him: for *Pausanias* who slew him, had a Coach and four Horses engraven upon the Hilt of that Sword which he lift up against him.

Val. Max. l. 1. c. 8. p. 31.

26. *Daphida* was one of those whom they call Sophists, and out of a foolish insolency he went to *Delphos* to consult the Oracle of *Apollo* for no other purpose but to deride it. He inquired therefore if he should find his Horse, whereas indeed he had none of his own. *Apollo* answered, that he should undoubtedly find his Horse; but should be so troubled with him, that it would be his death. The Sophist returned back jesting, as supposing that he had deluded the Deity; but in his way he fell into the hands of King *Attalus*, one whom he had often bitterly provoked by his abusive speeches in his absence: The King therefore gave order they should take him to the top of that Rock which is called *Equus*, or the Horse, and cast him down headlong from thence.

Ushers Annals, pag. 473. A. M. 3859.

27. *Alexander Bala* King of *Syria*, being in *Cilicia*, consulted the Oracle of *Apollo* touching his Destiny and death, whence he is said to have received this Answer, That he should beware of that place which had brought forth a rare sight to be seen, a thing having two shapes: this was thought to refer to *Abas*, a City in *Arabia*, whither he fled when he was defeated by *Ptolomeus Philometor* in a Fight near the River *Oenopara*, there was he slain by the Commanders of his own Party, his head cut off by *Zabdiel* a powerful *Arabian* (to whom he had fled for protection) and by him presented to *Ptolomy*, who was exceedingly delighted with the sight: but being at that time sore wounded, dyed upon the third day after. Now herein lay the equivocation of the Oracle; for that in this City *Abas* there was a certain Woman called *Herais* (having *Diophantus* a *Macedonian* for her Father, and an *Arabian* Woman her Mother, and married to one *Samiades*) who changed her sex, and of a Woman became a man, taking upon her her Fathers name *Diophantus*.

Zonar. Annal. tom. 3. p. 119.

28. The Emperour *Julianus* while at *Antioch* is said to have seen in his sleep a young man with yellow hair, who told him that he should dye in *Phrygia*; when therefore he was wounded in *Persia*,

ſia, he demanded of them that ſtood by, what the place was called, who told him *Phrygia:* upon which he cryed out, *O Sol Julianum perdidiſti*, O *Apollo* thou haſt undone *Julianus*.

Zuing. Theatr. vol. 5. l. 3. pag. 1270.

29. *Johannes Martinus*, born in *Belgia*, was a very good Painter, and being in *Italy*, he was told by an Aſtrologer, that when he came to *Geneva*, he ſhould then dye, he gave not much credit to this prediction; but it ſo fell out, that he was ſent for to *Bern* by *Thomas Schopſius* a Phyſician, on purpoſe to illuſtrate the Juriſdiction of *Bern* by Chorographical Tables. He had now almoſt finiſhed the deſigned Tables, and was entred upon that which contains *Geneva:* when while he was about the place of the City, and writing down the name of that City, he was ſuddenly ſeiſed upon with the Plague, which at that time furiouſly raged thereabouts, and dyed *An.* 1577. in the month of *Auguſt*.

Zuing. Theatr. vol. 5. l. 3. pag. 1269. Sueton. l. 4. c. 57. pag. 198.

30. *C. Caligula* conſulted *Sylla* the Mathematician about his Nativity, who told him, that a certain death was now near unto him. He was alſo admoniſhed by the *Sortes Antiatinæ*, that he ſhould beware of *Caſſius*; upon which he gave order for the killing of *Caſſius Longinus* the then Proconſul of *Aſia*, being altogether unmindful that *Chærea* the Tribune was alſo called *Caſſius*, by whoſe Conſpiracy and Sword he dyed.

Chetwinds hiſt. collect. cent. 5. pag. 143. Marian. hiſt. de Eſp. l. 340.

31. *Alvaro de Luna*, who had been thirty years Favourite to *John* King of *Caſtile*, fell at laſt into diſgrace, was condemned and beheaded. An Aſtrologer or a Wizard had told him, that he ſhould dye in *Cadahalſo*. Now the King had given him a County ſo called, which for that reaſon he would never enter into, not minding that *Cadahalſo* ſignifies a Scaffold; on which indeed he ended his life.

Speeds hiſt. p. 672.

32. *Walter* Earl of *Athol* conſpired the Murder of *James* I. King of *Scotland*, in hopes to be crowned, and by the encouragement of certain Sorcerers whom he kept about him, who had aſſured him that he ſhould be crowned, and crowned he was, but not with the Crown of the Kingdom, but of red hot Iron clapt upon his head; which was one of the Tortures, by which at once he ended his wicked days and traiterous deſigns.

Polychron. fol. 296.

33. *Stephen* Procurator of *Anjou*, under King *Richard* the Firſt, conſulted with a Necromancer, who ſent him to inquire his mind of a brazen Head, that had a Spirit incloſed; he therefore asked it, Shall I never ſee King *Richard?* The Spirit anſwered, No. How long, ſaid he, ſhall I continue in my Office? To thy lifes end, replied the Spirit. Where ſhall I dye? *In pluma*, ſaid the other. Hereupon he forbad his Servants to bring any feathers near him; but he proſecuting a Noble man, the Noble man fled to his Caſtle called *Pluma*; and *Stephen* following, was there killed.

Polychron. fol. 296.

34. *Albericus* Earl of *Northumberland*, not contented with his own Eſtate, conſulted with a Wizard, who told him he ſhould have *Græcia*; whereupon he went into *Greece*, but the *Grecians* robbed him of what he had, and ſent him back. He after (weary of his travel) came to King *Henry* in *Normandy*, who gave him a noble Widow to Wife, whoſe name was *Græcia*.

CHAP. V.

Of the magnificent Buildings, ſumptuous and admirable Works of the Ancients, and thoſe of later times.

Auguſtus Cæſar had ſeveral ways adorned and fortified the City of *Rome*, and (as much as in him lay) put it into a condition of bravery and ſecurity for after-times; whereupon he gloried, that he found *Rome* of Brick, but he left it of Marble. Certainly nothing makes more for the juſt glory of a Prince, than to leave his Dominions in better ſtate than he received them. The vaſt expences of ſome of the following Princes had been more truly commendable, and their mighty Works more really glorious, had they therein conſulted more of the publick good, and leſs of their own oſtentation.

1. Immediately after the univerſal Deluge *Nimrod* the Son of *Chus*, the Son of *Cham* perſwaded the people to ſecure themſelves from the like after-claps, by building ſome ſtupendious Edifice, which might reſiſt the fury of a ſecond Deluge. The counſel was generally embraced; *Heber* only and his Family (as the Tradition goes) contradicting ſuch an unlawful attempt. The major part prevailing, the Tower of *Babel* began to rear a head of Majeſty five thouſand one hundred forty ſix paces from the ground, having its Baſis and circumference equal to its height. The paſſage to go up went winding about the outſide; and was of an exceeding great breadth; there being not only room for Horſes, Carts, and the like means of carriage to meet and turn, but Lodgings alſo for man and beaſt. And (as *Verſtegan* reports) Graſs and Corn-fields for their nouriſhment. But God, by the confuſion of Tongues, hindred the proceeding of this Building, one being not able to underſtand what his fellow called for. *Heyl. Coſm. p. 785.*

2. On the Bank of the River *Nilus* ſtood that famous Labyrinth, built by *Pſammiticus* (King of *Egypt*) ſituate on the South-ſide of the *Pyramides*, and North of *Arſinoe*, it contained within the compaſs of one continued Wall a thouſand houſes (three thouſand and five hundred, ſaith *Herodotus*) and twelve Royal Palaces all covered with Marble, and had one only entrance, but innumerable turnings and returnings, ſometimes one over another, and all (in a manner) invious to ſuch as were not acquainted with them. The Building more under ground than above; the Marble-ſtones laid with ſuch Art, that neither Wood nor Cement was employed in any part of the Fabrick; the Chambers ſo diſpoſed, that the doors upon their opening did give a report, no leſs terrible than a crack of Thunder; the main entrance all of white Marble, adorned with ſtately Columns and moſt curious Imagery. The end at length being attained, a pair of ſtairs of ninety ſteps conducted into a gallant Portico, ſupported with Pillars of *Theban* Marble, which was the entrance into a fair and ſtately Hall (the place of their general Convention) all of poliſhed Marble, ſet out with the Statues of their Gods. A Work which afterwards was imitated by *Dædalus* in the *Cretan* Labyrinth, though that fell as ſhort of the glory of this, as *Minos* was inferiour unto *Pſammiticus* in power and riches. *Herod. l. 2. p. 147. Sandys Relat. l. 2. p. 113. Heyl. Coſm. p. 925.*

Dinoth. l. 2. p. 43. Heyl. Cosm. p. 785.

3. *Babylon* was ſituate on the Banks of the River *Euphrates*, the ancienteſt City of the World, on this ſide the Floud: the compaſs of its Walls was three hundred eighty five furlongs, or forty ſix miles; in height fifty cubits, and of ſo great breadth, that Carts and Carriages might meet on the top of them. It was finiſhed in one year by the hands of two hundred thouſand Work-men employed in it: *Ariſtotle* ſaith, it ought rather to be called a Country than a City.

Heyl. Coſm. p. 676.

4. In the Iſland of *Rhodes* was that huge *Coloſſus*, one of the ſeven Wonders of the World. It was made by *Chares* of *Lindum*, compoſed of Braſs; in height ſeventy cubits, every finger of it being as big as an ordinary man. It was twelve years in making, and having ſtood but ſixty ſix years, was thrown down in an inſtant by an Earthquake, which terribly ſhook the whole Iſland. It was conſecrate to the Sun; and therefore the Braſs and other materials of it, were held in a manner ſacred, nor medled with, till *Mnavias*, the General of *Oſman*, the Mahometan *Caliph*, after he had ſubdued this Iſland, made prey thereof, loading nine hundred Camels with the very Braſs thereof.

Heyl. Coſm. p. 658. Plin. Nat. Hiſt. l. 36. c. 14. pag. 580.

5. *Epheſus* was famous amongſt the Gentiles for that ſumptuous and magnificent Temple there conſecrated to *Diana*, which for the largeneſs, furniture, and workmanſhip of it was worthily accounted one of the Wonders of the World; the length thereof is ſaid to be four hundred twenty five foot, two hundred twenty foot in breadth, ſupported with one hundred twenty ſeven Pillars of Marble, ſeventy foot in height, of which twenty ſeven were moſt curiouſly engraven, and all the reſt of Marble poliſhed. The Model of it was contrived by one *Cteſiphon*, and that with ſo much art and curioſity of Architecture, that it took up two hundred years before it was finiſhed. When finiſhed, it was fired ſeven times, the laſt by *Eroſtratus* only to get himſelf a name amongſt poſterity thereby.

Diodor. rer. Antiq. l. 2. c. 1. p. 46. Dinoth. l. 2. p. 43.

6. *Niniveh*, as it was more ancient than almoſt any other City; ſo in greatneſs it excelled all thoſe that were famous in old time. The Plat or ground of it is ſaid to be four hundred and eighty furlongs; the Walls were in height one hundred foot, and the breadth of them ſuch, that three Carts might meet upon the top of them. On the Walls there were one thouſand five hundred Towers, each of them two hundred foot high. It was called *Tetrapolis*, as being divided (as it were) into four Cities, *Niniveh*, *Reſena*, *Forum*, and *Cale*.

Herod. l. 2. p. 137. Heyl. Coſm. p. 923. Lithgows Travels, p. 311. Diod. Sicul. rerum Antiq. l. 1. c. 2. p. 29. Sandys Relat. l. 2. p. 128, 129. Bellon.

7. The Pyramids of *Egypt* are many in number, but three of them the moſt celebrated; the principal of all is ſituated on the South of the City of *Memphis*, and on the Weſtern Banks of *Nilus*. It is accounted chief of the Worlds ſeven Wonders, ſquare at the bottom, and is ſuppoſed to take up eight Acres of ground. Every ſquare is 300 ſingle paces in length, it is aſcended by 225 ſteps, each ſtep above three foot high, and a breadth proportionable, growing by degrees narrower and narrower, till we come to the top, and at the top conſiſting but of three ſtones only, yet large enough for ſixty men to ſtand upon. No ſtone (in the whole) is ſo little, as to be drawn by any of our Carriages; yet brought thither from the *Arabian* Mountains: how brought, and by what Engine mounted, is an equal wonder. It was built for the Sepulchre of *Cheops*, an *Egyptian* King, who employed in it day by day (twenty years together) no fewer than three hundred ſixty ſix thouſand men continually working on it. The charges which they put him to (in no other food than Garlick, Rhadiſhes, and Onions) being computed at a thouſand and eight hundred Talents. *Diodorus Siculus* ſaith of this Pyramid, that it ſtands an hundred and twenty furlongs from *Memphis*, and forty five furlongs from *Nilus*. It hath ſtood (ſaith he) almoſt a thouſand years unto our time, but as the Tradition is above three thouſand and four hundred.

Heyl. Coſm. p. 322.

8. *Wales* anciently extended it ſelf Eaſtward to the River *Saverne*, till by the puiſſance of *Offa*, the great King of the *Mercians*, the *Welſh* or *Britains* were driven out of the plain Country beyond that River, and forced to betake themſelves to the Mountains, where he cauſed them to be ſhut up, and divided from *England* with an huge Ditch, called in Welſh *Claudhoffa*, that is, *Offa*'s Dike. Which Dike beginning at the influx of the *Wie* into the *Severne*, not far from *Chepſtow*, extendeth eighty four miles in length, even as far as *Cheſter*, where the *Dee* is mingled with the Sea. Concerning this Ditch, there was a Law made by *Harold*, that if any *Welſh*-man was found with a Weapon on this ſide of it, he ſhould have his right hand cut off by the Kings Officers.

Xiphil. in Caligulâ, p. 99. Sueton. l. 4. c. 19. pag. 175. Hak. Apol. l. 4. c. 8. §. 2. pag. 394. Camer. oper. ſubciſiv. cent. 1. c. 81. p. 370. Joſ. Antiq. l. 19. c. 1. p. 489.

9. The Bridge of *Caligula* was a new and unheard of ſpectacle, it reached from *Putzol* to *Bauli* three miles and a quarter; he built it upon Ships in a few days, and in emulation of *Xerxes*. Over this he marched with the Senate and Souldiery in a triumphant manner, and in the view of the people. Upon this he feaſted, and paſſed the night in dalliance and gaming. A marvellous and great work indeed: but ſuch as the vanity thereof deprived it of commendation; for to what end was it raiſed but to be demoliſhed? Thus ſported he, ſaith *Seneca*, with the power of the Empire, and all in imitation of a foreign, frantick, unfortunate and proud King.

Hak. Apol. l. 4. c. 8. §. 6. p. 402.

10. The Capitol of *Rome*, ſeated on the *Tarpeian* Rock, ſeemed to contend with Heaven for height: and no doubt but the length and breadth were every way anſwerable. The exceſſive charge that *Domitian* was at in the building of it, *Martial* (after his flattering manner) hath wittily deſcribed, and which I may thus tranſlate:

Martial. l. 9. Epiſt. 4. p. 347.

> *So much has* Cæſar *giv'n the Gods above,*
> *That ſhould he call it in, and Cred'tor prove,*
> *Though* Jove *ſhould barter Heav'n it ſelf away,*
> *This mighty debt he never could repay.*

We may (in part) give a gueſs at the Riches and Ornaments of it by this, that there was ſpent only upon its gilding above twelve thouſand Talents; it was all gilded over, not the inner Roof only, but the outward Covering which was of Braſs or Copper, and the doors of it were overlaid with thick plates of Gold, which remained till the Reign of *Honorius*.

Sueton. l. 6. c. 31. pag. 250.

11. *Suetonius* thus deſcribes that Houſe of *Nero*'s, which *Nero* himſelf called *Domum Auream*, the Golden Houſe. In the Porch was ſet a *Coloſſus*, ſhaped like himſelf, of one hundred and twenty foot high. The ſpaciouſneſs of the Houſe was ſuch, that it had in it three Galleries, each of them a mile long, a ſtanding Pool like a Sea, beſet with Buildings in manner of a City; Fields in which were arable grounds, Paſtures, Vineyards, and Woods, with a various multitude of tame and wild beaſts of all kinds. In the other parts thereof all things were covered with Gold, and diſtinguiſhed

guiſhed with precious Stones, or Mother of Pearl. The Supping-rooms were roofed with Ivory Planks that were moveable, for the caſting down of Flowers, and had Pipes in them, for the ſprinkling of Ointments. The Roof of the principal Supping-room was round, which like the Heavens perpetually day and night wheeled about. This Houſe when he had thus finiſhed and dedicated, he ſo far forth approved of it, that he ſaid he had began to live like a man.

Plut. in Demetr. p. Panciroll. de rebus nuper inventis, tit. 38. p. 51.

12. *Ptolomæus Philopater* built a Ship (ſaith *Pancirollus*) that the like was never ſeen before or ſince. It was two hundred and eighty cubits in length, fifty two cubits in height from the bottom to the upper Decks. It had four hundred Banks or Seats of Rowers, four hundred Mariners, and four thouſand Rowers: and on the Decks it could contain three thouſand Souldiers. There were alſo Gardens and Orchards on the top of it, as *Plutarch* relates in the Life of *Demetrius*.

Heyl. Coſm. p. 864. Herberts Trav. l. 3. p. 377.

13. *China* is bounded on the North with *Altay*, and the Eaſtern *Tartars*, from which it is ſeparated by a continued chain of Hills, and where that chain is broken off, with a great Wall extended four hundred leagues in length, built, as they ſay, by *Zaintzon*, the hundred and ſeventeenth King hereof: ſix fadom high, twelve yards think, twenty ſeven years erecting by continued labour of 70050000 men.

Plin. nat. hiſt. l. 36. c. 15. pag. 583. Hakew. Apol. l. 4. c. 8. §. 2. p. 393.

14. *M. Scaurus* (the Son-in-law to *Sylla*) when he was *Ædile* cauſed a wonderful piece of Work to be made, exceeding all that had ever been known by mans hand, not only thoſe which have been erected for a month (or ſuch a thing) but even thoſe that have been deſtined for perpetuity; and a Theatre it was: The Stage had three heights one above another, wherein were three hundred and ſixty Columns of Marble, the middle of glaſs, an exceſſive ſuperfluity never heard of before or after. As for the uppermoſt, the Boards, Planks, and Floors were gilded. The Columns beneath were forty foot high wanting two, and between theſe Columns there ſtood of Statues and Images of Braſs, to the number of three thouſand. The Theatre it ſelf was able to receive 80000 perſons to ſit well and at eaſe. As touching the other Furniture of this Theatre, in rich Hangings (which were of Cloth of Gold) painted Tablets (the moſt exquiſite that could be found) Players Apparel, and other ſtuff meet to adorn the Stage) there was ſuch abundance thereof, that there being carried back to his Houſe of Pleaſure at *Tuſculum* the ſurpluſage thereof (over and above the daintieſt part whereof he had daily uſe at *Rome*) his Servants and Slaves there (upon indignation for this waſte and monſtrous ſuperfluity of their Maſter) ſet the ſaid Country-houſe on fire, and burnt as much as came to an hundred millions of Seſterces. Yet was this magnificent piece of Building (by the teſtimony of *Pliny*) but a temporary Theatre, and ſcarce to endure for a month.

Plin. nat. hiſt. l. 36. c. 15. p. 584. Hakew. Apol. l. 4. c. 11. §. 4. p. 447.

15. *C. Curio*, deſirous to ſhew pleaſure unto the people of *Rome*, at the Funerals of his deceaſed Father, and ſeeing he could not out-go the forementioned *Scaurus* in rich and ſumptuous Furniture, deviſed to ſurpaſs him in Wit. This *Curio* then (in emulation) cauſed two Theatres to be framed out of Timber, and thoſe exceeding big; yet ſo, as they might be turned about, as a man would have them approach near one to the other, or be removed farther aſunder, as one would deſire: and all by the means of one Hook apiece they hung by, which bare the weight of the whole Frame, the counterpoiſe was ſo even; and all the whole Fabrick thereof ſure and firm. Now he ordered the matter thus; that to behold the ſeveral Stage-plays and Shews in the forenoon, they ſhould be ſet back to back; that the Stages ſhould not trouble one another, and when the people had taken their pleaſure that way, he turned the Theatres about in a trice againſt the afternoon, ſo that they fronted one another; and toward the latter end of the day (when the Fencers and Sword-players were come in place) he brought both Theatres nearer together; and yet every man ſate ſtill, and kept his place according to his rank and order. In ſo much that by the meeting of the horns or corners of them both together, he made a fair round Amphitheatre of it, wherein he exhibited to them Fencers fighting at ſharps. Thus the bold man carried the whole people of *Rome* round about at his pleaſure (bound ſure enough for ſtirring or removing) ſupported betwixt heaven and earth, and ſitting at the devotion only of two Hooks or Pins. A marvellous work in the Framer, and as ſtrange a folly in them that ſate there.

Herodian. Joſeph of the deſtruct. l. 7. Pliny nat. hiſt. l. 34. c. 8. p. 503. Hakew. Apol. l. 4. c. 8. §. 6. p. 403.

16. The Temple of Peace was built by *Veſpaſian* three hundred foot in length, and in breadth two hundred, ſo as *Herodian* deſervedly calls it the greateſt and faireſt of all the Works in the City of *Rome*, and the moſt ſumptuous in Ornaments of Silver and Gold. *Joſephus* writes, that upon this Temple were beſtowed all the rarities, which (before) men travelled through the World to ſee, and *Pliny* ſaith, of all the choice Pieces I have ſpoken of in the City, the moſt excellent are laid up, and dedicated by *Veſpaſian* in the Temple of Peace, which were before in the Golden Houſe of *Nero*.

Hakew. Apol. l. 4. c. 8. §. 3. p. 394.

17. The Amphitheatre begun by *Veſpaſian*, but finiſhed and dedicated by *Titus*, was moſt famous, the height of which was ſuch (ſaith *Ammianus*) that the eye of man could hardly reach it. It was reared, ſaith *Caſſiodore*, with Rivers of Treaſure poured out. It contained only upon the ſteps or degrees ſufficient and eaſie ſeats for eighty ſeven thouſand perſons; ſo as the vacant places beſides might well contain ten or twenty thouſand more. *Martial* prefers it before all the rare and great Works at *Rome*: It ſtood in the place where ſometimes were *Nero*'s Ponds.

Heyl. Coſm. p. 271.

18. The Eſcurial or Monaſtery of St. *Laurence* in *New Caſtile*, was built by *Philip* the Second; a place (ſaith *Quade*) of that magnificence, that no Building in times paſt, or the preſent is comparable to it. The Front towards the Weſt is adorned with three ſtately Gates, the middlemoſt whereof leadeth into a moſt magnificent Temple, a Monaſtery (in which are one hundred and fifty Monks of the Order of St. *Jerome*) and a Colledge. The Gate on the right hand openeth into divers Offices belonging to the Monaſtery; that on the left unto Schools, and Out-houſes belonging to the Colledge. At the four corners there are four Turrets of excellent workmanſhip, and for height majeſtical. Towards the North is the Kings Palace, on the South part divers beautiful and ſumptuous Galleries, and on the Eaſt ſide ſundry Gardens and Walks very pleaſing and delectable. It containeth in all eleven ſeveral Quadrangles, every one encloiſtered; and is indeed ſo brave a Structure, that a Voyage into *Spain* were well employed, were it only to ſee it, and return.

Plin. Nat. Hiſt. l. 36. c. 15. pag. 582.

19. The Aquaduct, vaulted Sinks, and Draughts of *Tarquinius Priſcus* King of the *Romans* were the greateſt

greateſt Works of all his other which he deviſed, by undermining and cutting through the ſeven Hills whereupon *Rome* is ſeated, and making the City hanging as it were in the Air between heaven and earth (like unto the ancient City of *Thebes* in *Egypt*) ſo as a man might paſs under the ſtreets and houſes with Boats. And if this were the marvel of men in thoſe days; how would they be aſtoniſhed now to ſee how *M. Agrippa* in his Edileſhip (after he had been Conſul) cauſed ſeven Rivers to meet together under the City in one main Chanel, and to run with ſuch a ſwift ſtream and current, that they take all afore them whatſoever there is in the way, and carry it down into *Tyber*; and being ſometimes increaſed with ſudden ſhowers and Land-flouds, they ſhake the paving under them, they drive againſt the ſides of the Walls about them; ſometimes alſo they receive the *Tyber* water into them when he riſeth extraordinarily; ſo as a man ſhall perceive the ſtream of two contrary waters affront and charge one another with great force and violence within and under ground. And yet for all this, theſe Water-works aforeſaid yield not a jot, but abide firm and faſt, without any ſenſible decay occaſioned thereby. Moreover theſe ſtreams carry down ever and anon huge and heavy pieces of ſtones within them, mighty loads are drawn over them continually: yet theſe arched Conduits neither ſettle and ſtoop under the one, nor are endamaged by the other. Many a houſe falleth of it ſelf upon them, many are made to fall by frequent fires, and ſometimes terrible Earthquakes ſhake the whole Earth about them; yet for all theſe injuries they have continued ſince the days of *Tarquinius Priſcus* inexpugnable, and that is almoſt eight hundred years.

Plin. Nat. Hiſt. l. 36. c.15.p.586.

20. Of all the Aquaducts that ever were before this time, that which was begun by *Caligula*, and finiſhed by *Claudius* his Succeſſour ſurpaſſed in ſumptuouſneſs; for they commanded the two Fountains *Curtius* and *Ceruleus*, whoſe heads were forty miles diſtant, and theſe they carried with ſuch a force before them, and to ſuch a height, that they mounted up to the higheſt Hills in *Rome*, and ſerved them that dwelt thereupon. This Work coſt three hundred millions of Seſterces. Certainly if a man conſider the abundance of water that is brought thereby, and how many places it ſerveth, as well publick as private, the Bains, Stews, and Fiſh-Pools, Kitchens, and other Houſes of Office; for Pipes, and little Rivulets to water Gardens, as well about the City, as in Mannors and Houſes of Pleaſure in the fields near unto the City: beſides the mighty way that theſe waters are brought, the number of Arches that muſt of neceſſity be built to convey them; the Mountains that are pierced and wrought through; the Vallies that are raiſed and made even and level, he will confeſs that there never was any deſign in the whole World enterpriſed and effected more admirable than this.

CHAP. VI.

Of the choiceſt Libraries in the World, their Founders, and number of Books contained in them.

AS Treaſures both publickly and privately are collected and laid up in the Republick to be made uſe of when neceſſity requires; and the greater and rarer they are, the more precious they are accounted: So the Treaſures of Learning and of all good Arts and Sciences, which are contained in Books (as ſo many ſilent Teachers) are worthily collected by publick and private perſons, and laid up amongſt the choiceſt goods of the Common-wealth, where they may be made uſe of to all ſorts of perſons, as their ſtudies incline them, or as neceſſity ſhall require at any time, whether in peace or war. The moſt famous Repoſitories of Books were as followeth.

1. *Ptolomæus Philadelphus* (the Son of *Ptolomæus Lagus*) reigning in *Egypt*, and alſo by the concurrent and laborious endeavours of *Demetrius Phalareus* there was an excellent Library founded in *Alexandria*, the nobleſt City of all *Egypt*, in the year before Chriſts birth 280. and of the World 3720. This Library, ſaith *Baronius*, was enriched with more than 200000 Volumes, brought out of all places in the World with exquiſite care and diligence. Amongſt theſe were alſo the Books of the Old Teſtament tranſlated by the LXX. After which Tranſlation the King alſo procured ſo many Greek, Chaldee, Egyptian Books, and Latine ones tranſlated into Greek, as alſo of divers other Notions, that at laſt he had heaped up therein (ſaith *Gellius*) ſeven hundred thouſand Volumes. But alas! in how ſhort a time did the ſplendour of ſo much vertue ſuffer an Eclipſe! for in the 183 Olympiad, from the building of the City, *Cæſar* fighting in *Alexandria*, that fire which burnt up the Enemies Navy took hold alſo of this, burnt the greateſt part of the City, ſaith *Oroſius*, together with four hundred thouſand Books; ſo that from the founding of it to its deſtruction there were elapſed only 224 years.

Tirzag. Muſæum Septal. p. 156. Oroſ. l. 6. c.15. p. Gell. l. 6. c. 17. Pet. Gregor. de Repub. l.46. c.7. p. 670.

2. *Eumenes* the Son of *Attalus* (and Father of that *Attalus*, who was the laſt King of *Pergamus*, and who dying, made the people of *Rome* his Heir) was the Founder of that excellent Library at *Pergamus*, in the year from the Creation 3810. wherein were contained above twenty thouſand choice Books.

Terzag. muſ. ſept. p. 157. Petr. Greg. de Repub. l.76. c.7. p. 670.

3. Queen *Cleopatra*, about the year of the World 3950. and thirty years before the Birth of Chriſt, gathered together ſuch Books as had eſcaped the fire of *Cæſar* in *Alexandria*, built a place for them in the Temple of *Serapis* near to the Port, and transferred thither 200000 Books from the *Attalick* or *Pergamenian* Library.

Terzag. muſ. ſept. p. 157.

4. *M. Varro*, by the appointment of *Julius Cæſar*, had the peculiar care committed to him of erecting a publick Library; but it had come to nothing but for the helping hand of *Auguſtus*, who ſucceeded him. It was he that erected a famous Repoſitory for Books in the Hill *Aventine*, adorned it with Porticoes and Walks, for the greater convenience of Students, and enriched it with the ſpoils of conquered *Dalmatia*: this was a little before the Birth of Chriſt, and in the year of the World 3970. Nor did the bounty of this great Prince reſt there, but always aſpiring to greater things, he opened two other little inferiour to that in the *Aventine*, one whereof he called the *Octavian*, from the name of his Siſter, and the other the *Palatine*, from the Mount or Hill on which it was erected. Over the Keepers of which (by his Imperial Order) was *C. Julius Hyginnius*, an excellent Grammarian.

Petr. Greg. de Repub. l.16. c.7. p. 669. Terzag. muſ. ſept. p.158.

5. *Fl. Veſpaſianus* about the ſixth year of his Empire, the ſeventy ſeventh from the Birth of Chriſt, and of the World 4050. founded a Library in the *Forum* at *Rome*, and contiguous to the Temple of Peace,

Terzag. muſ. ſept. p. 158.

Peace, as if he thereby intended to ſhew that nothing was ſo requiſite to advance men in Learning as times of peace.

Terzag.muſ. ſept. p.159. 6. The Emperour *Trajanus* in the tenth year of his Reign, one hundred and eight years after the Birth of Chriſt, and from the Creation of the World 4092. built a ſumptuous Library in the Market-place of *Trajan*, which he called after his own ſirname, the *Ulpian* Library. *Diocleſian* afterwards being to edifie ſome, and adorn other Baths, tranſlated this Library unto the *Viminal* Hill, which at this day hath the Gate of St. *Agnes* opening upon it.

Terzag.muſ. ſept. p.159. 7. *Domitianus* the Emperour erected another near to his own houſe, which he had built upon the *Capitoline* Hill, which yet ſoon after was reduced to aſhes in the Reign of *Commodus*, which happened, as *Euſebius*, *Dion*, and *Baronius* witneſs, in the eighth year of *Commodus* his Empire, the 189. year from the Nativity of Chriſt, and from the Creation of the World about the four thouſand one hundred ſixty and third.

Terzag muſ. ſept. p.159. 8. *Gordianus Senior* about the two hundred and fortieth year after Chriſt, built a Library which contained ſixty and two thouſand Books, the greater part whereof were left as a Legacy to the Emperour by *Geminicus Gammonicus*.

Zonar. Annal. tom. 3. Zuing. Theatr. vol. 3. l. 2. p. 650. Cedren. 9. *Conſtantinus* the Emperour, by the teſtimony of *Baronius*, erected a ſumptuous Library in the Province of *Thrace*, at *Byzantium*, called *New Rome*, which was enriched with an hundred and twenty thouſand Volumes: he called that City *Conſtantinople*, in the year from the Birth of Chriſt 324. but through the diſcord of his Sons (about the year of the World 4321. and from the Birth of Chriſt 340.) to wit, of *Conſtantinus*, *Conſtantius*, and *Conſtance* the Emperours, in the deplorable declination of the Empire, and much more by fire, it loſt its fame and name, being burnt by the people, in hatred of *Baſilius* the Emperour (as ſaith *Zonaras* and *Cedrenus*) which happened about the year from the Nativity of Chriſt 476. but being repaired and increaſed by the acceſſion of three hundred and three Volumes, *Leo Iſaurus* in hatred of ſacred Images, burnt both it and its Keepers, who were Counſellors of great renown. This happened about the year of Chriſt 726. as witneſſeth *Zonaras*, *Cedrenus*, and others. In this Library was (as is reported) the gut of a Dragon 120 foot long, upon which was written *Homers* Poems, Iliads, and Odyſſes in Letters of Gold.

Terzag.muſ. ſept. p.151. 10. The *Septalian* Library (now in the poſſeſſion of *Manfred Septala*, a Patrician of *Millaine* 1664.) contains ſeven thouſand two hundred ninety Volumes, amongſt which are many Greek Authors, and ſix hundred Manuſcripts: they are ſet upon three hundred ſhelves, fitly diſpoſed, with that peculiar order as the ſtudy of every particular Science doth require. Firſt, ſuch as teach the firſt Elements of humane Life, and the more polite Learning. Secondly, not a few that contain the Greek, Latine, Italian Hiſtories, and thoſe of other Nations. Thirdly, ſuch as contain the Precepts of Ethicks, the Politicks, and the Axioms of Moral Philoſophy. Fourthly, ſuch as pertain to Aſtronomy, Geometry, Muſick, Arithmetick and the Mathematicks. Fifthly, Philoſophy and Phyſick, the prints of living Creatures, the Hiſtory of Minerals, and ſuch like. Sixthly, the Books of both Laws. Seventhly, School, and Practical Divinity, Greek and Latine Fathers, Commentaries upon Scripture, and the General and Provincial Councils and Synods of the Church.

Terzag.muſ. ſept. p.161. 11. The *Vatican* Library taking its beginning by very mean degrees (through the officious propenſity of ſome Popes to Learning, who enjoyed peace) began ſo to increaſe, that now it even labours under its own greatneſs and ſingularity. For it is plain; that *Sixtus* the Fourth; and eſpecially *Sixtus* the Fifth, did ſtudiouſly endeavour the increaſe of it, and withal *Clemens* the Eighth ſhewed out his great clemency and love of vertue, when he took care (upon the intreaties of the moſt learned Cardinal *Baronius*) that the precious Library which *Andreas Fulvius Urſinus*, a moſt learned perſon, had heaped together; as alſo all thoſe Manuſcripts collected by the moſt eminent *Odoardus Farneſius*, ſhould be tranſferred to the *Vatican*. Pope *Paulus* the Fifth alſo brought hither the ſelect Manuſcripts of Cardinal *Altemps*, to which he adjoined the Library of *Heidelberg*. At ſuch time as the *Palatine* of the *Rhine* was expelled, it then received an acceſſion of three hundred Greek Volumes in Manuſcript. Alſo Pope *Urban* the Eighth enriched it with divers Greek Copies, and when he had appointed *Leo Allatius*, a man exactly skilled in the Greek Learning, to be the Keeper thereof, there were numbred ſix thouſand Manuſcipts: an abſolute Index of which was expected, at the intimation of Cardinal *Ruſticutius*; but by what chance or misfortune it came not to light, is yet altogether uncertain.

Terzag.muſ. ſept. p.162. 12. The Eſcurial, whereof *Philip* the Second, the moſt potent King of *Spain*, was the Founder, hath in it a moſt noble Library, in which there are to be numbred ſeven thouſand Greek and Latine Manuſcripts, which he had collected from ſeveral Libraries in *Spain* and *Italy*. To this Library Cardinal *Sirletus*, a moſt learned perſon, gave all his Books. It is alſo reported, that two other Libraries did conſpire to enrich this, that of *Antonius Auguſtus*, Archbiſhop of *Tarracon*; and the other of *Don. N.* the Ambaſſadour of the King of *Spain* to the Republick of *Venice*; for this laſt diſpoſed all his Books to the King by his Will. It hath alſo three thouſand Arabick Books, teaching the Secrets of Phyſick, Aſtrology; and Chirurgery, and ſuch as repreſent the Inſtruments ſubſervient to the two laſt mentioned Faculties, graphically deſcribed: which Books it fell to the lot of *Philip* the Third, by his Ships, to take from the King of *Tunis*, at ſuch time as fear of a War from the King of *Algier* perſwaded him to convey them to I know not what Caſtle, in hope of greater ſecurity.

Terzag.muſ. ſept. p.164. 13. *Millaine* hath a ſumptuous Library, the firſt founding of which it owes to Cardinal *Charles Borromæus*, who gave his own noble Library unto it; and that the nobler, in reſpect of Annotations upon divers Books of the Fathers, which he left to it written with his own hand. Soon after Cardinal *Frederick Borromæus*, Archbiſhop alſo of the ſame *Millaine*, aſſiſted it with his endeavours, and gave it not the name of his Family; but from St. *Ambroſe*, who was once Archbiſhop there, and the Patron of *Millaine*, he gave it the title of the *Ambroſian* Library; and being reſolved to repleniſh it with Exotick Books, he ſent forth divers learned and vertuous men, furniſhed with Chalices, Patens, and ſuch other things as were for Church-furniture, into *Aſia* to the Monks and Greek Biſhops, that by exchange or other price, they might purchaſe Greek and Arabick Copies, thoſe eſpecially of the Fathers; nor was he diſappointed. In this Library were twelve thouſand Manuſcripts, forty ſix thouſand printed Volumes

in

in the year 1645. Afterwards being yet increased, and the former place too strait, another was added as a supplement to it *An.* 1660.

Terzag.muſ. ſept. p.165. 14. In the higher part of the Palace of the *Barberini* in *Rome*, the Cardinal *Franciſcus Barberini*, Nephew to Pope *Urban* the Eighth by his Brother, erected a Library, in which is contained twenty five thouſand choice Books, of which number there are no leſs than five thouſand Manuſcripts.

Terzag.muſ. ſept. p.167. 15. The *Auguſtan* Library is enriched with a multitude of Books, and contains almoſt innumerable Greeks Copies in Manuſcript, if at leaſt we may believe that Index of it, which was imprinted at *Auguſta*, *An.* 1595.

Terzag.muſ. ſept. p.166. 16. That at *Paris* was founded by the moſt eminent Cardinal *Julius Cæſar Mazarini*, in the endowing of which with a moſt precious Furniture of Books, he neither ſpared gold or diligence. Hither he cauſed to be transferred from the Archbiſhop of *Trevers* forty Cheſts replete with Manuſcripts, beſides thoſe other Books which he brought thither from the Library of Cardinal *Richelieu*, and from ſome Provinces of *France*. Of this Library there is an imprinted Index that gives a diſtinct account both of the number of the Books, and names of the Authors, in a very faithful relation.

Terzag.muſ. ſept. p.166. 17. At *Florence* near to the Church of St. *Laurence*, there is a Library that owes its founding to the *Medicæan* Family, the Nurſe of all kind of Vertues. It was built by that *Laurence Medices*, who (in his Son) gave the World that mild and meek Paſtor of the Catholick Flock, Pope *Leo* the Tenth. The ſingularity of the Books in this Library may make amends for their multitude, as will appear by the Index of it imprinted at *Antwerpe*.

Terzag.muſ. ſept. p.166. 18. At the Univerſity of *Leyden* the choiceſt Monument of it is the Library there, enriched with many manuſcript Copies, brought thither out of the Eaſt. To this ſo flouriſhing an Academy, *Joſeph Scaliger*, the Son of *Julius Cæſar Scaliger* (who was called the very Soul of Sciences) left his own Manuſcripts: amongſt which were divers Hebrew, Syriack, Greek, and Latine ones, the Index of which was publiſhed at *Paris*, *An.* 1630. by *Jacobus Golius*, a moſt excellent Linguiſt in that Univerſity.

Terzag.muſ. ſept. p.166. Hiſtor. & Antiq. Univ. Oxon. l. 2. p. 52, 53. 19. The famous Library at *Oxford* (now called the *Bodleian*) had a good Benefactor of King *Henry* the Eighth, who employed perſons into divers parts of the World to collect Books, and from *Conſtantinople* (by means of the Patriarch thereof) he received a Ship laden with Arabick and Greek Books, together with divers Epiſtles of the Fathers; amongſt which was that Epiſtle of St. *Clement* to the *Corinthians*, which *Baronius* in the ſecond Volume of his Annals ſo lamented as loſt, and which *An.* 1657. was printed and illuſtrated with Notes by [*N.*] the Prefect of this Library. The great Founder of it was Sir *Thomas Bodley*, formerly a Fellow of *Merton* Colledge; he began to furniſh it with Desks and Books about the year 1598. after which it met with the liberality of divers of the Nobility, Prelacy, and Gentry. *William* Earl of *Pembroke* procured a great number of Greek Manuſcripts out of *Italy*, and gave them to this Library. *William Laud* Archbiſhop of *Canterbury* beſtowed 1300 choice Manuſcripts upon it, moſt of them in the Oriental Tongues. At laſt, to compleat this ſtately and plentiful manſion of the Muſes, there was an acceſſion to it of above eight thouſand Books, being the Library of that moſt learned Antiquary Mr. *John Selden*. By the bounty of theſe noble Benefactors and many others, it is improved in ſuch manner, that it is a queſtion, whether it is exceeded by the *Vatican* it ſelf, or any other Library in the World.

CHAP. VII.

Of ſuch perſons, who being of mean and low Birth, have yet attained to great Dignity and conſiderable Fortunes.

IT was the dream of ſome of the Followers of *Epicurus*, that if there were any Gods, they were ſo taken up with the fruition of their own happineſs, that they mind not the affairs or miſeries of poor mortality here below, no more than we are wont to concern our ſelves with the buſineſs of Ants and Piſmires in their little Mole-hills. But when we ſee on the one ſide pompous Greatneſs laid low as contempt it ſelf; and on the other hand baſeneſs and obſcurity raiſed up to amazing and prodigious heights, even theſe to a conſidering mind are ſufficient proofs of a ſuperiour and divine Power, which viſibly exerts it ſelf amongſt us, and diſpoſes of men as it pleaſes, beyond either their fears or hopes.

1. The great Cardinal *Mazarini*, who not long ſince ſate at the Stern of the *French* Affairs, was by birth a *Sicilian*, by extraction ſcarce a Gentleman; his education ſo mean, as that he might have wrote man before he could write; but being in Natures debt for a handſom face, a ſtout heart, and a ſtirring ſpirit, he no ſooner knew that *Sicily* was not all the World, but he left it for *Italy*, where his debonaire behaviour preferred him to the ſervice of a *German* Knight, who plaid as deep as he drank while his skill in the one maintained his debauches in the other. The young *Sicilian* deemed this ſhaking of the elbow a leſſon worth his learning, and practiſed his Art with ſuch ſucceſs amongſt his Companions, that he was become the maſter of a thouſand Crowns. Hereupon he began to entertain ſome aſpiring thoughts; ſo that his Maſter taking leave of *Rome*, he took leave of his Maſter; after which being grown intimate with ſome Gentlemen that attended the Cardinal, who ſteered the Helm of the Papal intereſt, he found means to be made known to him, and was by him received with affection into his ſervice; after his Cardinal had worn him a year or two at his ear, and diſtilled his State-maxims into his fertile Soul, he thought fit the World ſhould take notice of his pregnant abilities. He was therefore ſent Coadjutor to a Nuntio, who was then diſpatched to one of the Princes of *Italy*, whence he gave his Cardinal a weekly account of his tranſactions: here the Nuntio's ſudden death let fall the whole weight of the buſineſs upon his ſhoulders, which he managed with that dextrous ſolidity, that his Cardinal wrought with his Holineſs to declare him Nuntio. His Commiſſion expired, and the Affairs that begot it, happily concluded, he returns to *Rome*, where he received, beſides a general grand repute, the careſſes of his Cardinal, and the plauſive benedictions of St. *Peter*'s Succeſſour. About this time Cardinal *Richelieu* had gotten ſo much glory by making his Maſter *Lewis* the Thirteenth of a weak man a mighty Prince, as he grew formidable to all Chriſtendom,

Loveday's Lett. Ep. 8. p. 17, 18.

dom, and contracted suspicion and envy from *Rome* it self: this made the Conclave resolve upon the dispatch of some able Instrument to countermine and give check to the cariere of his dangerous and prodigious successes. This resolved, they generally concurred in the choice of *Mazarini*, as the fittest Head-piece to give their fears death in the others destruction. To fit him for this great employment, the Pope gives him a Cardinals Hat, and sends him into *France* with a large Legantine Commission: where being arrived, and first complying with that grand Fox, the better to get a clue to his Labyrinth, he began to screw himself into Intelligence; but when he came to sound his Plots, and perceive he could find no bottom, and knowing the other never used to take a less vengeance than ruine for such doings, he began to look from the top of the Enterprise, as people do from Precipices, with a frighted eye; then withal considering his retreat to *Rome*, would neither be honourable nor safe, without attempting something, he resolves to declare himself *Richelieu*'s Creature, and to win the more confidence, unrips the bosome of all *Rome*'s designs against him. This made the other take him to his breast, and acquainted him with the secret contrivance of all his *Dedalæan* Policies, and when he left the World declared him his Successor; and this was that great Cardinal that umpired almost all Christendom, and that shined but a while since in the *Gallick* Court with so proud a Pomp.

History of late Revolutions in Naples *translated by* J. Howel, *p.* 8. *&* *p.* 76. *Jani Nicii pinocath. tertia, pag.* 304, *&c.*

2. There was a young man in the City of *Naples* about twenty four years old, he wore linen Slops, a blue Wastcoat, and went bare-foot, with a Mariners Cap upon his head, his profession was to angle for little fish with a Cane, Line and Hook, and also to buy fish, and to carry and retail them to some that dwelt in his quarter. His name was *Tomaso Anello*, but vulgarly called *Masaniello* by contraction; yet was this despicable creature the man that subjugated all *Naples*, *Naples* the Head of such a Kingdom, the Metropolis of so many Provinces, the Queen of so many Cities, the Mother of so many glorious Hero's, the Rendezvous of so many Princes, the Nurse of so many valiant Champions and sprightful Cavaliers. This *Naples* by the impenetrable Judgment of God (though having six hundred thousand Souls in her) saw her self commanded by a poor abject Fisherboy, who was attended by a numerous Army, amounting in few hours to one hundred and fifty thousand men. He made Trenches, set Sentinels, gave signs, chastised the Banditi, condemned the guilty, viewed the Squadrons, ranked their Files, comforted the fearful, confirmed the stout, encouraged the bold, promised rewards, threatned the suspected, reproached the coward, applauded the valiant, and marvellously incited the minds of men (by many degrees his superiours) to battel, to burnings, to spoil, to blood, to death. He awed the Nobility, terrified the Viceroy, disposed of the Clergy, cut off the heads of Princes, burnt Palaces, rifled houses at his pleasure, freed *Naples* from all sorts of Gabels, restored it to its ancient Priviledges, and left not until he had converted his blue Wastcoat into Cloth of Silver, and made himself a more absolute Lord of that City, and all its Inhabitants, and was more exactly obeyed in all his orders and commands, than ever Monarch had the glory to be in his own Kingdom. This most astonishing revolution in the City of *Naples*, began upon Sunday the seventh of *July*, *An.* 1647. and ended with the death of *Masaniello*, which was upon *July* the 16. 1647. the tenth day from its beginning.

3. The Lord *Cromwel* was born at *Putney*, a Village in *Surrey*, near the *Thames*-side; Son to a Smith, after whose decease his Mother was married to a Sheer-man. This young *Cromwel*, for the pregnancy of his wit, was first entertained by Cardinal *Wolsey*, and by him employed in many great Affairs. The Cardinal falling, the King (that was *Henry* the Eighth) took him to his service, and finding his great abilities, advanced him by degrees to these Dignities, Master of the Kings Jewel-house, and of the Kings Privy Council, Secretary to the King, and Master of the Rolls, Lord Keeper of the Privy Seal, made Lord *Cromwel*, and Vicar General under the King over all the Spirituality, created Earl of *Essex*, and at last Lord High Chancellor of *England*. *Bak. Chron.* *p.* 412, 413.

4. In the Reign of King *Henry* the Second, one *Nicholas Breakspear*, born at St. *Albans*, or (as others write) at *Langley* in *Hartfordshire*, being a Bond-man of that Abbey (and therefore not allowed to be a Monk there) went beyond Sea, where he so profited in Learning, that the Pope made him first Bishop of *Alba*, and afterwards Cardinal, and sent him as his Legate to the *Norways*, where he reduced that Nation from Paganism to Christianity; and returning back to *Rome*, was chosen Pope by the name of *Adrian* the Fourth. *Bak. Chron.* *p.* 83.

5. The War betwixt the *Chineses* and *Tartars* began in the year 1206. which lasting 77 years, at last the *Tartars*, in the year 1288. having totally subdued all that mighty Empire, extinguished the Imperial Family of the *Sunga's*, and erected a new Royal Family, which they called *Juena*; of which *Tartarian* Race nine Emperours by descent ruled the Kingdom of *China* for the space of 70 years in peace and quietness. In this tract of time (the *Tartars* declining from their ancient vigor, and having their warlike Spirits softned by the pleasures and delights of the Country) there was a contemptible person called *Chu*, he was Servant to one of those that were deputed to offer Sacrifice to their Idols (a Native of *China*) and this man presumed to rebel against them. At the first he acted the part of a Thief or High-way man, and being of a generous nature, bold, quick of hand and wit, he gathered such a multitude in a short time, that they made up the body of a great Army; then deposing the person of a Thief, he became a General, set upon the *Tartars*, and fought many Battels with them, with such fortune and success, that in the year 1368. he drove them quite out of the Empire of *China*; receiving for so illustrious an action the whole Empire of *China*, as a worthy reward of his Heroical Exploits. It was he that first erected the Imperial Family of the *Taminges*, and was the first Emperour of that Race, stiling himself by the name of *Hunguus*, which is the famous Warriour. He placed his Court at *Nanking*, near the great River of *Kiang*: and having speedily ordered and established that Empire, he made an irruption into *Tartary* it self, and so followed the course of his Victories, that he defeated them several times, wasted their Territories, and finally brought the Oriental *Tartars* to such streights, as he forced them to lay down their Arms, to pay Tribute, and to beg an inglorious Peace. *Martin. in bello Tartaric. p.* 256.

6. *Sinan* that great *Bassa* in the Court of *Selymus* the First, was born of base Parentage; as he being a child, was sleeping in the shade, he had his Genitals bitten off by a Sow. The *Turkish* Officers, *Heyl. Cosm.* *p.* 1072. *Knowles Turk. Hist.* *p.* 538.

cers, which usually provided young Boys for the service of the Grand *Signior*, being in *Epirus* (for that was *Sinans* Country) and hearing of this so extraordinary an Eunuch, took him amongst others with them to the Court: where under *Mahomet* the Great, *Bajazet* the Second, and his Son *Selymus*, he so exceedingly thrived, that he was made the chief *Bassa* of the Court; and so well deserved it, that he was accounted *Selymus* his right hand, and was indeed the man to whose Valour especially the *Turks* owe their Kingdom of *Egypt*, in which Kingdom then not fully setled, he was also slain.

Heyl. Cosm. p. 609.

7. *Eumenes* being a poor Carriers Son, attained to such an ability in the Art of War, that after the death of *Alexander* the Great, under whom he served, he seised on the Provinces of *Cappadocia* and *Paphlagonia*, and siding (though a Stranger to *Macedon*) with *Olympias* and the Blood Royal against the Greek Captains, he vanquished and slew *Craterus*, and divers times drove *Antigonus* (afterwards Lord of *Asia*) out of the field; but being by his own Souldiers betrayed, he was by them delivered to *Antigonus*, and by him slain.

Curt. hist. l. 4. p. Diodor. Sicul. bibl. l. 17. pag. 548. Camer. oper. subcisiv. cent. 2. c. 33. p. 141, 142. Justin. hist. l. 11. pag. 126. Pezel. mellific. tom. 1. p. 328.

8. When *Alexander* the Great had taken the City of *Tyre*, he permitted *Ephestion* his chief Favourite to chuse whom he would to be King there. *Ephestion* proffered it to him with whom he had lodged, a rich and honourable person; but he refused it, as not touching the blood of their Kings in any degree. Then being asked by *Ephestion*, if he knew any of the Royal Lineage yet living, he told him there was a wise and honest man remaining, but that he was in extremity of poverty. *Ephestion* went to him forthwith with the Royal Robes, and found him in a Garden, lading water out of a pit for a little money, and in ragged apparel. *Ephestion* tells him the intent of his coming, cloaths him in all the Royal Ornaments, and brings him into the *Forum*, where the people were convented, and delivers him the Soveraignty over them. The people chearfully accepted of a person that was so accidentally and wonderfully found out to rule over them. His name was *Abdolonymus*, or as others *Ballonymus*.

Martin. hel. Tartaric. p. 271, 275.

9. *Licungzus*, at first a common Thief, then a Captain of a Troop of Robbers, by degrees arrived to that force and power in *China*, that he took all the Province of *Honan*, subjected the Province of *Xensi*, and gave *Sigan* the Metropolis of it, as a prey to his Souldiers. These and many other his fortunate Exploits caused him to take the name of King, with the addition of *Xungvan*, which sounds as much as *Licungzus* the prosperous: and at last thinking himself secure of the Empire, he took the name of Emperour upon him, and stiled the Family wherein he thought to establish this Dignity, *Thienxunam*, as much as to say, obedient to Heaven. By which he endeavoured to perswade the Souldiers and people, that it was by the disposition of the Heavens that he should reign. He besieged *Peking* the Metropolis of all *China*, and with his victorious Army he entred and took it, *An.* 1644. and coming into the Palace, sate him down in the Imperial Throne; though it was observed in this first act of Royalty he sate so totteringly, as if even the Royal Chair it self would foretel the short durance of his felicity.

Heyl. Cosm. p. 346. Fulgos. Ex. l. 3. c. 4. p. 377.

10. *Agilmond* the Second, King of the *Lombards*, one morning went a hunting, and as he was riding by a Fish-pond, he espied seven children sprawling for life, which one (saith *Paulus Diaconus*) it may be many Harlots had been delivered of, and most barbarously thrown into the water. The King, amazed at this spectacle, put the end of his Boar-spear or Hunting-pole amongst them, one of the childrens hands fastned upon the Spear, and the King softly drawing back his hand, wafted the child to the shore. This Boy he named *Lamissus* from *Lama*, which in their language signifies a Fish-pond: he was in the Kings Court carefully brought up, where there appeared in him such tokens of vertue and courage, that after the death of *Agilmund*, he was by the *Lombards* chosen to succeed him in the Kingdom.

Bak. chron. p. 240.

11. *Roger Walden* was at the first a poor Scholar of *Oxford*, and the first step of his rising was to be a Chaplain in their Colledge of St. *Maries*, from thence by degrees he got to be Dean of *York*, and after this a higher step to be Treasurer of *England*, and yet a higher after that (upon the banishment of *Thomas Arundel*) to be Archbishop of *Canterbury*: he dyed in the ninth year of King *Henry* the Fourth.

Heyl. Cosm. p. 1071.

12. *Francisco Pizarro*, who subdued the most potent and flourishing Kingdom of *Peru* (and made it a member of the *Spanish* Empire) was born at *Trusiglio*, a Village in *Navarre*, and by the poor Whore his Mother laid in the Church-porch, and so left to Gods Providence, by whose direction (there being none found that would give him the breast) he was nourished for certain days, by sucking a Sow. At last one *Gonsalles* a Souldier acknowledged him for his Son, put him to nurse, and when he was somewhat grown, set him to keep his Swine; some of which being strayed, the Boy durst not for fear return home, but betook himself to his heels, ran unto *Sevil*, and there shipped himself for *America*, where he attended *Alphonso de Oreda* in the discovery of the Countries beyond the Gulph of *Uraba*, *Balboa* in his Voyage to the South Sea, and *Pedro de Avila* in the Conquest of *Panama*. Grown rich by these adventures, he associated himself with *Diego de Almagro* and *Fernando Luquez* a rich Priest, who betwixt them raised 220 Souldiers, and in the year 1525. went to seek their fortunes on those Southern Seas, which *Balboa* had before discovered. After divers repulses at his landing, and some hardships which he had endured, *Pizarro* at the length took some of the Inhabitants of *Peru*, of whom he learned the wealth of the Country; and returning thereupon to *Spain*, obtained the Kings Commission for the conquest of it, excluding his Companions out of the Patent, but taking in *Almagro* of his own accord. Thus furnished, he landed in *Peru* again, at such time as the Wars grew hot betwixt the two Brethren for the Kingdom; and taking part with the Faction of *Guascar*, marched against *Atabaliba*, whom he met with in the Plains of *Caxamalca*, but rather prepared for a Parley than to fight a Battel. *Pizarro* taking the advantage, picked a quarrel with him, and suddenly charged upon him with his Horse and Ordnance, slaying his Guard without resistance, and coming near the Kings person (who was then carried on mens shoulders) pulled him down by the cloaths, and took him Prisoner, with him he took as much gold as amounted to 80000 Castellans, and as much silver as amounted to 7000 Marks (every Mark weighing eight ounces) of his Houshold Plate, and in the spoil of *Caxamalca* almost infinite riches. This with the Kings Ransom came to so great a sum, that besides the fifth part which *Pizarro* sent to the King of *Spain*, and that which he and his

Brethren

Brethren kept to themselves, every Foot-man had 7200 Duckats, and every Horse-man twice as much for their part of the spoil, besides what they had got in Plunder. *Pizarro*, in regard of so great service, was made the first Viceroy of *Peru*, and created Marques of *Anatilla*.

Martin. in bello Tartaric. p. 286.

13. There was one *Chinchilungus* a *Chinese*, born in the Province of *Fokien*, he first served the *Portugals* in *Macao*, then he served the *Hollander* in the Island *Formosa*, where he was known to all strangers by the name of *Iquon*. After this he became a Pirate, and being of a quick and nimble wit, he grew from this small and slender Fortune to such a height and power, as he was held, if not superiour, yet equal to the Emperour of *China*. For he had the Trade of *India* in his hand, and he dealt with the *Portugals* in *Macao*, with the *Spaniards* in the *Philippines*, with the *Hollanders* in the Island *Formosa* and *New Holland*, with the *Japonians*, and with all the Kings and Princes of the Eastern parts in all manner of rich Commodities. He permitted none to transport the Wares of *China*, but himself or his, to whom he brought back the Riches and the Silver of *Europe* and the *Indies*. For after he once rather extorted than obtained a pardon of the King of *China* for his Piracies, he became so formidable and potent, that he had no less than three thousand Ships, of all which he was Lord and Master. Not content with this Fortune, he aspired privately to the Empire; but knowing he should never be accepted with the Prefects and people, so long as any of the Imperial Family of the *Taminges* were alive, he hoped by the *Tartars* means to extinguish them wholly: that done, he resolved to display his Banners and Ensigns, to the driving out of the *Tartars*, which he knew would cause him to be well followed of the people. The *Tartars* made him King *Pingnan*, that is, Pacifier of the South, and many other Dignities and Offices of Trust they heaped upon him; but all to illude him: for they suspecting his power, soon found means to make him a Prisoner in *Peking*, though his Fleet was seised upon by his Brothers and Kindred.

Lipsius monit. l. 1. c. 5. p. 46, 47. Fulgos. Ex. l. 3. c. 4. p. 371, 372.

14. *Agathocles* was the Son of a Potter, his childhood he spent in the filth of the clay, his youth in intemperance and unchastity, infamous in every respect; and through the hatred of the Citizens and his own poverty, he was forced to become a Robber upon the High-way, soon after a Souldier, and then a General: but that too with infamy, as one that married the Widow of *Damascon* (the former General) with whom before he had lived in Whoredom. But having gained great riches by this Match, twice he endeavoured to seise upon the Soveraignty of *Syracuse*, and twice was repelled, and at last forced into Exile. He then joined with the *Sicilians*, the Enemies of *Syracuse*, and with them besieged it; but through the Succours sent in by the *Carthaginians*, it was stoutly defended against him: at last he agreed with *Hamilcar*; that he should depart and leave *Syracuse* to him. It was done accordingly, he entred *Syracuse*, slew many of the Princes and people, and so obtained the Kingdom: which done, he turned his Arms against the *Carthaginians* themselves, and warred with them in *Africa*, with such success, as he became very formidable to that Republick.

Lipsius monit. l. 1. c. 5. p. 48.

15. *C. Marius* came of Parents that were of the lowest and meanest of the people; so that at first he was a private Souldier on foot, afterwards a Centurion, and then a Tribune; and when he assayed to get up to some Honour and Office in the City, he was frequently rejected with scorn; at last he rather broke into the Senate than came in. And yet this low and loathed *Marius* was the man that subdued *Africa*; led King *Jugurth* (that dreadful Enemy of the *Romans*) in Triumph; and (as if this was little) when the City and all *Italy* trembled at the Invasion of the *Cimbrians*, this was the man that defended both, overthrew the Enemy, was Consul (that is, supreme Magistrate in *Rome*) seven times, and dyed in the seventh.

16. *Iphicrates* that noble General of the *Athenians*, who overcame the *Spartans* in Battel, and represt the fierce courage of the great Captain *Epaminondas*, was arrived to that height of reputation, that when *Artaxerxes* the King of *Persia* had a purpose to war upon *Egypt*, he sought to him to be General in that Expedition; and yet this man who was thus highly courted by one of the greatest Monarchs of the World, is well known to be the Son of no other than a poor Cobler.

Fulgos. Ex. l. 3. c. 4. p. 369.

17. *Aurelius Diocletianus* was chosen Emperour both by the Senate of *Rome*, and also by the joynt Suffrage of the whole Army; he swayed the Scepter of the *Roman* Empire long, a Prince of great Spirit, and exceeding fortunate; yet was he of so low and abject a Parentage, that some have said he was the Son of a Notary or Scrivener, and others of a freed man.

Fulgos. Ex. l. 3. c. 4. p. 374.

18. *Bonosus* the Emperour was not only no Citizen of *Rome*, but a very stranger, born in *Britain*, his Father was poor, and kept a small School to keep him alive; yet the Son of this man of so low a degree was advanced to a Dignity comparable with that of the greatest Princes of the World.

Fulgos. Ex. l. 3. c. 4. p. 375.

19. Pope *John* the twenty second of that name ascended to the Papacy by a just estimate of his Learning and Vertue; he broke the fierce courage and pride of the Emperour *Ludovicus Bavarus*: and after he had performed many notable Exploits, dying, he left the Church much increased in its riches, and equally improved in its reputation; and yet it is well known, that this man, a *French* man by Nation, had no other than a Currier for his Father, and who in so mean a way provided a livelihood for himself and family.

Fulgos. Ex. l. 3. c. 4. p. 384.

CHAP. VIII.

Of wonderful and sudden Changes in the Fortunes and Conditions of many illustrious Persons.

THE Emperours of *Constantinople* had in their Palace a secret Chamber, which they called *the Purple*, in which the Empresses, for a ceremonious Formality, were brought to bed and delivered; thinking by this means to abolish the acerbities, which are as it were affixed to our condition. But these pretty *Porphyrogenitæ* (so these Children of the Emperors were called) were notwithstanding born with a Cross, saluted life with tears and groans as well as others: and many of them were so overwhelmed with disasters both in their own persons and families; that he who was of the meanest birth in all their Empire, would have been very loth to have exchanged conditions with them. Upon the top of the Mountain *Potosi* in *India* there always

Caus. holy Court, tom. 1. l. 2. p. 52.

hangs a Cloud (it riſes in form of a Pyramid, and is three leagues high) there is a Cloud over pyramidical Fortunes too, with which they are oftentimes fatally over-caſt. When *Conſtantine* had ſhewed all the Glory and Splendour of *Rome* to a certain *Perſian* King, *Mira quidem hæc* (ſaid he) *ſed ut video ſicut in Perſia ſic Romæ homines moriuntur:* Theſe are brave things; but yet I ſee men dye at *Rome* as well as in *Perſia*. The mightieſt poſſeſſions cannot ſecure their owners from the moſt unexpected revolutions.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu quæ valuere ruunt.
All humane things on ſlender threads depend,
And ſudden chance brings greatneſs to its end.

Cauſ. holy Court, Tom. 1. l. 2. p. 58.

1. A Favourite of *Ptolomy* King of *Egypt*, was mounted to ſo high a degree of Honour, that he had but two diſcontentments in this life; the one that he could grow no more, ſo great he was already become; the other, that the King with all his Revenues ſeemed to him too poor to add any increaſe of riches. Few days after this miſerable Creature was ſurpriſed by King *Ptolomy* courting a Miſtreſs of his, for which contempt in that inſtant the Lady was enforced to drink poyſon, and the unfortunate Courtier was hanged before his own Lodging.

Pezel. mellific. hiſt. par. 3. pag. 208, 209. Caryl Expoſit. on Job 12, 28. p. 282. Zuing. Theatr. vol. 1. l. 2. p. 210. Joh. Læti compend. hiſt. univ. period. Ger. c. 9. §. 1. p. 252.

2. *Henry* the Fourth Emperour of *Germany* having been often worſted in Battel, was at laſt reduced to ſuch exigents, that he had not wherewith to buy him bread, but was forced to come to the great Church at *Spires* (which he himſelf had built) and there beg to be a Choriſter, that ſo he might get a ſmall ſtipend to keep him from ſtarving, but could not obtain it; which repulſe cauſed him to ſpeak to the ſtanders by in the words of lamenting *Job*, *Chap.* 19. 21. *Have pity upon me, O my friends, for the hand of God hath touched me.* The weight of theſe miſeries brought him ſhortly after to his grave, but he found none ſo humane as to put him in; for he lay five years unburied, no man daring to do it, becauſe the Pope had forbidden it to be done. This wonderful change in the ſtate of ſo great a perſon fell out about *Anno* 1106.

Howel. hiſt. of Lewis XIII. pag. 3, 4.

3. The great King *Henry* the Fourth of *France* was as remarkable an example of the lubricity and inſtableneſs of mundane affairs, and of the ſandy foundation whereon the higheſt pomp and purpoſes of men are grounded, as almoſt any Age can parallel. For this illuſtrious Prince having a moſt potent and irreſiſtible Army compoſed of 40000 Combatants, all choice men, led by veterane Commanders, and the moſt expert *Europe* could afford, in a perfect equipage, having alſo a Mount of Gold as high as a Lance, eſtimated at ſixteen millions to maintain this Army, having aſſured his Confederates abroad, ſetled all things at home, cauſed his Queen to be crowned in the higheſt magnificence that could be, and appointed her Regent in his abſence: behold this mighty King, amongſt theſe Triumphs of his Queens, being to go next day to his Army, when his ſpirits were at the higheſt elevation, and his heart ſwelling with aſſurances rather than hopes of ſucceſs and glory, going one afternoon to his Arſenal, he was ſtop'd in a ſmall ſtreet, by ſo contemptible a thing as a Colliers Cart, and there from amongſt the arms of his own Nobles, he was thruſt out of the World by the meaneſt of his own Vaſſals, *Ravilliac*, who with a prodigious hardineſs, putting his foot upon the Coach-wheel, reached him over the ſhoulders of one of his greateſt Lords, and ſtabbed him to the very heart, and with a monſtrous undauntedneſs of reſolution, making good his firſt ſtab with a ſecond, diſpatched him ſuddenly from off the earth, as if a Mouſe had ſtrangled an Elephant.

——Sic parvis pereunt ingentia rebus.
And thus the ſmalleſt things
Can ſtop the breath of Kings.

Raleighs preſ. to hiſt. of the World.

4. While the Emperour *Charles* the Fifth, after the reſignation of his Eſtates, ſtaid at *Vluſhing* for wind to carry him to his laſt journey into *Spain*, he conferred on a time with *Seldius* his Brother *Ferdinand*'s Ambaſſadour till the deep of the night, and when *Seldius* ſhould depart, the Emperour calling for ſome of his Servants, and no body anſwering him (for thoſe that attended upon him were ſome gone to their Lodgings, and all the reſt aſleep) the Emperour took up the candle himſelf and went before *Seldius* to light him down ſtairs, notwithſtanding all the reſiſtance he could make; and when he was come to the ſtairs foot, he ſaid thus unto him, *Seldius*, remember this of *Charles* the Emperour when he ſhall be dead and gone, that him whom thou haſt known in thy time environed with ſo many mighty Armies and Guards of Souldiers, thou haſt alſo ſeen alone, abandoned and forſaken, yea even of his own domeſtical Servants, &c. I acknowledge this change of Fortune to proceed from the mighty hand of God, which I will by no means go about to withſtand.

Raleighs hiſt. world, l. 4. c. 2. §. 13. pag. 162. Pezel. mellif. tom. 1. pag. 343, 344. Juſtin. hiſt. l. 11. pag. 231.

5. *Darius* entituled himſelf King of Kings and Kinſman to the Gods, having knowledge of *Alexanders* landing on *Aſia* ſide, ſo much ſcorned him and his *Macedonians*, that he gave order to his Lieutenants of the leſſer *Aſia*, that they ſhould take *Alexander* alive, whip him with rods, and then convey him to his preſence; that they ſhould ſink his Ships, and ſend the *Macedonians* (taken Priſoners) beyond the Red Sea. In this ſort ſpake the glorious King, in a vain confidence of the multitudes over whom he commanded. But obſerve here a wonderful revolution, his vaſt Armies were ſucceſſively routed by the *Macedonians*, his riches (that were even beyond eſtimation) ſeiſed, his Mother, Wife, and Daughters made Priſoners, and himſelf by the Treachery of *Beſſus* his Vaſſal, taken from the ground, where he lay bewailing his misfortune, and bound in a Cart covered with Hides of Beaſts; and to add deriſion to his adverſity, he was thereunto faſtned with a Chain of Gold, and thus drawn on amongſt the ordinary Carriages. But the Traitor *Beſſus* being haſtily purſued by *Alexander*, he brought a Horſe to the Cart where *Darius* lay bound, perſwading him to mount thereon. But the unfortunate King refuſing to follow thoſe that had betrayed him, they caſt Darts at him, wounded him to death, wounded the Beaſts that drew him, ſlew his two Servants that attended him: which done, they all fled. *Polyſtratus*, a *Macedonian*, being by purſuit preſt with thirſt, while he was refreſhing himſelf with water, eſpyed a Cart with wounded beaſts breathing for life, and not able to move, he ſearched the ſame, and there found the miſerable *Darius* bathing in his own blood; impatient death preſſing out his few remaining ſpirits, he deſired water, with which *Polyſtratus* preſented him; after which he lived but to tell him, that of all the beſt things which the World had which were lately in his power, he had nothing remaining but his laſt breath, wherewith to deſire the Gods to reward his compaſſion.

6. *Charles*

Philip de Comin. l.8. c. 18. pag. 345.

6. *Charles* the Eighth, King of *France*, had conquered *Naples*, and caused himself to be crowned King thereof; but the 8. of *April*, 1498. upon *Palm-Sunday* even the King being in this Glory as touching this World, departed out of the Chamber of Queen *Anne*, Dutchess of *Britain* his Wife, leading her with him to see the Tennis-Players in the Trenches of the Castle, whither he had never led her before, and they two entred into a Gallery called *Haquelebacks* Gallery. It was the filthiest uncleanest place in or about the Castle; for every man made water there, and the entry into it was broken down: moreover the King as he entred knocked his brow against the door, though he was of very small stature. Afterward he beheld the Tennis-playing a great while, talking very familiarly with all men. The last words he spake, being in health, were, that he hoped never after to commit deadly sin, nor venial, if he could: in the uttering of which words he fell backwards, and lost his speech about two of the clock in the afternoon, and abode in this Gallery till eleven of the clock at night. Every man that listed entred into the Gallery, where he lay upon an old Mattress of straw, from which he never arose till he gave up the ghost, which was nine hours from his first lying upon it. Thus departed out of this World (saith mine Author) this mighty puissant Prince in this miserable place, not being able to recover one poor Chamber to dye in, notwithstanding he had so many goodly houses of his own, and had built one so very sumptuous immediately before.

Knowls Turk. Hist. p. 200.

7. In a bloody Fight betwixt *Amurath*, third King of the *Turks*, and *Lazarus* Despot of *Servia*, many thousands fell on both sides; but in conclusion the *Turks* had the honour of the day, and the Despot was slain. *Amurath* after that great Victory, with some few others of his chiefest Captains, went to take a view of the dead bodies, which without number lay on heaps in the field, piled one upon another, as little mountains. While this happy Victor was beholding with delight this bloody Trophy of his Souldiers valour, a Christian Souldier sore wounded and all gore blood, seeing him, in a staggering manner arose as if it had been from death, out of an heap of the slain, and making towards him (for want of strength) fell down many times by the way as he came (as if he had been a drunken man.) At length drawing near to him (when they that guarded the Kings person would have staid him) he was by *Amurath* himself commanded to come nearer (supposing that he would have craved his life of him) but this resolute half-dead Christian pressing nearer to him, as he would for honors sake have kissed his feet, suddenly stab'd him in the bottom of his belly with a short Dagger, which he had under his Coat; of which wound that great King and Conquerour suddenly dyed, when the Victory was his, in the place where he had newly gained it, while his heart swelled with glory, when a thousand Swords and Lances and Darts had missed him, when he might now seem secure as to death, then fell he as a great Sacrifice to the Ghosts of those thousands he had in that Battel sent to their graves. The Souldier, by whose hand this glorious action was performed, was called *Miles Cobelitz*, and the Battel it self was fought *Anno*——

Lipsmonit. l. 2. c. 14. p. 345. Plut. in vit. Æmyl. p.

8. *Alexander* the Son of *Perseus* King of *Macedon*, being carried away Captive, together with his Father, to the City of *Rome*, was reduced to that poverty and miserable want, that Prince as he was, he was forced to learn the Art of a Turner and Joiner, whereby he got his living.

Full. Ch. Hist. p. 170. in the Roll of Battel Abbey.

9. My Father hath told me from the mouth of Sir *Robert Cotton*, how that worthy Knight met in a morning a true and undoubted *Plantagenet* holding the Plough in the Country. Thus gentile blood fetcheth a circuit in the body of a Nation, running from Yeomanry through Gentry to Nobility, and so retrograde, returning through Gentry to Yeomanry again.

Diod. Sicul. l. 16. pag. 126. Lipsmonit. l. 2. c. 14. p. 346.

10. *Philip* King of *Macedon* after many famous Exploits by him performed, and being chosen by all *Greece* as their General in the *Asian* Expedition (an honour he had long thirsted after) consulted the Oracle of *Apollo*, and from thence received, as he did interpret it, a very favourable Answer touching his success against the *Persian*. He therefore ordains great and solemn Sacrifices to the Gods, marries his Daughter *Cleopatra* to *Alexander* King of *Epirus*, and that he might appear amongst the *Greeks* in his greatest glory and magnificence, he invites throughout all *Greece* divers great persons to this nuptial Feast, and desires them to bring with them as many as they pleased, whom he would also entertain as his Guests. There was therefore a marvellous confluence of people from all parts to these Royal Nuptials, and the musical contests which he had also ordained. At *Ægis*, a City in *Macedonia*, was this great Solemnity, where he then received divers Crowns of Gold from several illustrious persons; as also others that were sent to him in his honour from the most famous Cities in *Greece*, even from *Athens* it self. Now was the Feast over, and the musical concertation deferred to the next day, a multitude of people were assembled in the Theatre, while it was yet night, and at the first appearance of day, then began the Pomp to set forth, in which, besides other glorious preparations, there were twelve Statues of the Gods carried upon huge and triumphant Arches, and together with these a thirteenth, which was the Statue of *Philip* himself, adorned with divine Habit, by which he would it should be understood, that he was in Dignity equal with the Gods themselves. The Theatre being now crowded, *Philip* himself appears all clothed in white, having ordered his Guards to keep at a distance from him, that the *Greeks* might know he thought himself sufficiently guarded with their love. At this his glorious appearance, he was openly extolled, and looked upon as the happiest person amongst all other mortals. But this his dazelling brightness was soon over-cast with a black cloud, and all the Pageant of his Glory wrapt up in the sables of death. For while his Guards kept at their commanded distance, there ran up to him one *Pausanias*, one of those that had the neerest charge of his body, and with a short *Gallick* Sword he had hid about him for that purpose, smote him into the side, and laid him dead at his foot in the sight of thousands of his Souldiers and Friends.

Herod. l. 3. pag. 178, 179. Camer. oper. subcisiv. l. 1. c. 12. p. 38. Lipsmonit. l. 1. c. 5. p. 55.

11. *Polycrates* the Tyrant of *Samos* was so fortunate, that not so much as a light touch of adversity had for a long time befallen him; he was allied with *Amasis* King of *Egypt*, who hearing of the great prosperity of his friend, feared (like a wise Prince) that it would not continue long; wherefore he wrote unto him to this effect: I am glad to understand that my friend fareth so well, nevertheless I have this great felicity in suspicion, knowing how envious Fortune is. For my part

I had rather that my affairs, and the affairs of my friends went in ſuch ſort, as that ſome adverſity might croſs them in this life, than that they ſhould go always to our liking. If herein thou wilt believe me, carry thy ſelf in thy proſperity as followeth; Look what thou haſt about thee that thou holdeſt moſt dear, and wouldſt be moſt ſorry to loſe, caſt that away ſo far and in ſuch ſort, as none may ever ſee it. If thy proſperity change not for all that, apply thereunto from time to time, for thy eaſe, ſome ſuch remedy as this is which I have propounded to thee. *Polycrates* liked this counſel, and having a gold Ring ſet with an Emerauld engraven, which he uſed for his Seal, he caſt it into the Sea; but within a while after this Ring was found in a fiſhes belly, and brought again to *Polycrates*. Of which when *Amaſis* heard, he renounced by an expreſs meſſage the right of friendſhip and hoſpitality which he had contracted with *Polycrates*, alledging, for his reaſon, that he feared he ſhould be forced to ſorrow and lamentation becauſe of his friend overwhelmed with miſery. It happened that after certain days *Oræ-tes* Lieutenant of *Cyrus* in the City of *Sardis* drew unto him by crafty means this Minion of Fortune *Polycrates*, whom he cauſed to be hanged upon a Gibbet, and his body there left to the heats of the day, and the dews of the night.

Bak. Chron. p. 305.

12. *Henry Holland* Duke of *Exeter* and Earl of *Huntingdon*, who married the Siſter of *Edward* the Fourth, was driven to ſuch want, that paſſing into *Flanders*, *Philip de Comines* ſaith that he ſaw him run on foot, bare-leg'd after the Duke of *Burgundy*'s Train, begging his bread for Gods ſake, whom the Duke of *Burgundy* at that time not knowing (though they had married two Siſters) but hearing afterwards who it was allotted him a ſmall penſion to maintain him, till not long after he was found dead upon the ſhore of *Dover*, and ſtripped all naked; but how he came to his death, could never by any inquiry be brought to light. This was about the thirteenth year of the Reign of *Edward* the Fourth.

Court of K. James, pag. 37. by A.W. Clarks Mir. c. 131. pag. 676.

13. In the Reign of King *James* the Lord *Cobham* was condemned for high Treaſon, but yet reprieved by the King, though notwithſtanding he came to a miſerable end. For before his death he was extremely louſie for want of apparel and linen, and had periſhed for hunger, had not a Trencher-ſcraper at Court (ſometimes his Servant) relieved him with ſuch ſcraps as he could ſpare. In this mans houſe he dyed, being ſo poor a place, that he was forced to creep up a Ladder through a little hole into his Chamber: which was a ſtrange change, he having been a man of 7000 *l. per annum*, and of a perſonal Eſtate of 30000 *l.* his Lady alſo being rich, who yet in this his extremity of miſery would not give him of the crums that fell from her table.

Fulgoſ. l. 3. c. 2. p. 1171. Camer. oper. ſubciſiv. cent. 1. c. 12. p. 77.

14. *Hugolin Giradeſca* of *Piſa* was the Chief of the Faction of the *Guelphs* that ſtuck to the Pope, having foiled a part of the *Gibbellines*, who affected the Emperour, and ſtricken a fear into the reſt, became ſo great amongſt thoſe of his party, that he commanded with a white Wand, was both in name and in deed Lord of his City, a rich and noble Perſonage, learned, magnificent, married to a great Lady, had goodly Children and Grandchildren, abounding in all manner of wealth, more than he could wiſh, living happy in all pleaſure, both in the judgment of himſelf and all his Citizens. He made a ſolemn Feaſt upon his Birthday, and having invited all his friends, ſetteth himſelf to the diſplaying of all his proſperity, which himſelf magnifieth, admireth, and extolleth above the clouds: and at laſt comes to this; he asks one of his inward friends, if there wanted any thing to make up his felicity compleat? who conſidering what little ſtay there is in worldly matters, and how they roll and flye away in a moment (or rather inſpired from above) made this anſwer: Certainly the wrath of God cannot be long from this thy ſo great proſperity. Well, the Forces of the *Guelphs* beginning to decay, the *Gibbellines* run to Arms, beſet the houſe of this proſperous *Hugolin*, break down the Gates, kill one of his Sons, and a Grandchild that oppoſed their entrance, lay hold on *Hugolin* himſelf, impriſon him with two other of his Sons and three Granchildren in a Tower, ſhut all the Gates upon them, and throw the keys into the River of *Arne* that ran hard by. Here *Hugolin* ſaw thoſe goodly Youths of his dying between his arms, himſelf alſo at deaths door. He cryed and beſought his enemies to be content, that he might endure ſome humane puniſhment, and to grant that he might be confeſſed, and communicate e're he dyed. But their hearts were all flint, and all he requeſted with tears they denied with deriſion: ſo he dyed pitifully, together with his Sons and Grandchildren that were incloſed with him. So ſudden and oftentimes ſo tragical are the revolutions of that life, which ſeems moſt to promiſe a continuance of proſperity.

Camer. oper. ſubciſ. cent. 2. c. 78. p. 308. Knowls Turk. Hiſt. p. 654.

15. Amongſt all thoſe that have been advanced by the favour of mighty Princes, there was never ſo great a Minion, nor a more happy man in his life, until his death, than was *Ibraim Baſſa* chief *Vizier* to *Solyman* the Great *Turk*. This *Baſſa* finding himſelf thus highly careſſed by his Lord and Maſter, he beſought him on a day (as he talked with him with great familiarity) that he would forbear to make ſo much of him, leſt being elevated too high, and flouriſhing beyond meaſure, it ſhould occaſion his Lord to look a ſcance upon him, and plucking him from the top of Fortunes wheel, to hurl him into the loweſt of miſery. *Solyman* then ſwore unto him, that while he lived he would never take away his life. But afterwards moved againſt him, by the ill ſucceſs of the *Perſian* War, by him perſwaded, and ſome ſuſpicion of Treachery, yet feeling himſelf tyed by his oath, he forbore to put him to death, till being perſwaded and informed by a Taliſman or *Turkiſh* Prieſt, that a man aſleep cannot be counted amongſt the living, in regard the whole life of man is a perpetual watch, *Solyman* ſent one night an Eunuch, who with a ſharp razor cut his throat, as he was quietly ſleeping upon a Pallet in the Court. And thus this great Favourite had not ſo much as the favour to be acquainted with his Maſters diſpleaſure, but was ſent out of the world at unawares: his dead body was reviled and curſt by *Solyman*, after which a weight was tyed to it, and it caſt into the Sea.

Reliq. Wottonian. pag. 78, 93, 114, &c.

16. *George Villiers* was the third Son of Sir *George Villiers* Knight; was firſt ſworn Servant to King *James*, then his Cup-bearer at large; the Summer following admitted in ordinary, the next St. *Georges* day he was Knighted, and made Gentleman of the Kings Bed-chamber, and the ſame day had an annual penſion of a thouſand pound given him out of the Court of Wards. At New-years tide following the King choſe him Maſter of the Horſe. After this he was inſtalled of the moſt noble Order of the Garter. In the next *Auguſt* he created him Baron of *Whaddon*, and Viſcount *Villiers*.

Villiers. In *January* of the same year, he was advanced Earl of *Buckingham*, and sworn of his Majesties Privy Council. The *March* ensuing he attended the King into *Scotland*, and was likewise sworn a Councellor in that Kingdom. At New-years Tide after he was created Marques of *Buckingham*, and made Lord Admiral of *England*, Chief Justice in *Eyre*, of all the Parks and Forests on the South-side of *Trent*, Master of the Kings Bench Office, head Steward of *Westminster*, and Constable of *Windsor* Castle, chosen by the King the chief Concomitant of the Heir apparent in his Journey into *Spain*, then made Duke of *Buckingham*, and his Patent sent him thither. After his return from whence, he was made Lord Warden of the Cinque-ports, and Steward of the Mannor of *Hampton-Court*. But in the midst of all these Honours of the Duke, upon *Saturday* the 23. of *August*, at *Portsmouth*, when after break-fast he came out of the room (into a kind of Lobby somewhat darker, and which led to another Chamber where divers waited) with Sir *Thomas Fryer* close at his ear, in the moment as the said Knight withdrew himself from the Duke, one *John Felton* (a younger Brother of mean fortunes in *Suffolk*) gave him with a back blow a deep wound into his left side, leaving the knife in his body, which the Duke himself pulling out, on a sudden effusion of spirits, he sunk down under the table in the next room, and immediately expired. One thing in this enormous accident is (I must confess) to me beyond all wonder, as I received it from a Gentleman of judicious and diligent observation (and one whom the Duke well favoured) that within the space of not many minutes after the fall of the body, and removal thereof into the first room, there was not a living creature in either of the Chambers with the body, no more than if it had lain in the Sands of *Ethiopia*: whereas commonly in such cases, you shall note every where a great and sudden conflux of people unto the place to hearken and see; but it seems the horrour of the Fact stupified all curiosity. Thus dyed this great Peer in the thirty sixth year of his age compleat, and three days over, in a time of great recourse unto him, and dependence upon him. The House and Town full of Servants and Suitors, his Dutchess in an upper room, scarce yet out of her bed, and the Court at this time not above six or nine miles from him, which had been the Stage of his Greatness.

M. de Serres, Hist. France, p. 72, 73.

17. *Charles* the Gross, the twenty ninth King of *France*, and Emperour of the West, began to reign in the year 885. the eyes of the *French* were fixed upon him, as the man that should restore their Estate after many disorders and confusions. He went into *Italy* and expelled the *Saracens* that threatned *Rome*; being returned, he found the *Normans* dispersed in divers Coasts of his Realm; *Charles* marches with his Army against them, but at the first encounter was overthrown: this check, though the loss was small, struck a great terrour, and at last caused an apparent impossibility to succour *Neustria*, and recover it from so great Forces. He was therefore advised to treat with them to make them of enemies friends, and to leave them that which he could not take from them. He yielded *Neustria* to them by his own Authority, without privity of the Estates; so these *Normans* called it *Normandy*. By this and some other things he fell into a deep hatred with the *French*; upon which *Charles* fell sick, and that sickness was accompanied with a distemper of the mind, through jealousie conceived against his Queen *Richarda*. After this the *French* and *Germans* dispossess him of the Empire, and give it to *Arnoul*; and the *French* reject him from the Regency of that Realm, substituting in his room *Eudes* or *Odo*, Duke of *Angiers*. This poor Prince, deposed from all his Dignities, abandoned by every man, in his prosperity had so ill provided from himself, that he had not a house wherein to shrowd him; banished the Court, he was driven to a poor Village in *Suevia*, where he lived some days in extreme want, without any means of his own or relief from any man. In the end he dyed, neither pitied nor lamented of any man, in a corner unknown, save for this, to have been the Theatre of so extraordinary a Tragedy. And surely for one of the greatest Monarchs of the World thus to dye without house, without bread, without honour, without mourning, and without memory, is a signal instance of the Worlds vanity and inconstancy.

Lipsius monit. l. 1. c. 5. p. 56. Herb. Trav. l. 2. p. 211.

18. *Valerianus* the *Roman* Emperour, after he had reigned fifteen years, commenced a War against *Sapores* King of *Persia*, of which such was the unfortunate success; That the Emperour was not only overthrown, but also was brought alive into the hands of his Enemy: *Sapores* carried him about with him in chains as a common Slave, and joining derision to his adversity, he made him his Footstool; for as oft as he mounted his Horse, he caused the miserable Emperour to bow down, that he might tread upon his back, for his more commodious ascent into the Saddle, and after to be flead alive.

Knowls Turk. Hist. p. 220, 221. Lipsius monit. l. 1. c. 5. p. 57, 58.

19. *Bajazet* King of the *Turks*, for his fierceness was sirnamed *Gilderun*, that is, Lightning; a Prince of great Spirit, and who for ten years space had been exceeding fortunate in his great Enterprises. This great Monarch was invaded by *Tamerlane* the great *Chan* of *Tartary*, overthrown in the Battel, his Son *Mustapha* slain, and he himself made Prisoner. At the first the Victor gave him a civil reception, and sitting together, he thus said to him: O *Chan*, we are each of us exceedingly indebted to the Divine bounty, I that thus lame have received thence an Empire extending from the Borders of *India* to *Sebaste*, and thou who from the same hand hast another reaching from the same *Sebaste* to the Confines of *Hungary*, so that we almost part the World it self betwixt us: we owe therefore our praises to Heaven which I both have, and will always be ready to render accordingly; thou possibly hast been less mindful and of a more ungrateful disposition, and therefore thou art brought into this calamity. But let that pass; and now, my *Chan*, tell me freely and truly what thou wouldst have done with me, in case I had fallen under thy power? *Bajazet*, who was of a fierce and haughty Spirit, is said thus to reply: Had the Gods given unto me the Victory, I would have inclosed thee in an Iron Cage, and carried thee about with me, as a spectacle of derision to all men. *Tamerlane* hearing this, passed the same Sentence upon him; three years almost the miserable Creature lived inclosed in this manner: at last hearing he must be carried into *Tartary*, despairing then to obtain his freedom, he struck his head with that violence against the bars of his Cage, that he beat his brains out.

Plut. in Mario, p. 412. Muret. var. lect. l. 2. c. 10. p. 39.

20. *Jugurtha* was a great and powerful King of *Numidia*, had long withstood all the power of the *Roman* Arms; but at last was taken by *C. Marius*, and led in Triumph, wherewith he was so affected,

Lipſ. monit. l. 2. c. 14. p. 345.

ed, that he began to dote and turn fooliſh. After the Triumph was ended, he was thruſt into priſon; and when ſome had tore off his cloaths and ſhirt, others ſnatched at the rich Ear-ring he had, with that inſolence and violence, that they tore off, together with it, the tip of his ear that it hung by. At laſt thus naked, he was thruſt into a Dungeon, all ſtupid, diſcovering his teeth, as one betwixt grinning and laughing: *Jupiter*, ſaid he, how cold is your Bath? There he lived ſix days till he was ſtarved to death in a miſerable manner.

A. Biſh. Spotſw. hiſt. Ch. of Scotl. p. 314. Clarks Mir. cap. 131. pag. 679.

21. Never was there a more notable example of the vanity and inconſtancy of all earthly things, than in the Earl of *Morton*, *An.* 1581. who was Regent of *Scotland* in the Minority of our King *James*, and was reverenced of all men, feared as a King, abounding in wealth, honour, and multitude of friends and followers: whereas not long after he was forſaken of all, and made the very ſcorn of all men; and being by the malice of his adverſaries accuſed, condemned, and executed at *Edenburgh*, had his Corps left on the Scaffold, from the hour of Execution to Sun-ſetting, covered with a beggerly Cloak, every man fearing to ſhew any kindneſs, or ſo much as to expreſs a ſign of ſorrow. His Corps was afterwards carried by ſome baſe Fellows to the common place of Burial, and his Head fixed on the Toll-booth.

Fulgoſ. Ex. l. 5. c. 3. p. 612. Clarks Mir. cap. 131. pag. 677.

22. *Beliſarius*, a noble and famous General under the Emperour *Juſtinian*, having with great ſucceſs fought many Battels againſt the *Perſians*, *Goths*, and *Vandals*, in his old age, by the malice and cruelty of the Empreſs, had his eyes put out, and fell into ſuch extreme want, that he was forced to beg by the Higy-way ſide; *Date obolum Beliſario*, Give a half-penny to poor *Beliſarius*, whom vertue raiſed, and envy hath thus made blind.

Speeds Chr. p. 449. Stows Annals, pag. 134.

23. King *William* the Second on the morrow after *Lammas*-day hunting in the New Foreſt of *Hampſhire*, in a place called *Chorengham*, was unhappily ſlain in the midſt of his ſport. For Sir *Walter Tyrel* ſhooting at a Deer, his Arrow glanced upon a tree, and hit the King full in the breaſt, who haſtily taking hold of ſo much of the Arrow as ſtuck out of his body, brake it off, and with one only groan fell down and dyed. Whereupon the Knight and moſt of the Kings Followers haſted away, and thoſe few that remained laid his body in a Colliers Cart, which being drawn by one ſilly lean beaſt, in a foul and filthy way the Cart broke, where lay the ſpectacle of worldly glory, both pitifully goared and filthily bemired, till thus drawn into the City of *Wincheſter* on the morrow after his death, he was buried under a plain Marble ſtone.

Stows Annals, pag. 225, 226. Bak. Chron. pag. 163, 164, 165.

24. King *Edward* II. ſirnamed *Carnarvan*, being deprived of his Royal Crown and Dignity, remained with *Henry* Earl of *Leiceſter*. his Kinſman: but the Queen ſuſpecting his eſcape, wrought ſo with her Son King *Edward* the Third, that by his commandment the King was delivered thence into the hands of *Thomas* of *Gurney* and *John Maltravers* Knights, who brought him from *Kenelworth* to the Caſtle of *Corffe*, from thence to *Briſtol*, and thence to *Barkely*. Many cruelties they exerciſed upon this poor Prince: they permitted him not to ride but by night, neither to ſee any man, nor to be ſeen by any man; when he rode, they forced him to be bare-headed: when he deſired to ſleep, they would not ſuffer him; neither when he was hungry would they give him ſuch meat as he deſired, but ſuch only as he loathed: every word that he ſpake was contraried by them, and they gave out that he was mad. All this was done, that either by cold, watching, unwholeſom food, melancholy or ſome other infirmity, he might languiſh and dye; but in vain was their expectation, yea even the poyſons they gave him were diſpatched away by the benefit of Nature. In their journey to *Barkely* from *Briſtol*, the wicked *Gurney* making a Crown of Hay, put it on his head, and the Souldiers that were preſent ſcoffed and mocked him beyond meaſure, ſaying, Tprut, avaunt Sir King, making a kind of noiſe with their mouths, as if they farted. Fearing to be known as they travelled, they deviſed to disfigure him, by ſhaving of his head and beard: wherefore by a little water that ran into a ditch, they commanded him to light from his Horſe to be ſhaven, to whom (being ſet on a Mole-hill) a Barber came with a Baſon of cold water taken out of a ditch, ſaying to the King, that water ſhould ſerve for that time. To whom *Edward* anſwered, That in ſpite of them he would have warm water for his beard; and thereupon began to weep and ſhed tears plentifully. At length they came to *Barkely* Caſtle, where *Edward* was ſhut up cloſe as an *Anchorite* in a room where dead carcaſſes were laid on purpoſe in the Cellar under it, that the ſtench might ſuffocate him: but this being perceived not ſufficient, one night being the 22. of *Septemb.* they came ruſhing in upon him ſuddenly, as he lay in his bed, and with great and heavy Feather-beds, being in weight as much as fifteen ſtrong men could bear, they oppreſſed and ſtrangled him. Alſo they thruſt a Plummers Sodring-Iron (being made red-hot) into his bowels, through a certain Inſtrument like to the end of a Trumpet or Clyſtering Pipe, put in at the Fundament: burning thereby his inward parts, leſt any outward wound ſhould be found. His crys were heard within and without the Caſtle, and known to be the crys of one that ſuffered violent death. And this was the ſorrowful and tragick end of *Edward* of *Carnarvan*.

Ælian. var. hiſt. l. 6. c. 12. p. 194.

25. *Dionyſius* the younger had his Kingdom in good conſtitution and ſufficiently fortified, as thus: He had no leſs than 400 Ships of five and ſix Oars in a ſeat, he had one hundred thouſand Foot, and nine thouſand Horſe; his City of *Syracuſe* had ſtrong Gates, and was compaſſed with high Walls; he had in readineſs all manner of warlike proviſions to furniſh out 500 more Ships: he had Granaries wherein were laid up 100 Myriads of that meaſure which contains ſix buſhels of bread-corn; he had a Magazine repleat with all ſorts of Arms offenſive and defenſive; he was alſo well fortified with Confederates and Allies, ſo that he himſelf thought, that the Government was faſtned to him with chains of Adamant. But being invaded by *Dion* (in his abſence) his people revolted, and behold what a fatal revolution fell out in his Family; himſelf had before ſlain his Brother, and in this Inſurrection againſt him, his Sons were cruelly put to death, his Daughters were firſt raviſhed, then ſtript naked, and in that manner ſlain, and in ſhort none of his Progeny obtained ſo much as a decent Burial: for ſome were burnt, others cut in pieces, and ſome caſt into the Sea, and he himſelf dyed old in extreme poverty. *Theopompus* ſaith, that by the immoderate uſe of Wine he was become purblind; that his manner was to ſit in Barbers Shops, and as a Jeſter to move men unto laughter, living in the midſt of *Greece* in a mean and low faſhion, he wore out the miſe-

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rable remainders of a wretched life.

Bak. Chron. p. 192. Stows Annals, pag. 269.

26. King *Edward* the Third, that glorious Conqueror, after he had reigned fifty years and four months, being in the fifty sixth year of his Age, *An. Dom.* 1377. fell into his last sickness at his Mannor of *Richmond*, where when he was observed to be drawing on towards his end, his Concubine *Alice Peirce* came to his bed-side, and took the Rings from his fingers, which for the Royalty of his Majesty he was wonted to wear, and having left him gasping for breath, fled away. The Knights and Esquires and Officers of his Court, each of them fell to rifle and make prey of all they could meet with, and also hasted away, leaving the King alone in this sorrowful state and condition. Only it fortuned, that a Priest lamenting the Kings misery, that amongst all his Counsellors and Servants, there was none to assist him in his last moments, entred his Chamber, exhorting the King to lift up his eyes and heart unto God, to repent him of his sins, and to implore the mercy of Heaven, and its forgiveness. The King had before quite lost his speech; but at these words (taking strength) uttered his mind (though imperfectly) in those matters, and made signs of contrition, wherein his voice and speech failed him, and scarce pronouncing this word *Jesu*, he yielded up the ghost.

Lips. monit. l. 2. c. 14. p. 344.

27. *Gilimer* was King of the *Vandals* in *Africk*, long had he lived happy, increasing his riches and Dominions by his Victories; when his felicity began to alter, *Belisarius* sent by the Emperour *Justinian* against him, overthrew him; he fled out of the Battel unto *Pappus*, a high Mountain in *Numidia*, whither he was pursued and besieged: he had endured the Siege a while, when he sent word that he would yield up himself, only desired there might be sent him a piece of Bread, a Sponge, and a Harp; the Bread to relieve his hunger, the Sponge to dry his eyes, and the Harp to ease his afflicted mind: they were sent him, and he yielded. Being brought into the presence of *Belisarius*, he did nothing but laugh; being led in Triumph to *Constantinople*, and presented to *Justinianus* and *Theodora* his Empress, he cryed out, *Vanity of vanities, all his vanity.* He afterwards dyed private in a corner of *Gaul.*

Herod. l. 3. p. 11, 12, 36. Lips. monit. l. 2. c. 14. p. 342.

28. *Crœsus*, that rich King of *Lydia*, shewed *Solon* all his Riches and Treasures: And what thinkest thou, said he, is there any man thou knowest more happy than my self? There is, said he, and named one *Tellus*, a man of mean fortune, but content with it: and then he named two others, who having lived well were now dead. *Crœsus* laughs, and, said he, What state take you me to be in? I cannot tell, said *Solon*, nor can we reasonably account that man happy, who is tossed in the waves of this life, till he is arrived at the Haven, seeing a tempest may come that may overturn all. *Crœsus* made little of this at that time; but being overcome by *Cyrus*, bound, and laid upon a Pile to be burnt alive, *Crœsus* cryed out, O *Solon, Solon: Cyrus* admiring, caused him to be asked, what God or man it was whom he invoked in this his extremity: he replied, That *Solon* came into his mind, who had wisely admonished him not to trust to his present fortune, nor to think himself happy before he came to his end. I laught, said he, at that time, but now I approve and admire that saying: so did *Cyrus* also, presently commanding *Crœsus* to be freed, and made him one of his friends.

CHAP. IX.

Of such as have left places of highest Honour and Employment for a private and retired Condition.

GReat Travellers, who have fed their eyes with variety of prospects, and pleased themselves with the conversation of persons of different Countries, are oftentimes observed upon their return to retire themselves, and more to delight in solitude than other men. The like sometimes befals men of great Honours and Employments, they retreat unto a private life, as men that are full and have taken a kind of surfeit of the World; and when they have done so, have enjoyed more of contentment and satisfaction of mind, than all their former noiseful and busied splendour could afford them.

Treasury of ancient and modern times, l. 8. c. 2. pag. 736.

1. *Doris* the *Athenian* having governed the Common-wealth six and thirty years with much sincerity and justice, became weary of publick Negotiations: he therefore dislodged from *Athens*, and went to a Country-house or Farm, which he had in a Village not far distant, and there reading Books of Husbandry in the night time, and practising those rules in the day time, he wore out the space of fifteen years. Upon the Frontispiece of his House these words were engraven, *Fortune and Hope adieu to you both, seeing I have found the true entrance to rest and contentment.*

Curia Polit. by M. Scudery, p. 1, 2, &c. Lips. monit. l. 2. c. 14. p. 340.

2. The Emperour *Charles* the Fifth, after he had reigned as King forty years, and had thirty six of those years been possessed of the Empire of *Germany*: that *Charles*, who (from the sixteenth year of his age, wherein he first bore a Scepter, to the fifth sixth year of his age, wherein he surrendred all) had been a great and most constant Favourite of Fortune; after he had made 300 Sieges, and gained the Victory in more than twenty set Battels; he whose whole life and adventures were nothing else but a concatenation of Victories and Triumphs, and a glorious continuation of most renowned successes, after he had made nine Voyages into *Germany*, six into *Spain*, seven into *Italy*, four into *France*, ten into the *Low-Countries*, two into *England*, two into *Africa*, and eleven times traversed the main Ocean, who yet in all these his various and great Enterprises met with no check nor frown of Fortune, except in the Siege of *Marcelleis* and the business of *Algiers*: I say this illustrious Prince in the pitch and height of all his glory did freely and of his own accord descend from his Thrones, resigned his Kingdom of *Spain* to his Son *Philip*, his Empire to his Brother *Ferdinand*, withdrew from a Royal Palace, and retired first to a private house at *Bruxels*, and thence descended to an humble Hermitage, in the Monastery of St. *Justus*, seven miles from *Placentia*, attended only with twelve Servants; forbidding that any should call him other than *Charles*, disclaiming together with the Affairs the pompous Names of *Cæsar* and *Augustus*.

Fulgos. Ex. l. 4. c. 1. p. 438. Heyl. Cosm. p. 553. Lips. de constant. l. 2. c. 2. p. 112.

3. *Diocletianus*, the Emperour of *Rome*, being filled and laden with worldly Honours, which he had acquired to himself both in Peace and War, even to the making himself to be worshipped for a God. This great Person seeing no constancy in humane affairs, and feeling how full his Imperial charge was of travels, cares, and perils, left off

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Camer. oper. subciſiv. l. 1. c. 45. pag. 209. the Managing and Government of the Empire; and chuſing a private life, retired himſelf to *Salona*, where he ſpent his time in Gardening and Husbandry: and although after he had continued there ſome years, he was earneſtly importuned by *Maximianus* and *Galerius* his Succeſſors, to reſume the Empire; yet could he never be perſwaded to quit his ſolitude, till he parted with that and his life together.

Camer. oper. subciſiv. l. 1. c. 45. pag. 209. 4. *Suatocopius*, King of *Bohemia* and *Moravia*, having received an overthrow in a Battel by the Emperour *Arnolphus*, withdrew himſelf ſecretly out of the Fight, and unknown as he was, ſaved himſelf by the ſwiftneſs of his Horſe. Being come alone to a Mountain called *Sicambri*, he left there his Arms and Horſe, and began to walk on foot: when entring into a vaſt Wilderneſs, he framed himſelf like a poor Pilgrim to feed upon Apples and Roots, until he had met with three other Hermits, to whom he joined himſelf, abiding with them unknown till his laſt. When his time drew near that he ſhould dye, he calls the three Eremites: You know not yet, ſaid he, who I am; the truth is, I am King of *Bohemia* and *Moravia*, who being overthrown in a Battel, have ſought my refuge here with you. I dye, having tryed both what a Royal and a private life is. There is not any Greatneſs of a King to be preferred before the tranquillity of this ſolitarineſs. The ſafe ſleeps which we enjoy here make the roots ſavoury, and the water ſweet unto us; on the contrary, the care and dangers of a Kingdom make all meat and drink taſte bitter to us. That part of my life which remained, I have paſſed happily with you; that which I led upon my Regal Throne, deſerveth more the title of death than of life. Aſſoon as my Soul hath parted from my body, ye ſhall bury me here in this place, and then going into *Moravia*, ye ſhall declare theſe things to my Son, if he yet lives: and having thus ſaid, he departed this life.

Fulgoſ. Ex. l. 4. c. 1. p. 436. Camer. oper. ſubciſiv. l. 1. c. 45. pag. 211. 5. The Captain *Similis* was Prefect of the Palace to *Hadrian* the Emperour, and after he had procured leave at laſt to quit himſelf of his employment, and to retire into the Country, he lived there in reſt with privacy and content for the ſpace of ſeven years; and when he found himſelf near unto death, he ordained by his laſt Will this Epitaph to be inſcribed upon his Tomb.

Similis hîc jacet cujus ætas quidem multorum annorum fuit, ſeptem tamen duntaxat annis vixit.

That is,

Here lyeth Similis *who was indeed of a great age, yet lived only ſeven years.*

Fulgoſ. Ex. l. 4. c. 1. p. 435. 6. *Lucius Sylla*, having with great labours and infinite perils, arrived unto the Dictatorſhip in *Rome*, than which there is no power more abſolute, and having therein governed with ſuch ſeverity, as to put to death two thouſand ſix hundred *Roman* Knights, ſlain ten Conſuls, forced thouſands from their Country into Exile, and prohibited unto divers all Funeral Honours; yet without fear of accounting for any of his paſt actions, and not being in the leaſt enforced thereunto by any neceſſity of his affairs, he voluntarily depoſed himſelf from that high Seat of Magiſtracy, and retired to a life of privacy in *Rome*: and whereas one day as he paſſed along in the Market-place, he was reproached and inſolently treated by a young man, he contented himſelf to ſay with a low voice to ſome that ſtood near him, This young man will be the occaſion that no man hereafter will reſign a Dictatorſhip.

7. When Sir *Henry Wotton* returned from his laſt Embaſſie into *England*, at all thoſe houſes where he reſted or lodged, he left his Coat of Arms with this Inſcription under them. *Reliq. Wottonian. pag.* 54.

Henricus Wottonius Anglo-cantianus Thomæ optimi viri filius natu minimus, à Sereniſſimo Jacobo Primo Mag. Brit. Rege, in Equeſtrem titulum adſcitus, ejuſdemq; ter ad Rempub icam Venetam Legatus Ordinarius, ſemel ad Confœderatorum Provinciarum Ordines in Juliacenſi Negotio, bis ad Carolum Emanuel Subaudiæ Ducem, ſemel ad Unitos Superioris Germaniæ Principes in Conventu Heilbrunenſi, poſtremò ad Archiducem Leopoldum, Ducem Wittembergenſem, Civitates Imperiales, Argentinam Ulmamq; & ipſum Romanorum Imperatorem Ferdinandum Secundum Legatus Extraordinarius, tandem hoc didicit:

Animas fieri ſapientiores quieſcendo.

8. *Ramirus* lived a Monk in a Monaſtery, from whence, upon the death of his Brother, he was called by the Nobles and people of *Arragon* to ſucceed his Brother in the Kingdom: the Pope alſo diſpenſed with his Vow, and he had his allowance to accept of the Kingdom. *Ramirus* therefore left the Monaſtery, married a Wife, of whom he had Daughter called *Urraca*; after which, neither conjugal affection, nor the deſire of a Kingdom (two of the ſtrongeſt bonds amongſt men) were able to retain him, but that he would return unto that Eccleſiaſtical humility which he had experienced in the Convent where he formerly had lived. *Camer. oper. ſubciſiv. cent. 3. cap. 92. p. 346.*

9. The *Parthians* by civil diſcords had ejected *Artabanus* their King, who endeavoured his Reſtauration to his Kingdom by the Arms of *Jazates* King of the *Adiabeni*. The *Parthians* not only upon the account of an imminent War, but moved alſo with other reaſons, repented that they had expelled *Artabanus*. They ſent therefore Ambaſſadors both to him and to *Jazates*, giving them to underſtand, that they would moſt willingly do what they did require them: but that upon the expulſion of *Artabanus*, they had ſet up *Cynamus* in his ſtead; and having ſworn Allegiance unto him as their King, they durſt not recede from their Oath. Which when *Cynamus* underſtood, he wrote to *Artabanus* and *Jazates*, that they ſhould come; for he would reſign up the Kingdom of *Parthia* to *Artabanus*. When they were come, *Cynamus* went forth to meet them, adorned in Royal Robes, and the Diadem upon his head: aſſoon as he drew near to *Artabanus*, diſmounting from his Horſe, he thus ſpake: When the *Parthians* had driven thee, *Artabanus*, from the Kingdom, and were reſolved to confer it on another, at their intreaty I received it; but ſo ſoon as I knew it was their deſire to reſtore it to thee their true and lawful King, and that the only hindrance of it was, that they ſhould do it without my conſent, I not only forbare to oppoſe them; but as thou ſeeſt, of mine own accord, and without any other reſpect I reſtore it to thee. And having ſo ſaid, he took the Diadem from his own head, with his own hands he fitted it to that of *Artabanus*, and freely returned to his former privacy. *Fulgoſ. Ex. l. 6. c. 5. pag. 768, 769. Joſeph. Antiq. l. 20. c. 2. p. 516.*

10. *Albertus* was a Dominick Fryer, and for his great Learning ſirnamed *Magnus*; he was made Biſhop of *Ratisbone* by Pope *Alexander* the Fourth; but he freely left his Biſhoprick, and returned home again to *Colen*, that he might retire himſelf, and enjoy the greater quiet for reading and writing. *Symſ. Ch. Hiſt. l. 2. cent. 13. p. 376.*

11. In

M. S. penes M. Humfr. Burt.

11. In the year of our Lord 1179. and the Reign of King *Henry* the Second, *Richard de Lucy*, Lord Chief Justice of *England*, resigned his Office, and became a Canon in the Abbey of *Westwood*.

Id. ibid.

And in the Reign of King *Henry* III. upon the 29. of *June*, *An.* 1276. *Walter Maleclarke*, Bishop of *Carlisle*, renounced the Pomp of the World, and took upon him the Habit of a preaching Fryer.

Præfat. ad Monastic. Angl. p. 7.

12. In a preliminary Discourse before the *Monasticon Anglicanum*, we have an account of divers Kings in this our Island, who for devotions sake left their Crowns, and took upon them the Habit and Profession of Monks. Such were *Pertocus* King of *Cambria*, *Constantinus* King of *Cornwal*, *Sebby* King of the East *Saxons*, *Offa* King of the East *Saxons*, *Sigebert* King of the East *Angles*, *Etheldredus* King of the *Mercians*, *Kynred* King of the *Mercians*, *Ceolwulphus* King of the North *Humbers*, and *Edbricthus* King of the North *Humbers*. Whereupon one hath wrote these metrical Verses.

Nomina Sanctorum rutilant cum laude piorum
Stemmate regali cum vestitu Monachali,
Qui Reges facti spreverunt culmina regni
Electi Monachi, sunt cœli munere digni.

Vaugh. Flor. sol. in Epist. to the Reader.

13. Prince *Lewis*, the eldest Son of *Charles* King of *Naples*, at the age of twenty one years, and just when he should have been married to the youthful Princess of *Majorica*, did suddenly at *Barcellona* put on the rough and severe Habit of the *Franciscans*: The Queens and Princesses there met to solemnize the Marriage of his Sister *Blanch* with *James* King of *Arragon*, employed their Rhetorick to dissuade him from it, but to no purpose: he loved his Sackcloth more than their Silks, and as Monsieur *Mathieu* (alluding to the young Princess) speaks of him, left Roses to make a Conserve of Thorns.

Jos. Antiq. l. 19. c. 6. p. 508.

14. King *Agrippa* took the High Priesthood from *Simon Cantharа*, and gave it again to *Jonathan* the Son of *Anani*, whom he esteemed more worthy than the other. But *Jonathan* declared that he was not worthy of this Dignity, and refused it, saying, O King, I most willingly acknowledge the honour you are pleased to bestow upon me, and know you offer me this Dignity of your free will, notwithstanding which, God judgeth me unworthy. It sufficeth that I have once been invested with the sacred Habit; for at that time I wore it with more holiness, than I can now receive it at this present: yet notwithstanding, if it please you to know one that is more worthy of this honour than my self, I have a Brother, who towards God and you is pure and innocent, whom I dare recommend to you for a most fit man for that Dignity. The King took great pleasure in these words, and leaving *Jonathan*, he bestowed the Priesthood on *Mathias* his Brother, as *Jonathan* had desired and advised.

Spotsw. hist. p. 310. Clarks mir. cap. 113. pag. 557.

15. *Constantine* the Third, King of *Scotland*, being wearied with the troubles of a publick life, renounced his temporal Dignities and Kingdom, and betook himself to a private life amongst the *Culdees* in St. *Andrews*, with whom he spent his five last years, and there dyed about the year 904.

Prid. instit. hist. Interv. 7. §. 9. p. 130. Petr. Greg. de Repub. l. 13. c. 12. p. 548.

16. *Celestine* the Fifth, an *Italian*, and formerly an *Anchorite*, was chosen Pope, was a man of pious simplicity, though unskilful in the management of Affairs; this man was easily perswaded by his Cardinals, that the employment he had was too great for his capacity; so that he had thoughts of resigning, and was furthered therein by the crafty device of *Boniface* who succeeded him. For this man feigning himself to be an Angel, spake through a Trunk in a Wall, where the Pope lodged, saying, *Celestine, Celestine*, give over thy Chair, for it is above thy ability. The poor man was deluded this way, and though the *French* King perswaded him to keep his Seat, yet he decreed that a Pope might quit his place to turn Hermit again, as he did; though his voluntary resignation proved no security to him from the jealousie of his Successour, but that he was by him taken, imprisoned, and there made to dye.

CHAP. X.

Of persons advanced to Honor through their own subtilty, some accident, or for some slight occasion.

AMongst the *Romans* the Temple of Honour was so contrived, that there was no way of passage into it, but through that other of Vertue. By which they intended to declare, that the entrance and ascent unto Honour ought to be only by vertuous actions. But things are oftentimes far otherwise than they ought to be; Vertue is as familiarly persecuted as rewarded: nor have Persons of Worth been always barely beholden to their Merit for their preferment, but perhaps to some petty accident, or some inconsiderable circumstance that served to set the wheels of their advancement a going.

Full. holy State, l. 4. c. 1. p. 231. Camb. Remains, page 271.

1. Some Kings, to make a jest, have advanced a man in earnest. When amongst many Articles exhibited to King *Henry* the Seventh by the *Irish* against the Earl of *Kildare*, the last was, Finally all *Ireland* cannot rule this Earl: Then, quoth the King, shall this Earl rule all *Ireland*, and made him Deputy thereof.

Herod. l. 5. p. 198. Just. hist. l. 1. p. 26. Raleighs hist. world, l. 3. c. 4. §. 4. p. 38. Zonar. Annal. tom. 1. fol. 29.

2. *Cambyses* King of *Persia* dying without issue, the Princes agreed amongst themselves, that at an hour appointed they would meet in a certain place no Horse-back, and that he whose Horse should neigh first after they were upon the place, should be chosen King. *Oebarus* the Groom of *Darius* his Horse, having understood thus much from *Darius*, told him he would give him the Kingdom. Whereupon over-night he led the Horse of *Darius* to that place, and suffered him there to cover a Mare; and the next morning when they were all met, *Darius* his Horse knowing the place, and missing the Mare, neighed: and so *Darius* was presently saluted King.

Bak. Chron. p. 60. Speeds hist. p. 448.

3. *Guymond* Chaplain to King *Henry* the First, observing that (for the most part) unworthy men were advanced to the best dignities of the Church, as he celebrated Divine Service before the King, and was to read these words out of St. *James*: *It rained not upon the earth three years and six months*; he read it thus, *It rained not upon the earth one, one, one years and five one months.* The King observed his reading, and afterwards blamed him for it. But *Guymond* answered, That he did it on purpose: for such Readers were soonest preferred by his Majesty. The King smiled, and in short time after preferred him to the Government of St. *Frideswids* in *Oxford*.

Muret. var. lect. l. 6. c. 17. p. 146.

4. I find it related in the Commentaries of the *Greeks*, that *Semiramis* was the Concubine of one of the Kings Slaves. Assoon as *Ninus* had taken

Ælian. var. hist. l. 7. c. 1. p. 199. Pet. Gregor. de Repub. l. 7. c. 18. p. 296.

notice of her, he was so taken with her beauty and wit, that he seised her for himself: by degrees she had gained such an empire over him, that he could deny her nothing; nor was there any thing but she durst ask. When once she had let fall in discourse, that there was one thing which she did earnestly desire, and he had bid her freely and openly speak it whatsoever it was, I have desired (said she) to sit for one day in your Throne, and do justice, and that for that whole day all should obey me in the same manner as they do you. The King smiled, granted her request, and forthwith sent out his Edict, that on such a day all men whatsoever should obey the commands of *Semiramis*, for such was the Kings pleasure. When the day came, the Lady ascends the Throne in her Royal Apparel, a mighty concourse there was: she at the first (as matter of tryal of their obedience) commands something to be done of no great moment. When she perceived that she was exactly obeyed in all her precepts, she commands the Guards of the Kings body that they seise the King himself: he is brought; that they bind him, he is bound; that they strike off his head, it was done: and by this means from a day she prolonged the date of her Empire many years, which she ruled with great wisdom, success, and glory.

Full. Worth. p. 262.

5. Sir *Walter Raleigh*, born at *Budely* in *Devonshire*, his introduction to the Court was upon this occasion. This Captain *Raleigh* coming out of *Ireland* into the *English* Court in good habit (his Cloaths being then a considerable part of his Estate) found the Queen walking, till meeting with a plashy place, she seemed to scruple going thereon, presently *Raleigh* cast and spread his new Plush Cloak on the ground, whereon the Queen trod gently, rewarding him afterwards with many Suits for his so free and seasonable tender of so fair a foot-cloth. An advantageous admittance into the first notice of a Prince, is more than half a degree to preferment. When Sir *Walter* found some hopes of the Queens favour reflecting on him, he wrote in a Glass-window obvious to the Queens eye,

Fain would I climb, but that I fear to fall.

Her Majesty either espying, or else being shewed it, did under-write,

If thy heart fail thee, do not climb at all.

How great a person in that Court this Knight did afterwards prove to be, is scarcely unknown to any.

Raleighs hist. World, l. 5. c. 3. §. 9. p. 390, 391.

6. There was in the City of *Capua* an ambitious Noble man called *Pacuvius Calavius*, his credit grew and was upheld by furthering all popular desires. There was at this time a plebeian Faction in the Town, and that so prevalent, as that all was governed by the pleasure of the multitude; which also wholly followed the direction of this *Pacuvius*. The people had promised to yield up the Town to *Anibal*, and to meet him on the way to them with so many of their Nobility; but they were unable to maintain any such Negotiation, without the advice of the Senate, and the Senate mainly oppugned it. The people therefore were incensed against the Senate, as having occasioned them to fail their new Friend; and withal since by their promise they had discovered themselves, they feared lest their own Senate, together with the *Romans*, should hold them in straiter subjection than before. This fear being ready to break into some outrage, *Pacuvius* made use of to serve his own ambition thus. He discoursed unto the Senate as they sate in Council about these motions troubling their City, and said, That he himself had both married a *Roman* Lady, and given his Daughter in Marriage to a *Roman*. But that the danger of forsaking the *Roman* Party was not now the greatest: for that the people were violently bent to murder all the Senate, and after to joyn themselves with *Anibal*, who should countenance the Fact, and save them harmless. This he spake as a man well known to be beloved by the people, and privy unto their designs. Having throughly terrified the Senate by laying open the danger hanging over them, he promised them nevertheless to deliver them all, and to set things in quiet, if they would freely put themselves into his hands, offering his oath (or any other assurance they should demand) for his faithful meaning. They all agreed. Then shutting up the Court, and placing a Guard of his own Followers about it, that none might enter or issue forth without his leave, he called the people to assembly, and speaking as much evil of the Senate as he knew they would be glad to hear, he told them, that these wicked Governours were surprized by his policy, and all fast, ready to abide what sentence they would lay upon them. Only thus much he advised them (as a thing which necessity required) that they should chuse a new Senate before they satisfied their anger upon the old. So rehearsing to them the names of two or three Senators, he asked what their judgment was of those? All cryed out, that they were worthy of death. Chuse then (said he) first of all some new ones into their places. Hereat the multitude unprovided for such an election was silent, until at last some one or other adventured to name whom he thought fit. The men so nominated were utterly disliked by the whole Assembly, either for some fault, baseness, and insufficiency, or else even because they were unknown, and therefore held unworthy. The difficulty of the new election appearing more and more, whilst more were to be chosen (the fittest men to be substituted, having been named amongst the first, and not thought fit enough) *Pacuvius* intreated and easily prevailed with the people, that the present Senate might for this time be spared, in hopes of amendment hereafter (which doubtless would be) having thus obtained pardon for all offences past. Henceforth not only the people (as in former times) honoured *Pacuvius*, and esteemed him their Patron: but the Senators also were wholly governed by him, as a person to whom they acknowledged themselves indebted for the safety of their lives.

Full. Worthies, pag. 281.

7. *John Russel*, his Father an Esquire, was bred beyond Sea, arrived at great accomplishments, and returned home about the time when *Philip* King of *Castile* (Father to *Charles* the Fifth Emperour) was forced by foul weather into the Haven of *Weymouth*. But it is an ill wind that blows no body profit: this accident proved the foundation of Mr. *Russels* preferment. For when Sir *Thomas Trenchard* bountifully received this Royal Guest, Mr. *Russel* was sent for to compleat the entertainment. King *Philip* taking such delight in his company, that at his departure he recommended him to King *Henry* the Seventh, as a man fit to stand before Kings, and not before mean men. Indeed he was a man of spirit, carrying a Badge of Valour, no blemish but a beauty in his face, the loss of an eye at the Siege of *Montrule*. King *Henry* the Eighth much favoured him, making him Controller of the Houshold, and Privy Counsellor:

sellor: and 1538. he created him Lord *Russel*, and made him Keeper of the Privy Seal. A good share of the golden showre of Abbey-lands fell into his lap, two mitred ones, *Tavistock* and *Thorney*: King *Edward* the Sixth made him Earl of *Bedford*: he dyed 1554.

Hak. Apol. l. 4. c. 6. p. 371.

8. *Tiberius* the Emperour advanced a vulgar and mean person to the Dignity of the Questorship, and preferred him before all the Noble persons that were Candidates for the Office, and that only for taking off an Amphora of Wine at a Feast which he had made, at one draught.

Herod. l. 1. p. 43, 44. Plut. de Herod. malign. p. 632.

9. There was amongst the *Medes* a wise man named *Dejoces*, the Son of *Phraortes*, who aspiring to a Soveraignty over them, dealt in this manner. When the *Medes* dwelt up and down in Villages, *Dejoces* observing great licence amongst them, managed all things that came before him with studious and affected equity. Upon which the *Medes* that dwelt in the same Village, made him the Judge of all their Controversies, which he compounded with great justice, and grew popular amongst such as lived near him. This understood by others that lived in other Villages, they also assembled to *Dejoces* upon all occasions, as being the person alone that judged without corruption: and in conclusion would suffer none to determine their Causes in the whole Province but only *Dejoces*. He now finding all to attend upon him, refuses any longer to sit in Judicature, saying, he could not attend upon Causes all day long as he had done, without apparent neglect of his own affairs. Upon this there followed much more rapine and villany than before: so that the *Medes* enter into Council about their affairs, where (by agreement) the friends of *Dejoces* advise to the choice of a King, saying, else they could not long abide in their Country, by reason of the unbridled liberty of the people. It was resolved upon, then the question was, who should be the man they should elect? *Dejoces* is extolled by all, and by general suffrage elected. Being brought amongst them and approved, he commands that a palace be built him worthy of a Prince, that Guards be allotted him for the security of his person; this was performed: which done, he compels them to build one City, and this to be well fortified and adorned; it was so, and called *Ecbatana*. And *Dejoces* having thus firmly fortified himself and his Palace, he caused the rest of the *Medes* to dwell up and down as before. Then made he a Law, that none should enter in to the King, but should transmit his business by such as were appointed on purpose, and no other should see the King: That no man should laugh or spit in his presence. When he had thus confirmed and established himself, he was severe in his Justice; for they sending in their Causes, they were sent back to them decided. Thus *Dejoces* got the Kingdom of *Media*, in which were these Nations, the *Busæ*, *Paretaceni*, *Struchates*, *Arizanti*, *Budii*, the *Magi*: and having reigned fifty three years, left *Phraortes* his Son his Successour.

Polyd. Virg. l. 10. Bak. Chron. p. 49. Zuing. Theatr. vol. 3. l. 4. pag. 732.

10. In the Reign of King *William* the Second, an Abbey being vacant, two Monks of the Covent became Suitors to him for the place, offering great sums of money, and each of them out-bidding the other. Whereupon the King looking about, and espying another Monk standing not far off, asked him what he would give for the place? Who answered, That he neither had any thing to give, nor would give any thing if he had it; but came only to wait upon him back whom it should please the King to appoint the Abbot: Well, said the King, thou hast spoken honestly; thou art fitter to be Abbot than either of these: and so bestowed the place upon him *gratis*.

Sueton. l. 3. c. 42. p. 145. Plin. nat. hist. l. 14. p. 427.

11. *Novellius Torquatus*, a *Mullanois*, was highly honoured amongst the *Romans*, and especially by *Tiberius*; for by him he was advanced to the Proconsulship of *Syria*, a Government of great honour and large command in the Empire: and will you know by what means he ascended to this high Dignity? The cause of his advancement was; for that he could drink three Gallons of Wine at a draught, without taking his breath; for that he fairly drank off his liquor, and left no snuff behind him: and after he had drank so very much, he neither stammered in his speech, nor unburdened his stomach by vomiting; and how late soever he sate up at the Wine over-night, he would be sure to relieve the Morning-watch and Sentinels. For these rare qualities he was dubbed Knight by the sirname of *Tricongius*, that is, the three Gallon Knight.

Plin. nat. hist. l. 14. p. 427.

12. For the like quality *C. Piso* did first rise, and afterwards was advanced to the Provostship of the City of *Rome* by the same *Tiberius*; namely, for that in his Court (being now Emperour) he sate two days and two nights drinking continually, and never stirred foot from the table.

Bak. Chron. p. 71.

13. In the time of *William Rufus*, King of *England*, there was one *Roger*, a poor Priest, serving a Cure in a Village near *Caen* in *Normandy*. It chanced that *Henry* the Kings youngest Brother, passing that way, made some stay in the Village, and being desirous to hear Mass, this *Roger* (then Curate) was the man to say it: which he dispatched with such celerity, that the Souldiers (who commonly love not long Masses) commended him for it, telling their Lord, that there could not be found a fitter Priest for Men of War than he. Whereupon *Henry* appointed him to follow him: and when he came to be King, preferred him to many great places, and at last to be Chancellor of *England*, and Bishop of *Salisbury*. When King *Stephen* came to the Crown, he held this man in as great account as his Predecessor King *Henry* had done, and perhaps in greater. He arrived to such wealth, that he builded the Castles of *Salisbury*, the *Vies*, *Sherburn*, *Malmsbury*, and *Newark*, to which there were no Structures comparable in the Kingdom. He had also 40000 Marks in money: which, together with his Castles, the King seised into his own hands upon displeasure.

Sueton. l. 5. c. 10. pag. 207. Lips. monit. l. 2. c. 3. p. 164. Jos. Antiq. l. 19. c. 2. p. 502.

14. *Claudius*, upon the rumour of *C. Caligula*'s being slain, was so extremely terrified, and so doubtful and solicitous of his own safety, that he slily crept forth of a Parlour at the Court wherein he then was, and conveyed himself up into a Garret near thereabouts, and there hid himself betwixt the Hangings that hung before the door. Whiles he lurked close there, a private Souldier chancing to run to and fro that way, looking for plunder, espied his feet, and by earnest inquiry, and asking who he was, happened to take knowledge of him. He drew him forth out of the place, and (when he for fear fell down humbly at his feet, & took hold of his knees to move his compassion) saluted him Emperour. From thence he immediately brought him to his Fellow-Souldiers, who as yet stood wavering; by them was he bestowed in a Litter, and for that his own Servants were fled, they by turns supported the Litter upon their shoulders, and so he was brought into the *Pretorian* Camp, all sad and amazed for fear: pitied

also by the multitude that met him upon the way, as if some innocent had been haled to execution. Being received within the Entrenchments, he lodged in the Camp all night, and in the morning the Souldiers swore Allegiance to him. Thus was he unexpectedly made Emperour in the fiftieth year of his age.

Lipſ. monit. l. 2. c. 3. p. 167. Zuing. Theatr. vol. 3. l. 4. p. 722. Pezel. mellific. hiſt. tom. 2. p. 233.

15. *Regillianus* was General in *Illyricum*, and the Souldiers (being ill-affected to *Galienus* the Emperour) were busying themselves upon new designs. It fortuned that many of them supped together, and *Valerianus* a Tribune (in his wine and mirth) was asking, Whence may we believe the name of *Regillianus* did first come? *A regno* (from reigning) replied one; then said all the Souldiers there present, He may then be a King: and thus upon the sole occasion of this one word spoken at all adventures, he was fetched out of his Tent, and saluted Emperour, and behaved himself with great Gallantry against the *Sarmatians*.

Lipſ. monit. l. 2. c. 3. p. 166.

16. *Tacitus* the Emperour was dead, and *Florianus* his Brother aspired to the Empire; but while the Election was depending, the Oriental Armies were resolved to have an Emperour of their own choice. They were assembled together on purpose to pitch upon some one: when the Tribunes (as it was fit in that case) advised them to chuse *fortem*, *clementem*, *probum Imperatorem*; they catched at the word, and suddenly cryed out, *Probus Augustus*, the Gods preserve thee; so they clad *Probus* in Purple and other the Imperial Ornaments, and proclaimed him Emperour.

Lipſ. monit. l. 2. c. 5. p. 186.

17. *Pisistratus* came this way to the chief Rule and sole Power in the City of *Athens*. He shewed himself very affable and courteous to the Citizens, and liberal where occasion required it: so that he was looked upon as the sure refuge and Sanctuary of such as were oppressed with injury or poverty. The Nobility held this course of his suspected, and he was well aware thereof; and therefore he bethought himself which way he might cajole the Nobility, and procure a Guard about his own person: to this purpose he gives himself several wounds, and then all wounded and bloody comes into the Market-place, tells the Citizens, that these were the rewards of his goodness to them and theirs, which he had now newly received at the hands of the men of power in the City: as also that his life was in perpetual hazard, unless they would take some course to secure it, unto whom alone he had devoted himself and life. The people were moved with indignation, they decreed him a Guard about his person, by means of which he suppreſt the Nobility, made himself the Tyrant of that City, and oppressed the people.

Ælian. var. hiſt. l. 3. c. 8. p. 95.

18. *Phrynichus* was chosen General of their Forces by the *Athenians*, not because of any grace or favour he was in with them, not for any Nobility in his descent, nor that he had the reputation of a rich man, for which reasons they had often preferred others; but in a certain Tragedy having framed his Poem and Musick so much unto military motion, that for this reason alone the whole Theatre cryed out, that they would have him for their General, supposing that he could not be without military skill, who had composed a Poem that had in it a spirit not unfitted to the condition of men of War.

Monaſticon Anglic. tom. 1. p. 256.

19. *Alfredus*, King of the West *Saxons*, went out one day a hunting, and passing by a certain Wood, he heard (as he supposed) the cry of an infant from the top of a tree, he diligently inquired of the Huntsmen what that was, commanding one of them to climb the tree, where in the top of it was found an Eagles Nest, and therein a pretty sweet-fac'd Infant, wrapt up in a Purple Mantle, and upon each arm a Bracelet of Gold, a sign of the Nobility of his Parents. This Child the King carried with him, caused him to be baptized, and from the Nest wherein he was found, he gave him the name of *Nesting*: after he had given him noble Education, he advanced him to the Dignity of an Earl.

CHAP. XI.

Of sundry Customs that were in use and force with different Nations and People.

AMongst the many millions of faces which are to be seen in the World, there are not any two of them that are exactly and in all points alike: and though there may be some similitude in voices, yet there is something in every one that is peculiar, and that serves to difference and distinguish it from that of another man: thus there is no less variety in the wits, minds, dispositions and inclinations of men; and hereupon it is, that the Customs and Manners of Nations and particular persons do accordingly differ and alter from one another.

Zuing. Theatr. vol. 1. l. 2. p. 150. Camer. oper. subcis. cent. 1. c. 12. p. 75.

1. The *Egyptians* at their Feasts use to carry about the dryed Anatomy of a man in a Coffer, not so much in memory of *Osyris* slain by *Typho*, and in a Chest cast into the Sea; but that being inflamed with Wine, they might mutually exhort one another to the use and enjoyment of these present good things, because e're long all of them would be as that Skeleton.

Plut. in Sympoſ. Eraſm. Adag.

2. The *Spartans* when they brought home with them any Friend or Guest, shewing them the doors, they used to say, Not a word that is spoken passes out here. *Plutarch* also tells, that by the institution of *Lycurgus*, when they invited any to feast with them, he who was the elder stood at the door of the Dining-room, and pointing to it, said to all that entred, Nothing that is spoken passes these doors to be told abroad; expressing thereby that all the Guests had a full freedom and liberty to speak without any constraint upon them.

Plut. adv. Stoicos, p. 552. Et in Laconicis.

3. The same *Spartans* in those Feasts of theirs that are called *Phiditia*, have their Prefects or Stewards who bring in two or three of the *Helotes* (that is, their Slaves) drunk and intoxicate with Wine, and expose them publickly in that posture to their Youth, that they may see what it is to be drunk, and that by their unseemly and uncomely behaviour they might be brought into a detestation of that vice, and to a love of temperance and sobriety.

Val. Max. l. 2. c. 6. p. 46.

4. The *Massilienses* have standing before the Gates of their City two Coffins, one wherein the bodies of Free-men, the other wherein those of Servants are carried in a Cart to burial, which they do without weeping; their mourning is finished upon the Funeral day, with a Feast among their friends. There is also a publick poyson kept in that City, which is delivered to that person, who hath made it appear to the Magistrates of six hundred (that is, their Senate) that he hath sufficient causes to desire to dye. Also they suffer no

no man to enter into the Town with any Weapon; but there is appointed at the Gate one to receive them at their entrance, and to deliver them back at their departure. Thus as their entertainments to others are humane, so to themselves they are safe.

Val. Max. l. 2. c. 6. p. 45. 5. There is a memorable Custom of the *Athenians*, that a freed-man convicted of ingratitude towards his Patron, shall forfeit the Priviledge of his Freedom. As who should say, we refuse to have thee a Citizen, who art so base a valuer of so great a gift: nor can we ever be brought to believe, that he can be advantageous to the City, whom we perceive to be villainous at home. Go thy way then, and be still a Servant, seeing thou knowest not how to esteem of thy freedom.

Zuing. Theatr. vol. 1. l. 1. p. 157. 6. The same *Athenians* (by an ancient usage amongst them) assoon as their children came to some maturity, they designed them to their several Trades, on this manner. They laid before them Instruments and Tools of all kinds, and look unto whatsoever the Youth applied himself, or seemed to be delighted with, to that kind of Handicraft they disposed him, as if Nature it self had thereby hinted out so much to them.

Alex. ab Alex. in dieb. Genial. l. 3. c. 5. p. 7. The *Romans*, when in debate about the punishment of any crime, if it fell out, that in the suffrages the Votes were evenly divided, the Judgment passed to the advantage of the Delinquent. Which was also often done by the *Athenians*; for when they collected Votes about the extinguishment of the *Mytilenians*, and found them equal on each side, the opinion of *Diodorus* was followed, because it was the more merciful.

Plut. in quest. Roman. 8. The Triumphers at *Rome* of old used to invite the Consuls and Senate to the Triumphal Feast; but afterwards they publickly besought the Consuls, that they would not come, and sent Messengers to them to desire their absence. For the most honourable Seat was the place of the triumphant person, and he was to be attended on home from the Feast: which it was not lawful to do to any man (the Consuls present) but only to themselves.

Athen. Deipnos. l. 8. c. 9. *Theognis* tells, it was a Custom amongst the *Rhodians*, in their publick Prayers, to invite the Swallow about the Spring-time (which they called χελιδονίζειν) and their acclamations were in these words: Come Swallow, come, that bringest along with thee a pleasant season, and delightful years.

Zuing. Theatr. vol. 1. l. 2. p. 179. 10. The *Athenians* at the first entrance of a new Servant into their houses, had this Custom, the Master or Mistress threw Figs, and Dates, and Nuts, and other Junkets upon him, which were scrambled for by the rest of the Servants. After the same manner they used to do to Ambassadors, to such as were newly entred upon the Priestly Office, to men that were newly married, and to all others to whom they wished well, because it was a sign of prosperity and abundance.

Herodot. Zuing. Theatr. vol. 1. l. 2. p. 182. 11. The *Scythians* had this Custom amongst them, that if any man had received an injury from another, which he thought he had not sufficient power to revenge upon his Adversary, he sacrificed an Ox, he cut the flesh in pieces and boiled them. Then spreading the Hide of him upon the ground, he sate upon him with his hands upon his back, than which there is not a greater way of supplication amongst the *Scythians*. He that would might take part of the flesh of the Sacrifice, and standing with his right foot upon the Hide, swore to give him his assistance, and this Oath was held as inviolable.

12. Amongst the *Romans* he who was in question for his life, when he was brought forth at the day of tryal before the people, both himself, his friends, relations, and neerest neighbours were to stand in squalid and sordid cloaths, all filthy, weeping, with the hair of their heads and beards grown, deprecating the punishment: That by this deformed and uncomely habit, they might move the people to compassion and mercy before such time as the Tribes were put upon the Vote. *Alex. ab Alex. dier. Gen. l. 3. c. 5. p.*

13. In *Meroe* amongst the *Egyptians*, if the King hath committed ought that is evil, they do not punish him at all: but all men turning from him, and shunning any converse with him, he is suffered to dye with grief and consumption. *Alex. dier. Gen. l. 3. c. 5. p.*

14. The Custom of the *Ethiopians* is not to punish any Subject with death, though he is condemned; but one of the Lictors is sent to the Malefactor with the sign of death carried before him: which received, the Criminal goes home, and puts himself to death. To change death into banishment is held unlawful; and it is said, that when one had received the sign of death, and had intentions to flye out of *Ethiopia*, his Mother being apprehensive of it, fastned her girdle about his neck, and he not offering to resist her with his hands, lest he should thereby fasten a reproach upon his Family, was strangled by her. *Herod. l. 3. Diod. Sicul. rer. Antiq. l. 3. c. 1. p. 71.*

15. In the greater *India* in the Kingdom of *Var* (in which St. *Thomas* is said to be slain and buried) he amongst them who is to undergo a capital punishment, begs of the King, that he may rather dye in honour of some God, than an inglorious death by the hands of the Hang-man. If the King in mercy grant him it, by his kindred with great joy he is led through the City with mighty pomp, he is placed in a chair with sharp knives all hung about his neck. When he comes to the place of Execution, with a loud voice he affirms he will dye in honour of this or that God: then taking one of the knives, he wounds himself where he pleases, then a second, then a third, till his strength fail, and so he is honourably burnt by his friends. *Paul. Venet. Orient. rerum, l. 3. c. 24. p.*

16. The *Mosynæci* that live beyond the River *Carambis*, if their King whom they have chosen, have done any thing amiss, they punish him in this sort; they suffer him not to eat any thing for one day entire. *Alex. dier. Genial. l. 3. c. 11. p.*

17. The *Scots* have a Custom (which is also at *Millain*) they call it an Indictment: there is a Chest in the Church, into which any man may cast a paper having (suppose) the name of the Wizard, the thing done by him, the place and time, and also the Witnesses set down. This Chest in the presence of the Judge is opened, the Kings Proctor being by, and this is done every fifteenth day, that there may be a private inquiry made of all such persons, whose names are there found; and they accordingly to be brought before them. *Bodin. Dæmonol. l. 4. c. 1. p. Zuing. v. 1. l. 2. p. 1205.*

18. The ancient *Romans* appointed, that about the Axes which were carried before the Magistrates, bundles of Rods should be bound, that while those bundles were unloosing, a convenient space of time should be given to the Magistrate, lest in a heat of passion he should command such things to be done, whereof afterwards he should but in vain repent himself. *Fulgos. Ex. l. 2. c. 1. p. 220.*

19. The *Egyptians* yearly compelled all persons to give in their names and profession to the Magistrate, and such as they found to lye, or live upon unlawful gains, they adjudged to death. Also about the neck of their principal Justice, there is hung *Camer. oper. subcisiv. cent. 1. cap. 15. p. 89. Fulgos. Ex. l. 2. c. 1. p. 220.*

hung the Image of a Deity of Gold and Gems, which Deity they called Truth, by which they shewed, that truth ought always to be in the heart and mouth of a Judge: and when they beheld that, they should prefer it before all other things.

Fulgos. Ex. l. 2. c. 1. p. 224. 20. The *Romans* used to take away the horses from such men as were of a fat and corpulent body, as a mark of infamy upon them. For when through luxury they had unfitted themselves for the service of their Country, they would they should be without publick honour in it. Also they caused such as were convicted of cowardise to be let blood in the arm, that they might dishonourably lose that blood which they feared to shed for the honour and safety of their Country.

Fulgos. Ex. l. 2. c. 1. p. 224. 21. That was also a praise-worthy Custom of the *Romans*, whereby it was forbidden, that those spoils which they had taken from their enemies, and consumed through length of time, should ever be renewed: By which they seemed to take care that that hatred which might appear to be retained while the spoils were standing, should in some time be obliterated, and cease with the spoils themselves.

Fulgos. Ex. l. 2. c. 1. p. 226. 22. The *Corinthians* were wont, without much examination, to hang up such as were suspected of theft, and upon the third day after the matter was strictly examined by the Judge, then if it was found, that they had really committed the theft, whereof they had been accused, they left them hanging upon the Gallows; but if they were adjudged to be innocent, they were taken thence, and buried with a preface of honour at the publick charge.

Val. Max. l. 2. c. 6. p. 47. 23. The *Thracians* did celebrate the birth of any with mournful complaints, and their Funerals with all the signs of mirth and expressions of joy: this they did without any directions therein from the learned, but only moved thereunto with apprehensions of the miserable condition of humane life.

Val. Max. l. 2. c. 6. p. 47. 24. The *Lycians*, when any matter of mourning doth befal them, use to put upon themselves the cloaths and habit of a Woman, that so being moved with the deformity of their array, they might be willing the sooner to lay aside their foolish grief.

Fulgos. Ex. l. 2. c. 1. p. 228. 25. The old *Gaules* had a Custom, that when they were about to make War, they called forth their armed Youth unto Council, and he whosoever he was that came last upon that summons, was put to death by divers torments.

Zuing. Theatr. vol. 3. l. 3. p. 697. 26. The *Romans*, whether they went into the Country, or travelled further, at their return used to send a Messenger before them to their Wives, to let them know, that they are at hand; and upon this reason they did it, because women in the absence of their husbands are supposed to be detained with many cares, and much employment, possibly they have brawls and discontents in the family: that therefore all these might be laid aside, and that they might have time to receive their husbands in peace, and with chearfulness, they send before them the news of their arrival.

Zuing. Theatr. vol. 3. l. 3. p. 698. 27. *Plutarch* saith, that the King of *Persia* hath one of his Bed-chamber, who hath this given him in charge, that in the morning when he first enters the Kings Chamber, he should awake him with these words, Arise O King, and take care of those affairs which *Mesoromasdes* hath commanded thee to take care of.

Fulgos. Ex. l. 2. c. 1. p. 229. 28. The *Jews*, before they entred Battel, by publick Edict commanded them to depart from the Army, who were newly married, and had not brought home their wives: also all those that had planted a Vineyard, and had not yet eaten of the fruit of it: and those who had begun to build a house, and had not yet finished it, together with these all such as were cowardly and fearful; lest the desire of those things which the one had begun, or the faint-heartedness of the other should occasion them to fight feebly; and also by their fears possess the hearts of such as were bold and valiant.

A. Gell. noct. Attic. l. 16. c. 4. p. Plut. in Numâ, p. Livii hist. Zuing. v. 1. l. 2. p. 192. 29. The manner of making War amongst the *Romans*, and the recovery of such things as were injuriously detained was this: They sent forth *Feciales* or Heralds, whom they also called Orators, crowned with Vervain, that they might make the Gods witnesses, who are the Revengers of broken Leagues. He that was crowned with Vervain carried a Turff with the grass upon it out of the Tower: and the Ambassador, when he came to their borders, who were the offerers of the injury, covering his face with a woollen veil: Hear, O *Jupiter*, saith he, hear ye Borders (and then naming the people whose Borders they were) hear ye that which is right. I am the publick Messenger of the people of *Rome*, and justly and piously come as their Ambassadour. Then he speaks all their demands, and calls *Jupiter* to witness: If I unjustly or impiously demand those men or those things to be yielded back to the people of *Rome*, do thou then never suffer me to return in safety to my own Country: this he doth, when he is entred upon their Borders, when he meets any man, when he enters the Gates of the City, when he comes into the *Forum*; then if that which he demands is not restored, at the end of thirty three days he thus declares War, who is the Father of the Fatherhood, the chief Herald, and who is crowned with Vervain. Hear *Jupiter* and *Juno Quirinus*, celestial, terrestrial, and infernal Gods, I call you to witness, that this people (and names it) is unjust, and will not do right. But of these matters the elder of us will consult in our own Country how to regain our Right. Then he being returned to *Rome*, they enter upon the debate; and if it is decreed as right, then the Herald returns with a Spear in his hand pointed with Iron. Upon their Borders (before three children at least) he pronounces that such a people have offered force to and injured the people of *Rome*; that the people of *Rome* hath commanded that War be made with them: for which cause I and the people of *Rome* declare and make War with such a people; and when he hath said this, he throws the Javelin or Spear upon their Borders.

Val. Max. l. 2. c. 6. p. 48. 30. The *Persians* desired not to see their children before such time as they had compleated their seventh year; and for this reason, that they might the better be able to bear their death, in case they should dye when they were little ones.

Heyl. Cosm. p. 318. 31. The *Danes* used, when the *English* drank, to stab them, or cut their throats; to avoid which villany, the party then drinking requested some of the next unto him to be his surety or pledge, whilst he paid Nature her due: and hence have we our usual custom of pledging one another.

Herb. Trav. l. 3. p. 309. 32. At *Negapatan*, a Town upon the River *Negay*, and in the Coasts of *Chormandel*, they have this odd custom in the celebration of their Marriages: A *Bramyn* (or Priest) a Cow and the two Lovers go together to the water-side, where the *Bramyn* mutters a Prayer of small matter and to

as

as little purpose: which finished in order, they link hands, and have the Cows tail commixed, as a holy testimony; on all together the *Bramyn* pours his hallowed Oil, and forces the beast into the River, whereinto she goes so far, till they be to the middle in water: the Cow returns not, nor do they disunite, till she is frighted with the water; then being on the shore they untie their hands, and hold that conjunction sacred and powerful ever after.

Herb. Trav. l. 3. p. 340. 33. When any *Chinese* dies, they wash him every where, perfume him next, and then apparel him, they put his best cloaths on, and hate to let his head be naked: that done, they seat him in his chair, and make him sit as if he were not dead, but living. At a set time his Wife enters the room, she first does him respect, kisses him, and takes her farewel, by expressing so much love and sorrow as is possible. At her departure she takes her lodging, and her children next enter, where they kneel and kiss his hands; yea strive to outvie each other in their ejaculations, and such outward notions of sorrow and piety, as is imaginable, beating their breasts, and pouring out tears in abundance. Next to them his kindred do their parts, and then his friends and other acquaintance. The third day they coffin him in most precious wood, cover it with a costly cloth, and over it place his Image; for fifteen days the Corps rest so, each day having a Table spread with dainty meats, but nightly the Priests eat it, and burn Incense, and offer an expiatory Sacrifice. When they carry it to the Grave (which is neither within any Town or City) they have Women that do accompany it, purposely hired to howl, to tear their hair, and to move others to compassion. Sometimes upon his Coffin they place divers pictures of dead men, whom they intreat to shew him the best way to Paradise. That done, his Wife and Children for some days seclude themselves from the sight of men; and when they go abroad, go dolorously habited. They put course Sack-cloth next their skin, have their cloaths made long and plain, and for three years scarce laugh, or seem to joy in any thing: but contrariwise endeavour to the utmost of their power to aggrandise their duty by a continued lamentation, abstinence from publick Feasts and Pastimes: yea in all their Letters instead of their Names subscribe themselves such a ones disobedient and unworthy Child, &c.

Camer. oper. subcisiv. cent. 1. c. 66. pag. 296. 34. It was a Custom in *Alexandria*, that upon certain stated and appointed days, some particular persons were carried about in a Chariot, to whom it was given in charge, that they should pass throughout the whole City, and making a stand at whose door they pleased, they should there sing aloud the faults that the persons in that house were guilty of; they might not causelesly reproach any, but publish the very truth; to which purpose they were studiously before-hand to inquire into the manner of the life of each Citizen. The end of this custom was, that men might be moved to return by the consideration of that shame which was publickly provided for a dishonest life.

Tacit. Annal. l. 12. pag. Camer. oper. subcisiv. cent. 1. c. 6. p. 57. Athen. Deipnosoph. l. 2. c. 2. 35. The Custom of establishing a mutual and lasting friendship betwixt two, and also of Princes when they entred into inviolable Leagues or Alliances, was this: They joyned their right hands, and then both their Thumbs were hard bound about with a string; assoon as the blood came into the extremities of them, they were lightly prick'd that the blood came, and then each licked up some of the others blood. The Friendship or League contracted by this ceremony was held most sacred, as being signed with their own blood. In this manner the Inhabitants of the Island *Palmaria*, the *Scythians*, *Georgians*, and divers other Nations begin their friendships, and as we read in *Athenæus*, the *Germans* themselves. *Patric. Senens. de Reg. no, l. 8. tit. 20. p. 560.*

36. It was a common use amongst the *Romans*, and divers other Nations, as well amongst Princes as private persons, that if there happened any difference of an extraordinary character amongst them, they used to send a publick Officer, or private Messenger, to let them know (whom they conceived they had injury by) that they did solemnly renounce all friendship with them, and that they did forbid them their houses, and all expectation of any rites of hospitality. And they thought it unreasonable to hurt him by word or deed, who had been their friend, till they had sent him this declaration, that he might stand upon his guard. Thus *Badius* the *Campanian*, betwixt both Armies renounced friendship with *Q. Crispinus*, a *Roman*, that so he might have the freedom to assault him as an Enemy; and thus dealt King *Amasis* with *Polycrates*, not that he had disobliged him, but that he feared his misfortune. *Camer. oper. subcisiv. cent. 1. c. 91. p. 425.*

37. Amongst the *Persians* they had this Custom; That when any was accused in the Court for a breach of the Laws, though it did plainly appear, that he was guilty, yet should he not be immediately condemned, but first there should be an exact inquiry made into the whole course of his life, and a strict account should be taken, whether his evil and unhandsom actions, or his gallant and commendable ones were the most: then if the number of his base and unworthy doings were found to be the greatest, he was condemned; if otherwise, he was absolved. For they thought it was beyond humane power perpetually to keep to that which was right, and that they were to be accounted good, not who never did amiss, but who for the most part did that which was honest. *Muret. var. lect. l. 8. c. 25. p. 218. Chetwind. Hist. collect. cent. 1. p. 4.*

38. When the great *Chan* is dead, and his Funerals prepared, his Body is carried to the Mountain *Alcan*, which is the place appointed for the sepulture of their Kings: and then those that attend upon the Corps thither, are commanded to kill all persons indifferently whom they meet with upon the way, and to charge them, that they perform diligent service to their dead King in the other World: when the dead body of the great *Chan Mongo*, who was the fifth in order, was conducted to that place, there were no less than twenty thousand slain by this means upon the way; at another time 300000 were so killed upon the like occasion, saith *Kornmannus*. *Dinoth. memorab. l. 2. p. 72. Kornman. de miracl. mortuor. part. 5. c. 30. p. 14.*

39. The Common-wealth of the *Lycians* heretofore ordained, that all those who would propose any novelty in matter of Law, should deliver it in publick with a Halter about their necks, to the end, that if their propositions were not found to be good and profitable to the Republick, the Authors thereof should immediately be strangled upon the place. *Caus. holy Court, tom. 1. l. 2. p. 32.*

40. The Funerals of the *Indian Perses* are in this manner: They put the dead body into a Winding-sheet, all the way his Kindred beat themselves, but in great silence, till they come within fifty or an hundred paces of the burial place, where the *Herbood* or Priest meets them (observing ten foot distance) attired in a yellow Scarff and a thin Turbant. The *Necesselars* (or Bearers) carry the Corps upon *Herb. Trav. l. 1. p. 54.*

upon an Iron Biere (wood is forbidden, in that it is sacred to the fire which they worship) to a little Shed or Furnace, where (so soon as some mystick Anticks are acted) they hoise it up to the top of a round stone Building, twelve foot high, and eighty in circuit: the entrance is only at the N. E. side, where through a small grate or hole they convey the carcass into a common Monument: the good men into one, and the bad men into another. It is flat above, wholly open, plaster'd with smooth white Loam, hard and smooth like that of *Paris*. In the midst thereof is a hole descending to the bottom, made to let in the putrefaction issuing from the melted bodies, which are thereupon laid naked, in two rows, exposed to the Suns flaming rage, and mercilesse appetite of ravening Vultures, who commonly are fed by these carcasses, tearing the raw flesh asunder, and deforming it in an ugly sort: so that the abominable stink of those unburied bodies (in some places 300) is so loathsom and strong, that they would prove worse seen than spoken of. The desire to see strange sights allures a Traveller, but the *Persees* delight not that a stranger should go up to view them.

Godw. Rom. Antiq. l. 2. §. 3. c. 6. p. 87, 88, 89. Patric. de Instit. Reipub. l. 4. tit. 3. pag. 159.

41. In the *Roman* Marriages, which commenced with Contracts mutually sealed and signed with the Signets of divers Witnesses there present, there were sundry customs observed by them. The man in token of good will gave to the woman a Ring, which she was to wear upon the next finger to the little one of the left hand, because unto that finger alone a certain artery proceedeth from the heart. The word *Nuptiæ* which signifieth Marriage, had its derivation *à nubo*, which in old time signified to cover; the custom being, that the woman should be brought to her husband with a covering or veil cast over her face. Also because of the good success that *Romulus* and his followers had in the violent taking away of the *Sabine* women; they continued a custom, that the man should come and take away his wife by a seeming violence from the lap or bosom of her mother or her next kin. She being thus taken away, her husband did dissever and divide the hair of her head with the top of a Spear, wherewith some Fencer had been formerly killed; which Ceremony did betoken, that nothing should disjoin them, but such a Spear or such like violence. Towards night the woman was brought home to her husbands house with five Torches, signifying thereby the need which married persons have of five Goddesses and Gods, *Jupiter*, *Juno*, *Venus*, *Suadela*, and *Diana*, who is also called *Lucina*. When the woman was thus brought to the door, then did she anoint the posts of the door with Oil: from which Ceremony the wife was called *Uxor*, *quasi unxor*. This ended the Bride-men did lift her over the Threshold, and so carried her in by a seeming violence, because in modesty she would not seem to go without force into that place where she must cease to be a Maid. At her carrying in, all the company did cry out with a loud voice, *Talassio*, *Talassio*: for which custom *Plutarch* alledges this reason for one: At the rapture of the *Sabine* Virgins, there were some of the poorer sort spied carrying away one of the fairest women, some of the chief Citizens would have taken her from them, but they began to cry out, That they carried her to *Talassius*, a great man, and well beloved among the *Romans*: At the naming of *Talassius* they suffered her to be carried away, themselves accompanying her, and often crying, *Talassio*, *Talassio*, from whence it hath been continued as a custom amongst the *Romans* ever after at their Marriages to sing *Talassio*, *Talassio*.

42. The black people, or *Caffares* in the Land of *Mosambique*, have a custom amongst them, that when they go to War against their Enemies, he that taketh or killeth most men, is accounted the best and bravest man, and much respected. As a proof of his gallantry unto his King, of as many as he hath slain or taken Prisoners, he cuts off the privy members, drys them well, because they should not rot; with these thus dryed he comes before his King with great reverence, in the presence of the principal men of the Village, where taking these members one by one into his mouth, he spits them on the ground at the Kings feet, which the King with great thanks accepteth, and the more to reward and recompence their valor, he causeth them all to be taken up, and given him again for a sign and token of Honour. Whereby from that time forwards they are accounted as Knights, and they take all those members, wherewith the King hath thus honoured them, and tie them all upon a string like a Bracelet or Chain, and when they marry or go to any Wedding or Feasts, the Bride or Wife of such Knights do wear the foresaid Chain about their necks, which amongst them is as great an honour, as it is with us to wear the golden Fleece, or the Garter in *England*; and the Brides of such Knights are therewith as proud, as if they were the mightiest Queens in all the World.

J. Huighen Linschotens Voyages, l. 1. c. 41. p. 76. Purch. pilgr. tom. 1. l. 7. c. 7. §. 4. p. 861.

43. When any of the *Indian* Noble-men or *Bramenes* (that is, Priests) dye, their friends assemble together and make a hole in the ground, wherein they throw much wood, sweet Sanders, and other Spices, with Rice, Corn, and much Oil, because the fire should burn the stronger. Which done, they lay the dead *Bramene* in it, then comes his Wife with Musick, and many of her neerest friends, all singing certain praises in commendation of her Husbands life, encouraging her to follow her Husband and to go with him unto another World. Then she taketh all her Jewels and parteth them amongst her friends, and so with a chearful countenance she leapeth into the fire, and is presently covered with wood and oil; so she is quickly dead, and with her Husbands body is burnt to ashes.

J. Huighen Linschotens Voyages, l. 1. c. 36. p. 70.

CHAP. XII.

Of the several things that several persons and Nations have set apart and worshipped as their Gods.

AMongst all the Nations under the whole Canopy of Heaven, there are none so barbarous and cruel, none that are so utterly lost to all the sentiments of Humanity and Civility, but that they have embraced and continued amongst them the notion of a Deity, or some Being that ought to be adored by them. This is a Principle so deeply engraven in the very Nature of Man, that no time nor change, nor chance hath ever been able to obliterate it: so that rather than men would have nothing to worship, they were contented to be obliged to their Gardens for their Gods; and indeed herein their ignorance and folly is chiefly to be lamented, that they still made choice of any thing rather than the true

true God, to pay their constant homage and venerations unto.

Sabellic. Ex. l. 4. c. 1. p. 179. Dinoth. l. 2. p. 80.

1. The *Egyptians*, amongst the many Animals which they esteemed as Gods, did especially worship an Ox they called *Apis*; he was black, remarkable for some spots of white, and in his tongue and tail different from all others. The day in which he was calved, was held a as Festival throughout the whole Nation. At *Arsinoe* they worsnip the Crocodile; at the City of *Hercules* the *Ichneumon*, a Creature that is enemy to the Crocodile: Others of them adore a Cat; some a Falcon; others the *Ibis*, and with that religious observation, that 'tis capital to kill any of these; and if by accident or disease any of them dye, they honourably interre them, and lament over them with all solemnity.

Jovii Elog. l. 4. p. 192.

2. The Inhabitants of *Hispaniola* worship Goblins, which though they see not, yet they believe to wander in the night time about their houses. The wooden Images of these they religiously adore, calling them *Zemini*, the Disposers of good and bad Fortune.

Dinoth. l. 2. p. 84.

3. In the Province of the *Acladans*, amongst the *Tartars*, every Family doth worship its Progenitor.

Dinoth. l. 2. p. 84. Linschot. Voyages, l. 1. c. 33. p. 64.

4. In the Island of *Java* they worship whatsoever it is that they first meet and chance to see in the morning, and pray unto it all the day after, although it be a Hog, or worse thing.

Dinoth. l. 2. p. 84. Herb. Trav. l. 3. p. 302.

5. They of *Calecut* worship the Statue of the Devil; the Chappel in which he is adored, is not above three paces from the ground; in the midst of it is a Throne, and a brazen Statue that is framed sitting in it, with a Diadem about his head, like the Pontifical Mitre amongst the *Romans*. He hath four prominent Horns upon his head, his mouth stretched out to an unreasonable wideness, a crooked nose, threatning eyes, cruel countenance, crooked hands, and feet like to those of a Cock, which put together, render the Devil wickedly deformed.

Lips. monit. l. 1. c. 3. p. 38. Purch. pilg. tom. 1. l. 9. c. 10. pag. 1071.

6. Those of the Province of *Manta* worship an Emerauld, a great and beautiful Gem, and this they esteem of as the true Deity; the sick came in Pilgrimage to visit it, and there offered their gifts, which the *Cacique* and Priests turned to their own profit.

Hak. Apol. l. 4. c. 10. §. 3. p. 432. Val. Max. l. 2. c. 5. p. 43, 44.

7. The *Romans* made a Goddess of their very City, whose Temple was situate upon the top of the Mount *Palatine*, as appears by that of *Claudian*, bringing in the Provinces as Suppliants to visit the Goddess *Rome*.

Claudian. l. 2.

Conveniunt ad tecta Deæ, quæ candida lucent
Monte Palatino———
They meet at the Goddess Temple, which doth shine
So white and glorious on Mount Palatine.

Lucan. l. 1. And *Lucan* (as a Goddess) solemnly directs his Prayer to her.

———Summiq; O Numinis instar
Roma fave cœptis———
And thou as greatest pow're divine,
Favour, O Rome, *this enterprize of mine.*

Ælian. var. hist. l. 12. c. 11. p. 307. Sabellic. Ex. l. 4. c. 1. p. 178.

A number of Deities the *Romans* worshipped, that they might do them some good: but they worshipped the Feaver or Ague, that it might do them the less hurt and harm.

Herb. Trav. l. 3. p. 310.

8. The Inhabitants of *Negapatan* have a massie Copper gilded *Pagod* (or Idol) mounted upon a triumphant Chariot (moved by eight mighty Wheels) over-laid with pure Gold: the ascent is easie, spacious, and by many steps, on which are placed on a solemn day the Priests and many young Maidens, who to enrich the Devil, prostitute their bodies to the libidinous flames of wicked men. The procession is not unlike the *Thensa*, used by the superstitious *Romans*, happy is that man, rich and poor, great and base, that can fasten a hand to draw the Chariot; yea they account them happiest, who out of a frantick zeal temerariously throw their naked bodies in the way, that by the ponderousness of the *Pagod* and his Chariot, their wretched bodies may be crushed in pieces, being for this thought Martyrs: and such is the stupid folly of these men, that they perswade their Daughters to become Strumpets to please their *Pagods*: insomuch that it is a great wonder to see so many Girls at such immaturity so impudently delighted with the impure conversation of filthy men. *Huighen Linschot. Voyages, l. 1. c. 44. p. 82.*

9. In the City of *Meacco* the Metropolis of *Japan*, besides seventy Temples wherein they number 3333 *Manada's* or little Idols, there is one more notable than the rest, like the *Rhodian* Coloss, huge and wonderful. It was built by *Tycozamma*, and without much pain and cost was not finished: It is framed of gilded Copper, its posture is sitting in a chair, of seventy foot high, and eighty broad; his head is capable to support fifteen men, who may stand together upon it without pressing: his Thumb is forty inches about, and his other limbs proportionable. *Herb. Trav. l. 3. p. 335.*

10. At *Dabys* is another *Manada* or Idol, no less infamous and resorted to: this Devil or *Moloch* is of concave Copper, vast thick, and double gilded; its height is twenty four foot, and would be more, but that they have formed it kneeling; his buttocks resting upon his legs, after the usual mode of the Eastern *Pagans*; his arms are stretched to the uttermost, and at solemn times is inflamed within, and sacrificed unto by offering him a Child, which in his embraces is fryed to death in an infernal torture. *Herb. Trav. l. 3. p. 335.*

11. But more of note is another at *Tenchedy* Eastward thence, where Satan visibly plays the Impostor. The *Fotique* or Temple there is of rare structure, and daily served by a multitude of hellish *Bonzees* or Priests, not admitted to attend there, except they be young, well shaped, and potent Disciples of *Venus*. Every new Moon they solemnly betroth unto the Devil a Damosel, whose Parents account the Ceremony happy and honourable; if any be more fair or singular than another, she is selected, by the lustful Priests devoted and brought into the Temple, and placed right against the *Manada* or Idol. The room is first made glorious with Lamps of burnished Gold, and a preparation by the burning of *Lignum vitæ*, Gums, and Perfumes, such as are most curious and costly: by and by the Lamps extinguish by a kind of miracle, and in a gross darkness the Prince of darkness approaches and abuses her (so she imagines) and it is the rather credited, in that the Devil leaves behind him certain scales (like those of fishes) an argument of no Phantasm: but by this hellish conjunction they swell not, unless the *Bonzee* second it. Satan is no sooner gone, but she is saluted by the *Bonzees*, who ravish her with Songs and pleasant Musick: which ended, she acquaints them with her fortune, and resolves them in such questions, as she by their instruction propounded to the Devil, and he had satisfied her in. She comes out from thence with applause, and ever after is reputed holy and honourable. *Herb. Trav. l. 3. p. 336.*

Camer. oper. subcisiv. cent. 1. c. 76. p. 350. Justin. hist. l. 43. p.

12. The *Alani* have amongst them no Temple nor Shrine, nor so much as a Cottage with a covered roof is there any where to be seen, but with barbarous Ceremonies they fix a naked Sword in the ground; and this they religiously worship as the *Mars* or God of those Regions, that they travel about in, and where they make their abode.

Seld. Syntagm. c. 6. pag. 169, 170, 171. Godw. Heb. Antiq. l. 4. c. 2. p. 177. Diod. Sicul. bibl. l. 20. p. 663.

13. *Moloch* (so called *quasi Melech*, which in most of the Oriental Languages signifies a King) was the God of the *Ammonites*, to whom they offered their Sons and their Daughters; not that this was his ordinary Sacrifice, but only in extraordinary cases and distresses, and being looked upon as a work more meritorious. Generally they caused their children to pass through the fire to him, that is, betwixt two fires, as a kind of februation; for his Priests had perswaded them, that their Sons or Daughters would die speedily that were not thus as it were hallowed. The *Carthaginians* worshipped this Idol under the name of *Saturn*, and indeed *Baal*, and *Saturn*, and *Moloch* are reputed to be all one. The Image of this Idol was of Brass, wonderful for its greatness, having the face of a Bullock, and hands spread abroad like a man that openeth his hands to receive somewhat from some other. This Image was hollow, having seven Closets or Apartments therein: one for Wheatflour of the finest, a second for Turtles, a third for a Sheep, a fourth for a Ram, a fifth for a Calf, a sixth for an Ox, and to him that would offer his Son or his Daughter, the seventh Conclave or Chamber was opened; and then while the Boy was burning in the Idol with the fire that was made under him, the Parents, and such as were present, were to dance, and to play upon Timbrels, and beat upon Drums, that they might not hear the sorrowful crys of their child, while thus sacrificing. *Anameleck* and *Adrameleck* the Gods of *Sepharvaim*, mentioned 2 *Kings* 17. are supposed to be the same with this Idol, whose Priests were called *Chemarim* from their blackness; the place of this Idol amongst the *Israelites* was *Tophet*, the Valley of the Sons of *Hinnom*, that is, of lamentation or roaring, from the crys of them that were offered. The *Carthaginians* being greatly distressed by *Agathocles*, at one time offered or burnt unto this *Moloch* (their *Saturn*) no less than two hundred choice Youths of their Nobility. This idolatrous custom continued to the days of *Tiberius*.

J. Huighen Linschotens Voyages, l. 1. c. 14. p. 81.

14. In the Island of *Ceylon* there is a high Hill called *Pico d'Adam*, or *Adams* Hill, upon the top whereof standeth a great house, as big as a Cloister. In this place, in times past, shrined in gold and precious stones was kept the Tooth of an Ape, which was esteemed the holiest thing in all *India*, and had the greatest resort unto it from all the Countries round about it; so that it passed St. *James* in *Galisia*, and St. *Michaels* Mount in *France*, by reason of the great Indulgences and Pardons that were there daily to be had. For which cause it was sought unto with great devotion by all the *Indians* within four or five hundred miles round about in great multitudes. But it happened *An.* 1554. when the *Portugals* made a road out of *India*, and entred the Island of *Ceylon*, they went up upon the Hill, where they thought to find great Treasure, because of the fame that was spread abroad of the great resort and offerings in that place. They diligently searched the Cloister, and turned up every stone thereof, and found nothing but a little Coffer made fast, with many precious stones, wherein lay the Apes Tooth. This Relique they took with them unto *Goa*, which when the Kings of *Pegu*, *Sian*, *Bengala*, *Bisnagar*, and others heard of, they were much grieved, that so costly a Jewel was in that manner taken from them. Whereupon by common consent they sent their Ambassadors unto the Viceroy of *India*, desiring him of all friendship to send them their Apes Tooth again, offering him for a Ransom, besides other Presents, which as then they sent unto him, 700000 Ducats in Gold, which the Viceroy for covetousness of the money was minded to do. But the Archbishop of *Goa*, *Don Gaspar* disswaded him from it, saying, That they being Christians, ought not to give it them again, being a thing wherein Idolatry might be furthered, and the Devil worshipped; but rather were bound by their profession to root out and abolish all Idolatry and Superstition. By this means the Viceroy was perswaded to change his mind, and flatly denied the Ambassadors request, having in their presence first burnt the Apes Tooth, the ashes whereof he caused to be thrown into the Sea. The Ambassadors departed, astonished that he refused so great a sum of money for a thing which he so little esteemed. Not long after there was a *Beniane* that had gotten another Apes Tooth, and gave out, that he had miraculously found the same Apes Tooth that the Viceroy had; and that it was revealed unto him by a *Pagod* (that is, one of their Gods) in a Vision, that assured him it was the same, which he said the *Portugals* thought they had burned; but that he had been there invisible, and taken it away, laying another in the place. This the Heathens presently believed, so that it came unto the King of *Bisnagars* ears, who thereupon desired the *Beniane* to send it him; with great joy he received it, giving the *Beniane* a great sum of Gold for it. Whereupon this Tooth was holden and kept in the same honour and estimation, as the other that was burnt had been.

Purch. pilg. tom. 1. l. 1. c. 14. §. 77.

15. *Adad* and *Atergatis*, that is, the Sun and the Earth, were the chief Gods of the *Assyrians*; and, saith *Macrobius*, they ascribe all power to these two. The Image of *Adad* shined with rays or beams downwards, designing the Suns force, that of *Atergatis* with beams upwards, as noting thereby the Earth, ascribing to the heavenly influence all her plenty. *Lucian* also saith, That the *Assyrians* did sacrifice to a Dove, the only touching of which Fowl required much Ceremony for Expiation.

Purch. pilg. tom. 1. l. 1. c. 17. pag. 92, 93.

16. The *Philistinis* and all that Sea-coast are reckoned to the *Phœnicians*, and they worshipped *Dagon*: what *Dagon* was, saith *Martyr*, is not well known, but by the derivation of his Name, which signifieth a Fish, it seemeth he was a Sea-God. Above his belly he was of humane shape, beneath like a fish. When *Cicero* saith, the *Syrians* worshipped a Fish, it may be construed of this *Dagon*, happily, saith *Martyr*, they intended *Neptune*, or I know not what Devil; *Tremellius* thinketh *Triton*. *Derceto's* or *Dagons* Image, *Lucian* saith, he saw in *Phœnicia*, not unlike to that of the Mermaid, the upper half like a Woman, the other like a fish, in reverence of whom the *Phœnicians* were said to abstain from fish. They offered unto her Fishes of Gold and Silver, and the Priests all day long set before her true fishes roast and sodden, which afterwards themselves did eat.

Purch. pilg. tom. 1. l. 1. c. 17. p. 93.

17. At *Ekron* was worshipped *Baalzebub*, that is, the Lord of Flies: so called, either from the multitude of Flies that attended the multitude of his Sacrifices, wherefrom the Sacrifices of the Temple

Temple of *Jerusalem* (as some say) were wholly free: or for that he was their Larder God to drive away flies; or for that form of a flye in which he was worshipped, as *Nazianzen* against *Julian* reporteth: yet *Scaliger* saith, the name of *Baalzebub* was in disgrace and contempt, and that the *Tyrians* and *Sydonians* did not so call him, *Baal* or *Belus* being the common firname to their Gods, which they distinguished by some addition, as *Baalsamen* Lord of Heaven; but the *Hebrews*, and not the *Phœnicians*, called him *Baalzebub* or Fly-Lord.

Purch. pilg. tom. 1. l. 9. c. 10. pag. 1071.

18. Those of *Peru* worshipped the dead bodies of their *Inguas* (that is, Emperours) preserving them with a kind of Rosin, so that they seemed alive. The body of *Yupangui*, the Grandfather of *Atabalipa*, was thus found, having eyes made of a fine Cloth of Gold, so artificially made and set, as they seemed natural, having lost no more hair, than if he had died the same day, and yet he had been dead threescore and eighteen years.

Ælian. var. hist. l. 13. c. 22. p. 373.

19. *Ptolomeus Philopator* erected a Temple to *Homer* the Poet, in which his Image was placed comely sitting, environed with those Cities which challenged him for theirs: and *Strabo* mentions a Temple and Image of *Homer* at *Smyrna*, with a Coin called *Homerium*. As for the *Egyptians*, they worshipped not only Crocodiles, and Goats, and Hawks, but even Frogs, and Beetles, and Onions; and which is strangest of all, as *Jerome* derides them, they made a Deity of a stinking Fart: *Crepitus ventris inflati* (saith he) *quæ Pelusiaca religio est*, which they worshipped at *Pelusium*.

Purch. pilg. tom. 1. l. 6. c. 4. §. 1. p. 728.

Speeds Maps p. 135.

20. The old *Irish* at every change of the Moon worshipped her, bowed their knees, and made their supplications, and with a loud voice thus spake unto the Planet, We pray thee leave us in as good estate as thou findest us.

Ferd. Mend. Pinto, c. 28. p. 112.

21. Some leagues from the Town of *Junquileu*, in *China*, we arrived at a place encompassed with great Iron Grates, in the midst whereof stood two mighty Statues of Brass upright, sustained by Pillars of cast Metal, of the bigness of a Bushel, and seven fathom high, the one of a man, and the other of a woman, both of them seventy four spans in height, having their hands in their mouths, their cheeks horribly blown out, and their eyes so staring, that they affrighted all that looked upon them. That which represented a man was called *Quiay Xingatalor*, and the other in the form of a Woman, was named *Apancapatur*. Having demanded of the *Chineses* the explication of these Figures, they told us, that the male was he, which with those mighty swollen cheeks blew the fire of Hell, to torment all those miserable Wretches that would not liberally bestow alms in this life; and for the other Monster, that she was the Portress of Hell-gate, where she would take notice of those that did her good in this World; and letting them fly away into a River of very cold water called *Ochilenday*, would keep them hid there from being tormented by the Devils, as other damned were. At such time as we arrived here, we found twelve *Bonzoes* or Priests upon the place, who with silver Censers full of Perfumes of Aloes and Benzoin, censed those two devillish Monsters, and chanted out aloud, Help us, even as we serve thee: whereunto divers other Priests answered in the name of the Idol, with a great noise, So I promise to do like a good Lord. In this sort they went as it were in Procession round about the place, singing with an ill-tuned voice to the sound of a great many Bells that were in Steeples thereabouts. In the mean time there were others, that with Drums and Basons made such a din, as I may truly say (put them all together) was most horrible to hear.

Ferd. Mend. Pinto his Voyages, c. 41. pag. 162, 163.

22. We arrived at the great Temple of *Singuasatur* in *Tartary*, where we saw an Inclosure of above a league in circuit, in which were builded an hundred threescore and four houses, very long and broad (after the fashion of Arsenals) all full up to the very Tiles of dead mens skulls, whereof there was so great a number, that I am afraid to speak it, for that it will hardly be credited. Without each of these houses were also great piles of the bones belonging to these heads, which were three fadom higher than the ridges of them, so that the houses seemed to be buried, no other part of them appearing, but the Frontispiece where the Gate stood. Not far from thence upon the South-side of them, was a kind of Platform, whereunto the ascent was by certain stairs of Iron winding about, and through four several doors. Upon this Platform was one of the tallest, the most deformed, and dreadful Monster that possibly can be imagined, standing upon his feet, and leaning against a mighty Tower of hewed stone; he was made of cast Iron, and of so great and prodigious a stature, that by guess he seemed to be above thirty fathom high, and more than six broad. This Monster held in both his hands a Globe of the same Iron, being six and thirty spans in the compass of it. We demanded of the *Tartar* Ambassador the explication of so monstrous a thing: You must know, said he, that this great Saint which you see there, is the Treasurer of the bones of all those that are born into the World, to the end, that at the last day he may give to every one the same bones which he had upon Earth: so that he who in this life shall be so ill advised as not to honour him, nor present him with something, will be but in an ill case: for he will give him some of the rottenest bones he can meet withal, and one or two less than he should have, by means whereof he will become deformed, lame, and crooked. The Globe he holdeth is to fling at the head of the gluttonous Serpent, that liveth in the profound Abysme of the house of smoak, when he shall come thither to steal away any of those bones. He told us moreover, that the name of this Idol was *Pachinavau du occulem Prinaufaque*, and that it was threescore and fourteen thousand years since he was begotten on a Tortoise called *Migoma*, by a Sea-horse that was an hundred and thirty fathom long, named *Tybrem Vucam*, who had been King of the Giants of *Fanius*. He also assured us, that the gifts which were presented to this Idol amounted to above 200000 Tacies *per annum*, without comprising therein what came from Chappels and foundations of Obits from the principal Lords of the Country, the yearly Revenue whereof amounted to a far greater sum than the gifts. He added, that this Idol had ordinarily twelve thousand Priests attending on his service, maintained with all necessaries only to pray for the dead unto whom those bones belonged, who also had allowed them, without the Temple, six hundred Servants, who took care for the providing all things necessary for them. As for the Priests themselves, they never went without the limits of the Temple, but by the permission of their Superiors. There was also a *Seraglio* there wherein many Women, appointed for that purpose, were shut up, whom their Governesses permitted to have too near an acquaintance with the Priests of this beastly and diabolical Sect.

CHAP. XIII.

Of the manner of Food which hath been, or is yet in uſe amongſt divers Nations and People, or perſons addicted to ſome idolatrous Sect.

ALL the ſtores of Nature, and the greateſt plenty and variety that is imaginable, is ſcarcely ſufficient to ſatisfie the boundleſs and exceſſive luxury of ſome men. When they have ſurveyed all the delicacies that the Mountains and Seas afford, yet even then they are at a loſs, and can difficultly reſolve with themſelves what they ſhould eat. Others as careleſly paſs by all the choicer proviſions their Countries can furniſh them with; and devote themſelves to ſuch a manner of feeding, as reaſon would condemn as inconvenient and abominable, were it not ſuperſeded by a pertinacious adherence to ſome cuſtom formerly received amongſt them.

Bruyerin.de re cibar. l. 2. c. 5. p. 92.

1. There were ſeveral Nations amongſt the *Scythians*, who uſed to feed upon humane fleſh; ſuch alſo were the *Cannibals* in the *New Indies*: and it ſeems that in *Sicily* it ſelf, where there is all ſorts of fruits, there were heretofore ſuch a ſort of people as they called *Cyclops* and *Leſtrigones*, who fed themſelves in ſuch manner, as *Polyphemus* is deſcribed to do in *Virgil.*

Viſceribus miſerorum & ſanguine veſcitur atro.
The entrails of ſlain Wretches are his food,
And then he quaffes their black and luke-warm blood.

There were alſo amongſt the *Greeks* ſuch as did curiouſly ſearch into the bowels of men, and what kind of taſte they had. *Galen* ſaith, he was informed by ſuch as had made tryal thereof, that the fleſh of man is in taſte much like unto that of Beef.

Bruyerin.de re cibar. l. 2. c. 5. p. 93.

2. The Nation of the *Ethiopians*, whoſe Country reaches as far as from *Meroe* to the River *Hydaſpis*, feeds upon Scorpions and Aſpes: and *Quintinus Heduus* writes, that he ſaw one in the Iſle of *Malta*, who eat up a Scorpion without hurt: for there the Scorpions are without venom or poyſon. So the *Candæi* by the *Greeks* called *Ophiophagi*, fed upon Serpents.

Bruyerin.de re cibar. l. 2. c. 5. p. 93.

3. The people that are called *Medunni* live upon the Milk of certain Creatures that are called *Cynocephali*, they are a ſort of Apes: of theſe they have whole herds, of which they kill all the males, but ſuch as are requiſite for generation, and keep the females in great numbers for the ſake of their milk.

Diod.Sicul. rer. Antiq. l. 3. c. 3. p. 78.

4. In *Ethiopia* there is a people who are called the *Acridophagi*, they border upon the Deſart, they are ſomewhat lower than the common ſtature, lean, and exceeding black: theſe live after this manner. In the Spring time the Weſt and South-Weſt winds bring an infinite number of Locuſts from the Wilderneſs amongſt them: theſe Locuſts are very great, but of a filthy and ugly colour in the wings of them. The *Ethiopians* that are accuſtomed to their coming, carry abundance of combuſtible matter into a Plain, that is many furlongs in the length and breadth of it. When the Locuſts are brought with the wind, as a thick Cloud over that place, they ſet fire upon the graſs and other ſtuff they have brought thither for that purpoſe, by which and the ſmoak it makes, the Locuſts that fly above are killed, and fall down a little beyond this Valley, in ſuch number and plenty, that they are more than ſufficient for the food of the whole Nation: theſe they ſalt up, and keep long by them, as a food which they delight to feed upon.

Cæl. Rhod. Antiq. lect. l. 28. c. 2. p. 1289. Plin. nat. hiſt. l. c. p.

5. The *Phrygians* and they of *Pontus* have a certain white and thick worm amongſt them with a blackiſh head, which is bred in rotten and putrified ſtuff; theſe worms they look upon as delicates, and feed deliciouſly upon them. Alſo thoſe great worms that are found upon Oaks, which they call Maggots or green Worms, were received amongſt the *Romans* for a delicate kind of repaſt: and to this purpoſe they preſerved them in Brans, till they came to their due colour and fatneſs.

Zuing. Theatr. vol. 2. l. 6. p. 432.

6. The *Tartars* when they ride far, and are vexed with hunger or thirſt, they open a vein of the Horſe they ride upon, and with a draught of that blood they qualifie their hunger and thirſt. Alſo they are exceedingly delighted with Mares milk, ſuppoſing that they are made both ſtrong and fat by it. The *Biſaltæ* in *Scythia* mix the blood of Horſes and milk of Mares, and ſo feed upon it.

Zuing. Theatr. vol. 2. l. 6. p. 432.

7. The *Budini*, a people in *Scythia*, familiarly feed upon Lice, and the Vermine that is bred upon the bodies of men.

Zuing. Theatr. v. 2. l. 6. p. 432.

8. The *Zygantes*, a people of *Africa*, paint themſelves with red Lead, and feed upon the fleſh of Apes, which are plentifully bred for them upon the Mountains.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 76.

9. In that *Ethiopia* which is beyond *Egypt*, near unto the River *Aſtapa*, there is a Nation who are called *Rhizophagi*; theſe live upon the roots of Reeds, which they dig up out of the places near them: they waſh theſe roots with great care, and then bruiſe them with ſtones, till they become ſo ſoft as to cleave together, of which they make a kind of Cakes of the bigneſs of a Brick, as much as they can well hold in their hand; and having baked them a while in the Sun, they feed upon them.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 77.

10. The *Hylophagi* are a people who live near unto theſe, the manner of whom is with their wives and children to march into the Wood-land or fielden Country, where they climb up into the trees, and crop off the moſt tender branches of the boughs, and young ſprouts of them, with which they fill their bellies, and feed luſtily upon. By continual cuſtom they have acquired ſuch a dexterity in climbing, that (which may ſeem incredible) they will leap from tree to tree like Squirrels; and their bodies being lean and light, they climb upon the ſmaller branches without danger: if their feet ſlip, they catch hold on the boughs with their hands, and ſave themſelves from falling; or if they chance to fall, they are ſo light, that they receive little damage thereby.

Zuing. Theatr. vol. 2. l. 6. p 431.

11. The Inhabitants of the Iſland of *Corſica* feed not only upon little Dogs that are tame, but upon thoſe alſo that are wild; and therefore *Cardan* ſaith of them, that they are cruel, unfaithful, bold, prompt, nimble, ſtrong, according to the nature of the Dog; the *Thracians* alſo fed upon Dogs.

Diod. Sicul. rer. Antiq. l. 3. c. 3. p. 76.

12. In a corner of *Caramania* dwell the *Chelonophagi*, who feed upon fleſh of Tortoiſes, and cover their houſes with the ſhells of them: they are rough and hairy all over the body, and are covered with the skins of fiſhes. In the ſhells of the larger Tortoiſes which are hollow, they ſit and row about as in a Boat: they uſe them alſo as a Ciſtern to preſerve water in; ſo that this one fiſh is the food and

and furniture, the houſe and ſhip of this people.

Zuing. Theatr. vol. 2. l. 2. p. 431.

13. The Ancients fed upon Acorns, eſpecially the *Arcadians* made them their continual and daily food.

J. Huigben Linſchotens Voyages, l. 2. p. 239.

14. The Inhabitants of *Cumana*, both men, women, and children from their youth upwards learn to ſhoot in Bows. Their meat is Horſleeches, Bats, Graſhoppers, Creviſes, Spiders, Bees, and raw, ſodden, and roaſted Lice. They ſpare no living Creature whatſoever but they eat it, which is to be wondred at, conſidering their Country is ſo well repleniſhed with good Bread, Wine, Fruit, Fiſh, and all kind of fleſh in great abundance. Hence it is obſerved; that theſe people have always ſpots in their eyes, or elſe are dim of ſight, though ſome impute this to the property of the water in the River of *Cumana*.

Ferdinand Mendez Pinto his Voyages, c. 56. pag. 222.

15. In our Travel with the Ambaſſador of the King of *Bramaa* to the *Calaminham*, we ſaw in a Grot men of a Sect of one of their Saints, or rather of a Devil, named *Angemacur*; theſe lived in deep holes made in the midſt of the Rock, according to the rule of their wretched order, eating nothing but Flies, Ants, Scorpions, and Spiders with the juyce of a certain herb growing in abundance thereabouts, much like to Sorrel. Theſe ſpent their time in meditating day and night, with their eyes lifted up to heaven, and their hands cloſed one within another, for a teſtimony that they deſired nothing of this World, and in that manner died like beaſts: but accounted the greateſt Saints, and as ſuch, after they are dead they burn them in the fires, whereinto they caſt great quantities of moſt precious Perfumes, the funeral Pomp being celebrated with great ſtate and very rich offerings; they have ſumptuous Temples erected to them, thereby to draw the living to do as they had done, to obtain this vain-glory, which is all the recompence the World gives them for this exceſſive penance.

Ferd. Mend. Pinto his Voyages, c. 56. pag. 222.

16. We likewiſe ſaw others of a Sect altogether diabolical, invented by a certain *Gilen Mitray*: theſe have ſundry orders of penance, and that their abſtinence may be the more agreeable to their Idol, ſome of them eat nothing but filthy ſpittle and thick ſnot, with Graſhoppers and Hens dung; others clods of blood drawn from the veins of other men, with bitter fruits and herbs brought them from the Woods, by reaſon whereof they live but a ſhort time, and have ſo bad a look and colour, that they fright thoſe that behold them.

Ferd. Mend. Pinto his Voyages, c. 49. pag. 243.

17. In the Empire of *Calaminham* there is a ſort of people called *Oquens* and *Magores*, who feed on wild beaſts which they catch in hunting, and which they eat raw; they alſo feed on all kind of venemous Creatures, as Lizards, Serpents, and Adders, and the like.

Cœl. Rhod. l. 11. c. 13. p. 500.

18. *Anchimolus* and *Moſchus* the Sophiſts, throughout their whole life drank nothing but water, and ſatisfied their hunger with Figs alone. Theſe were their only food; yet were they no weaker than others that uſed better diet, only ſuch an unacceptable and filthy ſmell came from them when they ſweat, that no man could endure to be with them in the Bath, but induſtriouſly avoided their company.

CHAP. XIV.

Of ſome perſons that have abſtained from all manner of Food for many years together.

THE Ocean continually floweth into the *Mediterranean* Sea by the Straights of *Gibraltar*, and the *Euxine* always floweth into the ſame Sea by the *Propontick*: yet is there no appearance that the *Mediterranean* is more filled, though no paſſage whereby it ſends forth its waters is diſcovered, nor ſeemeth the *Euxine* Sea any thing leſſened, though there appears no ſupply of waters to it, but by ſome ſmall Rivers. Thus there are many abſtruſe things in Nature almoſt every where to be met with; which when we cannot ſolve for the moſt part, we reſolve not to credit, though never ſo well atteſted, as in the following Chapter.

Schenck. obſerv. l. 3. p. 306. Greg. Horſt. addit. ad Donatum, l. 7. c. 1. p. 653. Hak. Apol. in advert. 3. p. 5, 6.

1. *Paulus Lentulus* a Doctor of Phyſick in the Province of *Bearn*, a Canton in *Swiſſerland*, hath publiſhed a Book intituled, A wonderful Hiſtory of the faſting of *Apollonia Schreira*, a Virgin in *Bearn*: he dedicated it to King *James* of *England*, at his firſt coming to the Crown; where he tells us, that himſelf was with the Maid three ſeveral times, and that ſhe was by the command of the Magiſtrates of *Bearn* brought thither, and having a ſtrict Guard ſet upon her, and all kinds of tryals put in practice for the diſcovery of any colluſion or fraud in the buſineſs, in concluſion they found none, but diſmiſſed her fairly. In the firſt year of her faſting ſhe ſlept very little, in the ſecond not at all, and ſo continued for a long time after.

Schenck. obſerv. l. 3. p. 306. Horſtius in Donat. l. 7. c. 1. p. 646. Hak. Apol. adv. 3. p. 6. Treaſ. of times, l. 6. c. 9. p. 555.

2. *Margaret*, a Girl of about ten years of age, born in a Village named *Roed*, about two miles from *Spires*, began to abſtain from all kind of ſuſtenance, *An. Dom.* 1539. and ſo continued for three years, walking in the mean ſeaſon, and talking, and laughing, and ſporting as other children of that age uſe to do; yet was ſhe by ſpecial order of the Biſhop of *Spires* delivered into the hands of the Paſtor of the Pariſh, and by him narrowly obſerved, and afterwards by the command of *Maximilian*, King of the *Romans*, committed to the keeping of *Gerhardus Bacoldianus* his Phyſician, with whom he joyned a Gentleman of his Bedchamber, and at the end of twelve days finding by their relation, that there could be no juggling in the buſineſs, he gave her leave to return to her friends, not without great admiration and princely gifts.

Schenck. obſerv. l. 3. p. 306. Hak. Apol. adv. 3. p. 6. Citeſ. opuſc. medic. p. 78, 79. Zacch. Qu. med. legal. l. 4. tit. 1. p. 217.

3. The like Narration we have of *Katherine Binder*, born in the *Palatinate*, whom *John Caſimir*, *An. Dom.* 1585. committed to the ſearch of a Divine, Stateſman and two Doctors of Phyſick. She is ſaid to have fed only upon Air for the ſpace of nine years and more, the diſcourſe whereof the above-named *Lentulus* received from *Fabritius*, and therewith the account of another Maid, born in the Dukedom of *Juliers*, who being about the age of fourteen years, was brought to *Cullen*, and is certainly reported to have taken no kind of meat or drink by the ſpace of at leaſt three years.

Hak. Apol. adv. 3. p. 6. Horſtius ad Donat. l. 7. c. 1. p. 654.

4. But, ſaith Dr. *Hakewel*, the ſtrangeſt that I have met with in this kind, is the Hiſtory of *Eve Fleigen*, out of Dutch tranſlated into Engliſh, and printed at *London*, *An.* 1611. who being born at *Meurs*, is ſaid to have taken no kind of ſuſtenance by

Fabrit. obs. chirurg. cent. 5. obs. 33. f. 414.

by the space of fourteen years together, that is, from the year of her age twenty two to thirty six, and from the year of our Lord 1597. to 1611. and this we have confirmed by the testimony of the Magistrates of the Town of *Meurs*; as also by the Minister, who made tryal of her in his house thirteen days together, by all the means he could devise, but could detect no imposture. Over the Picture of this Maid, set in the Front of the Dutch Copy, stand these Latine Verses.

Meursæ hæc quam cernis decies ter, sexq; peregit
Annos, bis septem prorsus non vescitur annis,
Nec potat, sic sola sedet, sic pallida vitam
Ducit, & exigui se oblectat floribus horti.

Thus rendred in the English Copy.

This Maid of Meurs *thirty and six years spent,*
Fourteen of which she took no nourishment;
Thus pale and wan she sits sad and alone,
A Garden's all she loves to look upon.

Vide Fabritium in cent. 5. obs. 34. p. 422.

Melancth. in vitâ Lutheri.

5. *Philip Melancthon* wondred at *Luther*, who being of a large bulk of body, and so strong withal, that yet he could live with so very little food. For, saith he, I have seen him in the state of good health continue four days together without eating or drinking any thing at all, and many days together to content himself with a little bread and one single Herring.

Schenck. observ. l. 3. p. 306.

6. I knew (saith *Poggius*) a man who lived for two years together without any food, and he wrote this in the sixth year of the Popedom of *Nicholas* the Fifth: he professes also to have read of a Girl who lived in the same manner for the space of twelve years in the Reign of the Emperour *Lotharius*, *An. Dom.* 1322.

Spotsw. hist. Ch. of Scotl. l. 2. p. 69. Zacch. Qu. med. leg. l. 4. tit. 1. p. 217. Clarks mir. cap. 104. f. 505.

7. *An. Dom.* 1539. there lived in *Scotland* one *John Scot*, no way commended for his learning, for he had none, nor for his good qualities, which were as few. This man being overthrown in a Suit of Law, and knowing himself unable to pay that wherein he was adjudged, took Sanctuary in the Abbey of *Halyrood* house, where out of discontent he abstained from all meat and drink, by the space of 30 or 40 days together. Fame having spread this abroad, the King would have it put to tryal, and to that effect shut him up in a private room within the Castle of *Edenburgh*, whereunto no man had access. He caused a little water and bread to be set by him, which he was found not to have diminished in the end of thirty days and two. Upon this he was dismissed, and after a short time he went to *Rome*, where he gave the like proof of his fasting to Pope *Clement* the Seventh, from whence he went to *Venice*, carrying with him a testimony of his long fasting under the Popes Seal, and there also he gave the like proof thereof. After long time returning into *England*, he went up into the Pulpit in *Pauls* Church-yard, where he gave forth many speeches against the Divorce of King *Henry* the Eighth from his Queen *Katherine*, inveighing bitterly against him for his defection from the See of *Rome*; whereupon he was thrust into prison, where he continued fasting for the space of fifty days: what his end was I read not.

Schenck. observ. l. 3. p. 306.

8. *Hermolaus Barbarus* saith, there was a man at *Rome* that lived forty years only by sucking in of the Air; he was a Priest, and was all that time in health, saith *Johnstons nat. hist. cl. 10. c. 2. p. 316.*

Schenck. observ. l. 3. p. 306.

9. *Rondeletius* saith, he saw a Girl that to the tenth year of her age lived only upon Air, and that she was afterwards married, and had children. *Vid. Johnst. nat. hist. clas. 10. c. 2. p. 316.*

Francis. Citesius opusc. medic. pag. 64, 65, 66. Horstii ad Donat. l. 7. c. 1. p. 648. Treas. of times, l. 6. c. 8. p. 550.

10. *Franciscus Citesius*, Physician to the King of *France*, and the Cardinal *Richelieu*, in his *Opuscula* hath a particular Treatise concerning *Jone Balaam*; she was the Daughter of *John Balaam*, a Smith, her Mothers name was *Laurentia Chambela*; she was born in the City of *Conflance*, lying upon the Borders of *Limosin*, near the River *Vien*, of a just stature according to her age, somewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the Calends of *March*, *An.* 1599. she was seised with a continual Feaver, accompanied with very bad Symptoms, amongst the rest a continual Vomiting for twenty days together; her Feaver somewhat remitting, she grew speechless, and so continued for the space of twenty four days. After which her speech returned, but full of raving and impertinence, all motion and sense of the parts below the head began to grow dull and languish: so that the *Oesophagus* it self, the passage for meat and drink was resolved, nor from thenceforth could the Girl be perswaded to take any food. Yet almost six months after she recovered the use of her limbs, only one Hip, of which she is somewhat lame to this day; only the inability to swallow remains; whence she hath an extreme hatred to all sorts of meats and drink: the parts of the belly are all contracted, and clung together, other parts of the body remaining in good plight; her breasts large, her paps indifferently swelling, her arms and thighs fleshy, her face somewhat round, but swarthy, her lips reddish, her tongue somewhat contracted, but her speech ready, her hair long, for her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, and saving a small spittle, and a few tears, she has no purgation at her ears, nostrils, or by sweat; the skin of her whole body to the touch is cold and dry; nor is she made hot by any work, except in the arm-pits, and some places adjoyning to the heart, though she is wholly employed in running to buy provisions, sweeping of the house, spinning, and such like. This Maid continued thus fasting for the space of almost three years entire, and afterwards by degrees returned to her food, and to a laudable habit of body.

Fab. observ. cent. 4. obs. 29. p. 310.

11. *Gulielmus Fabritius* tells of a *Marsiacensian* Maid, that she lived above fifteen years without either meat or drink, and that she was then living when he wrote his Book, which was *An.* 1612. and promised a large account of it at further leisure to *Paulus Lentulus*.

Zacch. Qu. med. legal. l. 4. tit. 1. p. 218.

12. *Licetus* tells of a young Maid of *Piedmont*, that *An.* 1601. (being then a great Girl) was by the command of the excellent Prince *Auria*, brought to *Genoa*, and there kept almost two months under strict guards: nothing came into her mouth, but water or diluted wine, and confirmed by undoubted experiment that fame that had gone of her fasting for divers years together.

Wier. oper. lib. de commentit. jejun. §. 12. p. 754. Melch. Adam. in vitis Germ. med. p. 188. Fulgos. Exempl. l. 1. c. 6. p. 270, 271.

13. I my self, saith *Wierus* (I speak it without boasting) have lived four days entire without food or drink, and could have continued longer, were it not that I apprehended something worse from continual watchings. My Brother hath persisted to the eighth day fasting without hurt, taking only a morsel of Quince.

14. *An.* 1470. *Franciscus Nicholaus Petra-Underus*, an *Helvetian*, after he had had five children by his Wife, betook himself to a solitary life far from any Town, where he dyed after he had lived full

Zacch. Qu. med. legal. l.4. tit. 1. p. 218. Johnſt. nat. hiſt. claſſ. 10. cap. 2. pag. 316.

full fifteen years without any manner of food or drink: he predicted ſeveral things that came to paſs, and by his auſtere life made the belief of his faſting unqueſtionable. Certain it is, that the Biſhop of *Conſtantia*, in whoſe Dioceſs he lived, went to him on purpoſe to ſee him, and after diligent obſervation confirmed the truth of the report by his Letters; and withal for the greater certainty, he compelled him upon his obedience to taſte ſome food, though very little, which cauſed him to have extreme pain in his ſtomach for three days after, the which *Nicholas* told him before-hand was his fear: nor had only the Biſhop this tryal of him, but divers Princes of *France* and *Germany* went to him, to make experiment of the reality of his faſting, and found it accordingly; he himſelf ſpake but ſparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far *Fulgoſus*; and, ſaith *Zacchias*, I chanced to ſee the Picture of this *Helvetian* not long ſince, as it was drawn to the life: he was of a ſqualid aſpect, and extenuated in a wonderful manner; ſo that his Image would ſtrike a kind of horrour into thoſe that looked upon it. He lived ſeventy years, and died upon the day of St. *Benedict*, *An.* 1470. after he had faſted, ſaith he, twenty years.

Fulgoſ. Ex. l.1. c.6. p. 207.

15. In the Popedom of *Eugenius* the Fourth, there was one *Jacobus*, a *French* man, who was an *Amanuenſis* in the Court of *Rome*: this man falling ſick of a diſeaſe, vowed a Pilgrimage to *Jeruſalem*, in caſe he ſhould recover: he performed it accordingly, and returned to *Rome* when *Nicholas* the Fifth was Pope. It was the admiration of all men, that he was obſerved neither to eat nor to drink any thing; and he ſolemnly ſwore, that he had not done either for two years together laſt paſt.

Citeſ. opuſc. med. p.113. Horſtius ad Donat. l.7. c.1. p.651. Fulgoſ. Ex. l. 1. c. 6. p. 206.

16. In the Reign of the Emperour *Lotharius*, ſay the Writers of the *French* Chronicles, there was a Girl in *Agro Tullenſi* of about twelve years of age, who lived three whole years without any kind of meat or drink, *viz.* from the year 822. to 825. when about the beginning of *November* ſhe began again to take to her meat and drink, as is uſual with others to do. *Fulgoſus* ſays this was *An.* 1320. and that her faſting came upon her after ſhe had been at Church, and received the Sacrament. *Gault. Tab. Chron. p.* 595.

Fabrit. obſ. chirurg. cent. 2. obſ. 40. p. 116.

17. *An. Dom.* 1595. a Maid of about thirteen years of age was brought out of the Dukedom of *Julier's* unto *Collen*, and there in a broad ſtreet at the Sign of the White Horſe, expoſed to the ſight of as many as deſired it. The Parents of this Maid affirmed, that ſhe had lived without any kind of food or drink for the ſpace of three years: and this they confirmed by the teſtimony of divers perſons ſuch as are worthy of credit. I viewed her with great obſervation: ſhe was of a ſad and melancholy countenance, her whole body was ſufficiently fleſhy, except only her belly, which was compreſſed, ſo as that it ſeemed to cleave to her backbone. Her liver and the reſt of her bowels might be perceived to be ſcirrhous, by laying the hand upon her belly. As for excrements, ſhe voided none; and did ſo far abhor all kind of food, that when one that came to ſee her, privately conveyed a little Sugar into her mouth, ſhe immediately ſwounded. But that which is moſt wonderful, is that this Maid walks up and down, plays with other Girls, dances, and does all other things that are done by Girls of her age; neither has ſhe any difficulty of breath, ſpeaking or crying out. The original of this was thus related by her Parents, being recovered of a diſeaſe about ſeven years paſt, ſhe fell into a loathing of food; ſo that ſometimes for three or four days ſhe would eat nothing, then ſhe took a little new milk, afterwards for ſix or ſeven days would neither eat nor drink: and when ſhe had lived in this condition for four years, ſhe altogether abſtained from and loathed all manner of food; and ſo hath continued to do for the laſt three years, in which ſhe hath neither eaten nor drunk.

Johnſt. nat. hiſt. claſſ. 10. c. 2. p.315,316.

18. In St. *Auguſtines* days one lived forty days without eating any thing. Another in the time of *Olympiodorus* the Platoniſt, who for ſo long as he lived, neither fed nor ſlept, but only ſtood in the Sun to refreſh himſelf. The Daughter of the Emperour *Clotarius* faſted eleven years, and *Petrus Aponus* ſaw one that had faſted full eighteen years.

Vincent le Blanc's Travels, tom. 2. c. 17. p. 259.

19. From *Eſſere* in *Ethiopia* we made towards *Bigan*, having taken in proviſion, becauſe we had four days journey thither; the way is ſomething dangerous, by reaſon of certain *Cafres* Aſſaſſines, who murder the Paſſengers. Theſe can ſubſiſt three or four days together without eating any more than a little Butter and two Dates a day. They are of a large ſize, by a good ſpan taller than the ordinary, but very meagre and lean, and they never lye down.

Trenchfield. hiſt. improved, p.61.

20. *Charles* the Seventh, King of *France*, having a jealouſie, that thoſe about him (by the inſtigation of his Son) did intend to poyſon him, abſtained from all food ſo long, that when he would have eaten, he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo he died miſerably of famine.

Clarks mir. c.128. pag. 654.

21. Amongſt the *Mahometans* there is a ſuperſtitious Sect called *Derviſes*, whoſe ſharp and ſtrict Penances far exceed thoſe of the Papiſts. Some of them live upon the tops of Hills remote from any company, there paſſing their time in contemplation, and will rather famiſh than remove from their retired Cells, where they would undoubtedly be pined to death, but that the people who dwell neareſt to them (out of devotion) ſend ſome relief to them. Some of theſe do voluntarily impoſe upon themſelves ſuch long times of faſting, that they will not give it over till Nature is not only decayed, but almoſt ſpent.

CHAP. XV.

Of ſuch as refuſed all drink, or to taſte of any liquid thing, or elſe found no need thereof.

LYſimachus, King of *Thrace*, was ſhut up in a ſtreight by King *Dromichetes*, in ſuch manner, that for very extreme thirſt he was driven to yield himſelf and all his Army to the mercy of his Enemy. After he had drunk, being now a Priſoner, Gods! ſaid he, for how little a pleaſure am I become a Slave, who but a while ſince was a King? Had his conſtitution been like unto that of ſome of theſe which follow, he had ſaved his Kingdom and Army: ſo might he alſo, if he had reſted contentedly at home with the enjoyment of his own; but his ambitious thirſt after Soveraignty made him ſet upon a Prince, who had given him no provocation: ſo his own thirſt was apparently puniſhed in that of another kind. But let

us turn to such as had little or no acquaintance with thirst.

Marcel. Donat. hist. med. mirab. l. 6. c. 3. p. 306.

1. *Pontanus* writes, that in his time there was a Woman, who in all her life time did never drink either wine or water; and that being once inforced to drink wine by the command of *Ladislaus*, King of *Naples*, she received much hurt thereby.

Plin. nat. hist. l. 7. c. 18. p. 166.

2. *Julius Viator*, a Gentleman of *Rome*, descended from the Race of the *Voconians*, our Allies, being fallen into a kind of Dropsie between the skin and flesh, during his minority and nonage, and forbidden by the Physicians to drink, so accustomed himself to observe their direction, that naturally he could abide it; insomuch that all his old age, even to his dying day, he forbore to drink.

Cœl. Rhod. Antiq. lect. l. 13. c. 24. p. 602.

3. There was in the City of *Naples* one of the Family of *Tomacelli*, who never drank, saith *Cœlius*.

Schenk. obs. l. 3. p. 309.

4. *Aristotle* in his Book of Drunkenness writes of some that familiarly eat of salt meats, and yet were never troubled with thirst in such manner as to have need to drink, as *Archon* the *Argive*.

Athen. Deipnosoph. l. 2. c. 6. p. 44.

5. *Mago* the *Carthaginian* did three times travel over the vast and sandy Desarts of *Africa*, where no water is to be met with, and yet all that time fed upon dry Brans, without taking any thing that was liquid.

Athen. Deipnosoph. l. 2. c. 6. p. 44, 45.

6. *Lasyrtas Lasionius* did not stand in need of any drink, as the rest of mankind do, nevertheless he voided urine frequently as other men: many there were who would not believe this, till they had made tryal thereof by curious observation; they staid with him thirty days in the heat of Summer; they saw he abstained from no kind of salt meats, and yet drank not. It is true that this man drank at some times, but he never had any need to do it.

Fabrit. obs. chirurg. cent. 4. obs. 41. p. 319.

7. A Noble-man of *Piedmont* being sick of that kind of Dropsie which is called *Ascites*, sent for Dr. *Albertus Roscius*, who finding the Dropsie confirmed, and the Patient averse from all kind of remedies, he said thus to him: Noble Sir, if you will be cured, and perfectly freed of this mighty swelling, that is, if you desire to live, there is an absolute necessity that you determine with your self to dye of that thirst wherewith you are so tormented: if you will do this, I hope to cure you in a short time. The Noble-man, at the hearing of this, did so far command himself, that for a month he refrained not only all kind of drink, but not so much as tasted of any thing that was liquid: by which means he was restored to his former health.

Drexel. oper. tom. 1. p. 796.

8. *Abraames* Bishop of *Carras*, saith *Theodoret*, lived with that rigorous abstinence, that bread and water, bed and fire seemed superfluous to him. It is said of this great man, that he drank not, nor made use of water wherein to boil his herbs, or any other thing; but his manner was to feed upon Endive and Lettice, and Fruits, and such other things as were to him both meat and drink: and from these also he used to abstain till the evening. Yet was he a person of great liberality to such as were his Guests, these he entertained with the best bread, the most generous wines, the better sort of fishes, and all such other things as a generous mind and a real love could produce, and himself would take upon him to be the Carver, and to distribute to every man his portion.

Cœl. Rhod. l. 11. c. 13. p. 500.

9. That is also wonderful which *Theophrastus* thought fit to insert into his Writings, that there was one *Philinus*, who throughout the whole course of his life never made use of any manner of drink, no nor of food neither, excepting only milk.

CHAP. XVI.

Of such men as have used to walk and perform other strange things in their Sleep.

THey tell of a Tree in *Japan* that flourisheth and is fruitful, if kept in a dry earth, but with moisture (which causeth other Trees to flourish) withereth. Whereas sleep binds up the senses, and obstructs the motion of the rest of mortal men, there are some who have been found not only to walk, but to perform divers other kind of actions in their sleep, with as much dexterity and exactness, as others could have done when awake, and which all their own courage would not perhaps have permitted themselves to attempt with their eyes open.

Zacut. Lusitan. prax. admirand. l. 1. obs. 43. p. 33, 34.

1. A young man of a cholerick constitution lying asleep upon his bed, rose up thence on the sudden, took a Sword, opened the doors, and muttering much to himself went into the street, where he quarrelled alone, and fancying that he was in fight with his enemies, he made divers passes, till at length he fell down, and through an unhappy slip of his Sword, he gave himself such a wound upon the breast, that little wanted but he had thence received his death. Hereupon being awaked and affrighted, and dreading lest such his night-walkings might at some time or other create him as great dangers, he sent for me to be his Physician, and was accordingly cured.

Burt. disc. of Leicestershire, pag. 254. Full. worth. in Leicest. p. 137.

2. *John Poultney* born in little *Sheepy* in *Leicestershire*, was herein remarkable, that in his sleep he did usually rise out of his bed, dress him, open the doors, walk round about the fields, and return to his bed not wakened; sometimes he would rise in his sleep, take a staff, fork, or any other weapon that was next his hand, and therewith lay about him, now striking, now defending himself, as if he were then encountred or charged with an adversary, not knowing, being awaked, what had passed. He afterwards went to Sea with that famous but unfortunate Sir *Hugh Willoughby* Knight, and was, together with all the Fleet, frozen to death in the North-East passage about *Nova Zembla*.

Henric. ab Heer. observ. medic. l. 1. obs. 2. pag. 32, 33.

3. I knew a man, saith *Henricus ab Heeres*, who when he was young professed Poetry in a famous University; when in the day time he used to bend his mind, how he might yet better turn such Verses as he had often before corrected, not able to perform it awake, rising in the night he hath opened his Desk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himself with laughter, has called to his Chamber-fellow to applaud him also, then putting off his shoes and cloaths, shutting his Desk, and laying up his Papers, as he had done in the evening before, he has returned to his bed and slept, till he was called up, utterly ignorant of all he had done in the night. In the morning after a short Prayer, returning to his studies, not having yet seen his Papers, labouring with his former days cares how to fill up the gap in his Verses, taking

taking his Papers, when he found them supplied as he would desire, and that with his own hand, as one that was Planet-struck, he was seriously solicitous, whether it was done by a man or some evil Genius; he besought his Companions, and that with tears, when they laught at him, that if possible they would free him of this perplexity. They telling him what had been done, for they waking had seen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, and lay his head on a Pillow, which they had fitted to the place of the feet, and in his Gown, which by chance he kept on, they commit him to his rest. When he waked, which was not till fair day, they stood by him, and when he denied all, especially that he had risen, and had read and written such things, they convince him by so many circumstances. The wonder is, that he having a happy memory, should yet remember nothing at all of his so long study and writing in his sleep. For I have observed him at it, sometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronounciation little differed, nay not in the least, from the same by him in the day; whereas in others, for the most part, all these are imperfectly as in men that are drunk, or children that are learning to walk and speak. But that is most of all strange, and beyond my understanding, that having long after left the Schools, and married a Wife, a very vertuous person, yet concealing some things from her, as 'tis usual in Marriage, as oft as he rising, and taking his child out of the Cradle, walked about the house, his Wife following him, being asked by her, he would discover the secrets of his heart, answering to all the demands of his Wife with exact truth, and without all equivocation: so that what she could no way gain from him awake by all her blandishments, and such things as then she was ashamed to ask him, he would discover in his sleep, and without any reserve upon her single question. Himself often wondring, how that which he thought was committed to his breast alone, should enter the heart, and get upon the tongue of his Wife. When he was about to rise, his Wife would embrace, and endeavour to retain him, but all in vain; when she held him, or spake to him, he would either draw her after him, or gently call her: otherwise she asleep, he would walk alone. About the fortieth year of his age he left off this custom, unless he had drunk freely over-night. They that had seen him walking, and reading, and writing, his Companions, his Wife, and whole Family being desired to observe it, affirm, that his eyes were wide open, yet he seriously and sincerely affirmed, that he saw not in the least.

Plater. obs. l.1. p.12. 4. *Johannes Oporinus* (an excellent Printer) night growing on, was shut out of the City, together with my Father *Thomas Platerus*; and that they might pass the night the better, as being in a place where they wanted accommodations, they set upon the correction of a Greek Copy. *Oporinus* read the Text, and though falling asleep, yet he ceased not to read. Being afterwards awaked, he remembred not any thing he had read, although it was no less than an entire page.

Schenk. obs. l.1. p.65. 5. *Horstius* writes of one, who in his sleep would dream he was to ride a Journey, whereupon once he rose up, put on his Cloaths, Boots, and Spurs, got up into the window, where he sate straddling, smiting the walls with his Spurs till he was awaked.

6. There was a man at *Helmestadt*, who rose in his sleep; went down the stairs into a Court, from thence towards the Kitchin, near which was a deep Well, into this he went down, holding fast to the stones by his hands and feet; but when he touched the water; with the cold thereof he was awaked, and finding in what danger he was, made a pitiful out-cry, which awaked those in the house, who having found him, got him out, and brought him into his bed; where he lay many days speechless and immoveable, being extremely weakned with fear, cold, and crying. *Schenk. obs. l.1. obs. 1. p. 65.*

7. We read of an *English*-man in *Paris*, who rose in his sleep, unlocked the door, took his Sword, and went down towards the River *Sene*, where having met with a Boy, he killed him, and so returned still asleep to his bed. *Schot. phys. curios. l.3. c.22. pag. 514.*

8. Strange is that History of a young Gentleman, who in his sleep arose naked, carrying his shirt in his hand, and by the help of a rope clambered up to a high Turret in the Castle where he was at that time; here he found a Nest of Magpies, which he robbed and put the young ones into his shirt, and so by the same rope descended, and returned to his bed. The next morning being awaked, he told his Brother how he dreamed that he had robbed a Pies Nest, and withal wondring what was become of his shirt, rose, and found it at his beds feet, with the young ones wrapt up in it. *Schenk. obs. l.1. obs. 1. p. 65.*

9. When I was a sleepy I used to go to bed, yet as I lay there, I still read something or other; and though I fell asleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reason of my sleep, I could not recover. So using after supper to play upon the Lute, and falling asleep, I have yet persisted to play for some time, which both the by-standers have affirmed to me, and my self could observe, especially since sometimes, being asleep, my Lute hath fallen out of my hands. *Plater. obs. l.1. p.12.*

10. *Delrio* hath a relation of what fell out at *Leon* in *Spain*, in a Convent of Religious persons not past twenty years before he wrote his Book, and saith, he knew the persons to whom it happened: A Lay-man (saith he) used in the day time to teach the children their Cathechise, and the same thoughts did recur to him in his sleep; so that he would sing and teach, exhort and chide the Boys with as much noise and fervency in his sleep, as he used when awake. By this means he much disturbed such as were of the neighbourhood; whereupon another Lay-man that lodged the neareſt to him, often told him of it, and once above the rest threatned him (in jest only) that if he persisted to make this noise, he would rise in the night, come to his bed, and with a Whip of small cords drive away that kind of intemperance of his. What did *Gundisalvus* in this case? (for so was he called that was thus threatned) he rose in the middle of the night in his sleep, went forth in his shirt, entred the Chamber of his Colleague with a pair of Tongs in his hand, and came directly to the bed-side of him that had menaced him with whipping. It fell out, that the Moon shone, the night was uncloudy and clear; and the man lay awake in his bed, who observing him as he came, armed in such manner, leapt from his bed to the other side of the Chamber. *Gundisalvus* thrust three or four times at the Bolster with his Tongs, and having thus done, returned as he came. In the morning being asked about it, he said, he remembred nothing of it, that he never had the *Delrio. disq. magic. l.1. c.3. qu.3. p. 22, 23. Schot. phys. curios. l. 3. c.22. pag. 514, 515.*

least purpose in his mind to do it, only he had thought with himself, that in case the other should come to him (as he said) with his Whip, he would catch up the Tongs, and with them affright and drive him away.

Fabrit. obs. chirurg. cent. 2. obs. 64. p. 159.

11. *Gregorius Horstius* in one of his Epistles to *Fabritius*, sets down this History. The last year upon the 20. of *April* a Kinsman of mine, that dwelt in the same house with me in *Wittenberg*, came home in the evening somewhat in drink; to bed he went, and slept well till about twelve a clock at night: then it was that he got up in his sleep, walked to and fro for a while, and then hastily went to the window, and got out. The unusual stir waked me, who lay in the same Chamber, and recollecting with my self betwixt sleep and wake, that this young man was one of those whom they call Somnambuloes or Sleep-walkers, I called my Servant, and asked him, if the young man was in bed with him, who replying, No, up I got, and came to the window, hoping to have found him sticking there, and to have pulled him back. But alas! just as I came he fell from the third story of the house (fourteen Ells high) into the paved street below, where he lay for some time speechless and immoveable. I expected he had been broken to pieces, but I found it otherwise: and though much hurt, after some time he was recovered.

Fabrit. obs. chirurg. cent. 2. obs. 85. p. 162.

12. *Peter Galantier*, an honest and strong man, in the fortieth year of his age, and *Anno* 1605. went to *Neopolis*, by the *Neodunensian* Lake, to visit his Friends, and to be present at a Wedding that was then there. Towards night being urged to drink more liberally than he had a mind to do, he on purpose to avoid it, withdrew himself into a Chamber in the second story of the house. He was fallen into a very heavy and deep sleep, and about the midst of the night dreaming (that to avoid drinking) he was going into the garden, he rose from the bed, got out at the window, and fell thence to the ground. Waked thus from his sleep, with his crys and groans he awaked the Servants of the house, who brought him into the Kitchin half dead, but in a few days he recovered, is now well, and hath never since been this way disturbed.

CHAP. XVII.

Of the long Sleeps of some, and of others that have been able to subsist for months and years without it, or were difficultly brought to it.

WE read it of the *Persian* Kings, that they had always about them some one familiar friend, whose office it was to come betimes in the morning to their bedsides, and to raise them up from their sleep with such an admonition as this, *Consurge Rex, & obi negotia quæ te obire voluit Mesoromasdes*, Rise O King, and go about that business whereunto thou art appointed by *Mesoromasdes*. Sharper Monitors than these would not have been sufficient to have awaked some of those Dormice hereafter mentioned.

Fœlix Plat. in obs. l. 1. p. 6.

1. I have known one, saith *Platerus*, that slept three days and three nights together upon foregoing weariness, without the occasion of any precedent drunkenness, or the taking of any soporiferous medicine.

Bak. Chron. p. 428. Stows Chr. p. 591. Faithful Annalist, p. 76, 77.

2. *William Foxley*, Pot-maker for the Mint in the Tower of *London*, fell asleep on *Tuesday* in *Easter*-week, and could not be waked with pinching or burning, till the first day of the next Term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had slept but one night. He lived forty years after: this matter fell out in the thirty seventh year of King *Henry* the Eighth his Reign.

Plut. Symp. l. 8. quæst. 9. p. 780.

3. *Plutarch* tells out of *Aristotle*, how the Nurse of one *Timon* used yearly after the manner of some wild beasts, to lye hid for two months together, without any other evidence of life all that while, save only that she breathed.

Crantz. Vandal. l. 8. c. 39. Schot. phys. curios. l. 3. c. 19. pag. 500. Donat. hist. mirab. med. l. 4. c. 12. p. 214. Zacch. Qu. med. leg. l. 4. tit. 1. qu. 11. pag. 242.

4. It is not fit to pass by a thing of admirable novelty. There was, saith *Crantzius*, a young Scholar at *Lubeck* in the time of Pope *Gregory* the Eleventh, who (that he might sleep without disturbance) betook himself to a private place, where none knew where he was. He was sought for, and being not found, it was thought he was returned into his own Country. There passed seven years from the time wherein he had laid himself down. It then fell out, that one finding a Chest behind a Wall in the Chamber, determined to see what was in it, where he found this young man asleep, whom he shook with such violence, that he awaked him. His face being without change and undisfigured from what it had used to be, he was easily known to all his former acquaintance, who were amazed at what had passed. He for his part, supposing that he had slept but one night and some part of a day.

Zuing. Theatr. vol. 2. l. 5. p. 415. Mersen. Qu. in Gen. cap. 37. p. 625.

5. *Marcus Damascenus* writes, that in his time there was a Rustick in *Germany*, who being very weary, laid himself down under a Rick of Hay, where he continued to sleep throughout the whole Autumn and Winter following, till such time as the Hay being fetched away, he was there found and awaked; but when he arose, he was as a man half dead, and utterly distracted.

Plin. nat. hist. l. 7. c. 52. p. 184. Donat. hist. med. mirab. l. 4. c. 12. p. 214. Laert. l. 1. c. 11. p. 29. Sabel. l. 2. c. 6. p. 90.

6. *Pliny* tells of *Epimenides* the *Gnossian* or *Cretan*, that when he was a Boy, being wearied with heat and travel, he laid him down in a certain Cave, and there slept fifty seven years; being awaked, he returned home, wondring at the changes he found in the World, and was at last difficultly known by his younger Brother then alive, and growing old. It is said, that in so many days he slept years, he grew old, nevertheless he lived in all 175 years: and from him it was that the sleep of *Epimenides* became a Proverb.

Niceph. Eccles. hist. l. 14. c. 45. Lonicer. Theatr. pag. 230. Schot. phys. curios. l. 3. c. 19. pag. 501. Zacch. Qu. med. legal. l. 4. tit. 1. qu. 11. pag. 243.

7. In the Reign of the Emperour *Decius*, *Maximianus*, *Malchus*, *Martinianus*, *Dionysius*, *Joannes*, *Serapion*, and *Constantinus*, the seven Sleepers, as they are commonly called, were Companions at *Ephesus*, and the Persecution being hot under this Monarch, they fled to the neighbouring Mountain called *Cœlius*, where they hid themselves in a Cave; and though diligently sought after, could not be found: at last animating themselves to undergo Martyrdom, after they had taken meat, by the Providence of God they fell asleep, and slept to the thirtieth year of *Theodosius* the younger, which was for the continued space of 196 years from their entrance into the Cave. Then, which was upon the day of the Resurrection, being awaked, they went as they were wont to the City, as if they had slept only for one day, where the whole matter was discovered by the different habit

habit and speech of the men, and the monies they had about them of a different stamp, &c.

Olaus Mag. l. 1. c. 3. p. 15. Zuing. Theatr. vol. 2. l. 5. p. 415. Kornman. de mirac. mort. l. 2. c. 43. p. 29.

8. In the utmost Bounds of *Circium*, the Northern parts of *Germany*, in the very shore of the Ocean, under a steep Rock there is a Cave to be seen, where (as *Methodius* and *Paulus Diaconus* in the beginning of his History of *Lombardy* do testifie) there are five men (uncertain from what time who rest seised with a long sleep; so indemnified as to their bodies or garments, that upon this very account they are worshipped by the *Barbarians*. These for as much as appears by their habit are discovered to be *Romans*, and they say, that when one out of a covetous desire would needs strip one of them, both his arms dryed up, the punishment of whom so terrified the rest, that no man from thenceforth hath been so bold as to touch them.

Mers. Qu. & Com. in Gen. Quæst. 30. p. 1222. Joh. Licet. l. 1. c. 6. p. 28. Hin. Kornman. de mirac. mort. par. 2. c. 41. p. 29. Delrio disquis. magic. Zacch. qu. med. leg. l. 4. tit. 1. quest. 11. p. 241. Treas. of times, l. 6. c. 10. pag. 565. Schot. phys. curios. l. 1. c. 36. p. 176.

9. That is beyond all exception, which was witnessed to *Henry* the Third when he was in *Poland*, by several Princes most worthy of credit: there were present at the same time divers Nobles of *France*, many Physicians of the Court, amongst whom was *D. Johannes Piduxius*, famous not only for his skill in Physick, but his knowledge in all kind of natural History. The story is also related by *Alexander Guagninus* of *Verona*, Colonel of Foot in the Castle of *Vitebska* in the Frontiers of *Moscovy*: he in his Description of *Moscovy* writes thus. There is a certain people that inhabit *Lucomoria*, a Country of the further *Sarmatia*, who yearly upon the 27. day of the month *November*, after the manner of Swallows and Frogs, by reason of the intenseness of the Winters cold, seem to dye. Afterwards at the return of the Spring, upon the 24. day of *April*, they again awake and arise. These are said to have commerce with the *Grustentzians* and the *Sperponountzians*, people that border upon them, in this manner: When they find their approaching death or sleep ready to seise upon them, they then stow up their Commodities in certain places, which the *Grustentzians* and *Sperponountzians* fetch away, leaving an equal value of their own behind them in their stead. The *Lucomorians*, upon their return to life, if they are pleased with the change, they keep them; if otherwise, they redemand their own of their neighbours. By this means much strife and war doth arise amongst them. Thus *Guagninus*, and the very same History hath *Sigismundus Liber*, a Baron in *Heiberstein*, which is also set down by *Citesius*.

Schenk. obs. med. l. 1. p. 64.

10. *Fernelius* speaks of one, who lived without sleep fourteen months; but this man was possest with madness, and his brain, it should seem, being heated with melancholy, did beget animal spirits without much wasting of them.

Zuing. Theatr. vol. 2. l. 5. p. 415.

11. *Arsenius*, the Tutor to *Arcadius* and *Honorius* the Emperours, being made a Monk, did satisfie Nature with so short a sleep, that he was used to say, that for a Monk it was enough, if he slept but one hour in a night.

Sueton. in vit. August. c. 78. pag. 103.

12. *Augustus Cæsar* after supper betook himself to his Closet, where he used to remain till the night was far spent, and then went to bed; when he slept most, it was not above seven hours, and those also not so continued, but in that space he usually waked three or four times, and to provoke sleep, had water poured long and constantly by his Beds head into a Cistern.

Zuing. Theatr. vol. 2. l. 5. p. 415.

13. *George Castriot* commonly called *Scanderbeg*, the same who forsook *Amurath*, King of the *Turks*, and seised upon the Kingdom of *Epirus*, as his own by right of Inheritance. This Prince was a person contented with so little sleep, that it is reported of him, that from the time that he entred into *Epirus*, to the day of his death, he never slept above two hours in one night, yet he died in his climacterical year of 63.

14. A Woman at *Padua* lived fifteen days without sleep, nor could by any means be brought to it through the weakness of the Ventricle, and penury of vapours; for she eat no supper, only contented her self with a dinner: at last using to eat a Toast steeped in Malmesey towards night, she returned to her wonted sleep.

Schenk. obs. med. l. 1. obs. 1. p. 64.

15. *Seneca* reports of *Mecænas*, that great Favourite of *Augustus*, that he lived three years entire without any sleep, and was at last cured of his distemper with sweet and soft Musick.

Seneca de provident.

16. It is reported of *Nizolius*, that painful Treasurer of *Cicero*'s Words and Phrases, that he lived ten years without sleep.

Schenk. obs. l. 1. p. 64.

17. We read of a noble Lady, that for thirty and five years lived without harm, and in good health, as both her Husband and whole Family could and did witness, without sleep.

Schenk. obs. l. 1. p. 64.

18. Some young men in *Athens* having made themselves drunk in the *Apatarian* Feasts, are said to have out-slept four days of that Solemnity, as *Simplicius* recites out of *Eudemus*.

Zuing. Theatr. vol. 2. l. 5. p. 415.

19. *Smyndyrides* the *Sybarite* was used to say, That for more than twenty years he had never seen the Sun either rising or setting; which also *Histieus Ponticus* was used to report of himself, saith *Athenæus*.

Athen. in Deipnosoph.

20. *Publius Scipio* is said to be over-much devoted to sleep; so that the people of *Rome* were used to upbraid him with his somnolency; as *Plutarch* saith in his Politicks.

Zuing. Theatr. vol. 2. l. 5. p. 415.

21. *C. Caligula* was exceedingly troubled with want of sleep; for he slept not above three hours in a night, and in those he seldom took any quiet repose, but was scared with fearful and strange illusions and fantastical imaginations: as who once dreamed that he saw the form and resemblance of the Sea talking with him. Hereupon for the greatest part of the night, what with tedious watching and weariness of lying, one while sitting up in his Bed, another while roaming and wandring to and fro in his Galleries (which were of an exceeding length) he was wont to call upon and wish for the morning light.

Sueton. l. 4. c. 50. pag. 194, 195.

22. *Perseus*, King of *Macedon*, being taken Prisoner by *Æmylius*, and led Captive to *Rome*, was guarded by some Souldiers who kept him from sleep, watching him narrowly when he was overtaken therewith, not suffering him so much as to shut his eye-lids, or to take the least rest, till such time as Nature being exhausted by this strange cruelty, he gave up the ghost.

Plut. in vit. Æmyl. p. Clarkes Mirr. c. 37. p. 130.

CHAP. XVIII.

Of such as have fallen into Trances and Ecstasies, and their manner of behaviour therein.

SInce the Soul is the instrument and means by which we come to the knowledge of all those things wherein we have any understanding, it can never be sufficiently wondred at, that it should be so very little that we are able to comprehend (with any certainty) concerning the Soul it self. The most learned amongst men

are at a loss, as often as they would speak distinctly touching its nature, manner of working, the way of its conjunction with the body, and principal place of its residence; and so are they also for the manner of its retreat, and the place of its retirement in such cases as are propounded in this Chapter.

Full. Worth. p.113. Sussex. Bak. Chron. p. 578. Hollinsh. p. 1315.

1. *William Withers*, born at *Walsham* in *Sussex*, being a child of eleven years of age, did *An.* 1581. lye in a trance ten days without any sustenance, and at last coming to himself, uttered to the standers by many strange speeches against pride and covetousness, coldness of charity, and other outragious sins.

Sabellic. Exempl. l. 2. c. 6. p. 89. Schott. phys. curios. l. 3. c. 33. p. 572.

2. *Hermotimus* the *Clazomenian* seemed frequently to have his body deserted of the soul, and as if it had wandred about in the World, at the return of it he would relate such things at a distance performed, that none could tell of but such as were present; by which means he was long the admiration of such as he dwelt amongst. At last being in one of these trances, his enemies seised upon his body and burnt it; by which means the returning soul was disappointed of its usual place of residence and retreat. *Plin. lib. 7. cap. 52. pag.* 184.

Sabellic Exempl. l. 6. c. 4. p. 383.

3. *Johannes Scotus*, the same who hath treated with such subtilty concerning divine matters, is also said to have been in frequent raptures, in such manner, that he hath been observed to sit sometimes for the space of a whole day and more immoveable, with his mind and senses bound up, or at least wandring far off from the body. In which condition at length he was taken up by some such as were unacquainted with him, and so buried alive.

August. de Civit. Dei, l. 14. c. 23. pag. Johnst. nat. hist. cl. 10. c. 8. p. 351. Cæl. Antiq. lect. l. 20. c. 16. pag. 942.

4. *Restitutus*, a Presbyter, could at his pleasure deprive himself of all sense, and would do it as oft as he was asked; which many did, as desirous to be the eye-witnesses of so admirable a thing. At the imitation of some notes and the tone of lamenting persons, he would lie as one that was dead, altogether senseless of his being pulled or pricked; nay once being burnt with fire, he had no apprehension or feeling at all of it for the present, only the wound was painful to him at his return to himself. In these his trances he did not breathe at all, only he would say, that the voices of men only, if they spake louder than ordinary, were heard by him, as if they were at some great distance from him.

Zuing. Theatr. vol. 1. l. 3. p. 223.

5. *Thomas Aquinas*, by his daily and constant contemplations, had so accustomed himself, that frequently falling into an Ecstasie of the mind, he seemed to all that were present to be dead: yet in the mean time he gained the knowledge of the abstruser Mysteries in Divinity; and being returned to himself, he imparted to others the fruits of this his philosophick death both in his Writings and Converse.

Cardan. de variet. rer. l. 8. c. 43. p. 103.

6. *Hieronymus Cardanus*, of *Millain*, writes of himself, that he could pass as oft as he would into such an Ecstasie, as only to have a soft hearing of the words of such as discoursed by him, but not any understanding of them at all; he felt not any pullings or pinches of him, nor was at such times in the least manner sensible of the pains of the Gout, or any other thing, but only such things as were without him. The beginnings of this were first in the head, especially from the brain, diffusing it self thence all along to the back-bone. At first he could perceive a kind of separation from the heart, as if the soul were departing, and this was communicated to the whole body, as if a door did open. He adds, that he saw all that he desired with his eyes, not by any force of the mind; and that those images of things did perpetually move, as Woods, Mountains, living Creatures, and what else he pleased. He imputes all this to the vigour of his fancy and the subtilty of his sight.

August. de Civit. Dei, l. 19. cap. Bodin. Demonol. l. 2. c. 5. p. 67.

7. The Father of *Prestantius*, saith St. *Augustine*, was often in such an Ecstasie, that upon the return of his spirit he would affirm, that he had been transformed into a Horse, and that he, with other Horses, had carried relief and forrage into the Camp, whereas his body lay then at his own house in the manner of a dead Corps.

Johnst. nat. hist. cl. 10. c. 8. p. 351.

8. The *English* Histories relate, that *Elizabeth Burton*, a Maid of *Canterbury*, had contracted a custom of entrancing her self, and taking away her senses; which first came upon her, by reason of a disease which she had upon her.

CHAP. XIX.

Of extraordinary things in the Bodies, Fortunes, Death, &c. of divers persons.

TRavellers that have determined to pass through divers Countries, lightly touch those common occurrences that present themselves to every mans eye; but if they meet with any thing extraordinary, these they set a special and particular remark upon, as matter wherewith mens knowledge may be improved, and their curiosity gratified. If I have staid the longer upon this Chapter, it is possibly for some such reason as this, that the Reader may have something, if not so profitable as he could wish, yet not altogether unpleasant in the perusal.

Barthol. de luce animal. l. 1. c. 17. pag. 148.

1. *Antonius Cianfius*, a Book-seller at *Pisa* some few years since, putting off a shirt which was made straiter to his body than usual, flames were seen to issue from his back and arms, and that also with a crackling noise, to the affrightment of the whole family. The truth of this is attested as well as the History related by *Fortunius Licetus*, that great Philosopher of this Age, in the second Book and 28. Chapter of his Commentary of the Causes of Monsters.

Plut. in Camillo, pag. 129. Zuing. Theatr. vol. 3. l. 4. p. 733.

2. That is strange which is recorded of *M. Furius Camillus*, that though he had gained many important Victories, was often General in the head of an Army, was Censor, was five times created Dictator, and at four several times had triumphed, and was also called the second Founder of *Rome*, yet was he never chosen Consul.

Full. Worth. p. 77. Kent.

3. *Nicholas Wotton* was termed a Center of Remarkables, so many met in his person; he was Dean of the two Metropolitan Churches of *Canterbury* and *York*; he was the first Dean of those Cathedrals; he was Privy Counsellor to four successive Soveraigns King *Henry* the Eighth, King *Edward* the Sixth, Queen *Mary*, Queen *Elizabeth*; he was employed thirteen several times in Embassies to foreign Princes, and which is not the least remarkable, in the first of Queen *Elizabeth* he was offered the Archbishoprick of *Canterbury*, and refused it: he died 1566.

Fox. Acts and Monuments, pag. 2151.

4. *John Story*, Doctor of Law, a cruel Persecutor in the days of Queen *Mary*, fled afterwards into

Full. Worth. l. 9. cent. 16. p. 84. into *Brabant*, being trained into the Ship of Mr. *Parker*, an *English* man, the Master hoised Sail, and over was this Tyrant and Traitor brought into *England*, where refusing to take the Oath of Supremacy, and professing himself a Subject to the King of *Spain*, he was executed at *Tyburn*, where being cut down half dead, after his privy members were cut off, he rushed on the Executioner, and gave him a blow on the ear, to the wonder of the by-standers.

Plin. nat. hist. l. 7. c. 19. pag. 166. 5. It is said of *Crassus* (Grandfather to that *Crassus*, who was slain in the *Parthian* War) that he was never known to laugh all his life time, and thereupon was called *Agelastus*, or the man that never laught.

Fulgos. Ex. l. 1. c. 6. p. 187. 6. * *Antonia*, the Wife of *Drusus*, as it is well known never spit; and *Pomponius* the Poet, one that had sometimes been Consul, never belched.

Solinus c. 4. p. 181. 7. † It is memorable which is recorded of a King named *Wazmund*, and was the Founder of *Warwick* Town, that he had a Son named *Offa*, tall of stature, and of a good constitution of body, but blind till he was seven years old, and then saw, and dumb till he was thirty years old, and then spake.

** Plin. l. 7. c. 19. p. 166. Solin. c. 4. p. 181. † Bak. Chr. p. 8.*

Bak. Chron. p. 577. 8. In the first year of the Reign of Queen *Elizabeth* died Sir *Thomas Cheney*, Lord Warden of the Cinque Ports, of whom it is reported for a certain, that his pulse did beat more than three quarters of an hour after he was dead, as strongly as if he had been still alive.

Full. Worth. p. 273. in Durham. 9. *George Nevil*, fourth Son of *Richard Nevil* Earl of *Salisbury*, was consecrated Bishop of *Exeter* when he was not as yet twenty years of age, at twenty five he was made Lord Chancellor of *England*, and discharged it to his great commendation, his ability supplying the lack of age in him.

Bartholin. Hist. Anatomic. cent. 3. hist. 70. p. 139, 140. Barthol. de luce anim. l. 1. c. 19. p. 162. 10. When I was in *Italy*, that Paradise of the World, the outward skin of a Lady of *Verona*, though lightly touched, did manifestly sparkle with fire: This spectacle so worthy of the research of the inquisitive and curious, is faithfully exposed to the World by the publick Script of *Petrus à Castro*, the learned Physician of *Verona*, in his Book *de Igne lambente*, whom I shall follow in the relation of this story. The illustrious Lady *Catherina Buri*, the Wife of the noble *Jo. Franciscus Rambaldus*, a Patritian of *Verona*, of a middle age, indifferent habit of body, her universal temper hot and moist, her liver hot and dry, and so abounding with bilious and black blood, with its innate fervour and an age fit for adustion, increased by vehement grief. This noble Lady the Creator endued with so stupendous a Dignity and Prerogative of Nature, that as oft as her body was but lightly touched with linen, sparks flew out plentifully from her limbs apparent to her domestick Servants, as if they had been struck out of a flint, accompanied also with a noise, that was to be heard by all. Oftentimes when she rubbed her hands upon the sleeve of her smock that contained the sparkles within it, she observed a flame with a tailed ray running about, as fired exhalations are wont to do: insomuch that her Maids were oftentimes deluded, supposing they had left fire in the bed after warming of it in Winter, in which time also fire is most discernible. This fire was not to be seen but in the dark, or in the night: nor did it burn without it self, though combustible matter was applied to it: nor lastly, as other fire did it cease within a certain time, but with the same manner of appearance of light it shewed it self after my departure out of *Italy*.

Ross. Arcan. Microcos. 11. I have read (saith *Rosse*) of one who had a horn grew upon his heel, a foot long; which being cut off, grew again, and would doubtless have still renewed, if the tough and viscous matter had not been diverted and evacuated by Issues, Purges, and Phlebotomy. *l. 3. c. 6. §. 10. p. 86.*

Fernel. de abdit. rer. caus. l. 2. c. 9. 12. *Fernelius* saith, he say a Girl that lived in near neighbourhood to him, the ligaments of whose joynts were so very loose, that you might bend and turn any of them this or that way at your pleasure; and that it was so with her from the time of her birth.

Donat. hist. med. l. 6. c. 2. p. 301. 13. Sir *John Mason* born at *Abington*, bred at *All-souls* in *Oxford*, died 1566. and lies buried in the Quire of St. *Pauls*. I remember this Distick of his long Epitaph.

Tempore quinq; suo regnantes ordine vidit,
Horum à Consiliis quatuor ille fuit.
He saw five Princes which the Scepter bore,
Of them was Privy Counsellor to four.

Full. Worth. pag. 137, 138.

That is, to *Henry* the Eighth, *Edward* the Sixth, Q. *Mary*, and Q. *Elizabeth*.

Full. Worth. p. 324. Essex. 14. *Thomas Bourchier* successively Bishop of *Worcester*, *Ely*, and Archbishop of *Canterbury*, and Cardinal by the Title of St. *Cyriacus* in the *Baths*, being consecrated Bishop of *Worcester*, *An.* 1435. the fourteenth of *Henry* the Sixth, he died Archbishop of *Canterbury* 1486. the second of King *Henry* the Seventh; whereby it appears, that he wore a Miter full fifty one years, a term not to be parallel'd in any other person: he saw the Civil Wars of *York* begun and ended, having the honour to marry King *Henry* the Seventh to the Daughter of King *Edward* the Fourth. Nor is it the least of wonders, that he lost not himself in the Labyrinth of such intricate times.

Full. Worth. pag. 183. Middlesex. 15. Sir *Thomas Frowick* was made Lord Chief Justice of the Common Pleas, in the eighteenth year of the Reign of King *Henry* the Seventh, four years he sate in his place accounted the Oracle of the Law in his Age, though one of the youngest men that ever enjoyed that Office. He is reported to have died *floridâ juventute*, before full forty years old; so that he was Chief Justice at thirty five: he died 1506. *Octob.* 17.

Solin. c. 4. p. 181. 16. That was great and excellent in *Socrates*, that whatever fell out of joy, or otherwise, he returned with the same countenance he went forth with, and was never seen to be more merry or melancholy than at other times in any alteration of times or affairs.

Bak. Chron. p. 615. 17. In the Reign of King *James*, in the year 1613. on the 26. of *June*, in the Parish of *Christ-Church* in *Hampshire*, one *John Hitchel*, a Carpenter, lying in bed with a young child by him, was himself and the child burnt to death with a sudden Lightning, no fire appearing outwardly upon him, and yet lay burning for the space of almost three days, till he was quite consumed to ashes.

Plin. l. 7. c. 43. Zuing. Theatr. vol. 3. l. 4. p. 727. 18. *Lucius Fulvius* being Consul of the *Tusculani*, who at that time rebelled, he deserted them, and was thereupon made Consul at *Rome*; and so it fell out, that in one and the same year in which he was an Enemy to *Rome*, he triumphed at *Rome*, and a Consul over those to whom he had been Consul.

M. de Serres, p. 163. 19. It is said of *Charles* Earl of *Valois*, that he was the Son of a King, Brother to a King, Uncle to a King, and Father to a King, and yet no King himself.

Pausan. in Atticis. 20. There was amongst the *Magnesians* one *Protophanes*, who in one and the same day won the Prize in the Olympick Games, both at Wrastling,

Zuing. Theatr. vol. 2. l. 2. p. 295.

ling, and other Games: when he was dead certain Thieves opened his Sepulchre, and went into it, hoping to have found something to prey upon; after which many others also went in to behold the remains of his body; and this is certain, that his ribs were found to be not distinct, as those of other men, but from the shoulder to those that are called the short ribs, there was only one continued and entire bone instead of the greater ribs.

Solin. c. 4. p. 182.

21. Some are born with bones concrete and solid, and these, they say, neither sweat nor thirst; such a one was *Lygdamus* the *Syracusan*, who in the 33. Olympiad had the first Crown of Wrastling: his bones were found to be of a solid substance throughout, without any marrow in them, or place for it.

Hen. Heers obs. medic. l. 1. obs. 29. p. 250.

22. A certain Gentleman hath lived many years without any ejection of excrements by stool more than at his eyes; a little before noon he sits down at his table, commonly inviting divers Noble persons, about one a clock he rises from table, after he hath eat and drunk after the manner of other persons, then he vomits up the dinner he had eaten the day before, exactly retaining all that he hath newly eaten, being to return that by vomiting the day following, as he did that he had eaten the day before, he ejects it putrid and filthy, not differing from other excrements. In his vomits he raises it with ease, without delay, at once casting up a great quantity from his stomach, then washing his mouth with sweet waters, he returns to the table, and there eats as much as will suffice till the next day at noon; he eats no break-fasts nor suppers, contented with a dinner only. He hath thus continued about twenty years. It often comes into my mind, that this Gentleman may have two ventricles, as those Creatures have that chew the cud, the one of which being newly filled, provokes the other to empty it self by vomit; but the truth of this conjecture will be cleared only by Anatomy, if it will be permitted.

Hen. Heers obs. medic. l. 1. obs. 29. pag. 251, 252.

23. A noble Matron in our City for this six years space, about ten of the clock in the morning every day fills a Bason (containing two of our pints) by vomit, sometimes clear, at others black with an acour that stupifies the teeth, sometimes yellow with an extremity of bitterness; sometimes intensely green with a loathsom smell; at other times white and frothy; yet doth she never vomit up any thing of what she eat at supper over-night: in other respects she is of good health, and in that six years hath been delivered of five children: she is now almost thirty years of age.

Cardan. de subtilitat. Zuing. Theatr. vol. 2. l. 2. p. 295. Johnst. nat. hist. cl. 10. c. 5. p. 328.

24. I saw at *Genoa* (saith *Cardanus*) one *Antonius Benzus*, of the Town of Port *Maurice*, he was thirty four years of age, his complexion was pale, his beard grew thin, as to the habit of his body he was fat, out of the paps of this man flowed so much of milk, as was almost sufficient to have suckled a child, and not only did it run out, but he would spirt it out with a great force. Such as have seen the new World affirm, that most of the men have abundance of milk.

Bak. Chron. p. 72.

25. *Neubrigensis* and also *Huntingdon* report of one *Raynerus*, a wicked Minister of a more wicked Abbot, that crossing the Seas with his Wife, he with his iniquity so over-weighed the Ship, that in the midst of the stream it was not able to stir, at which the Mariners astonished, cast lots, and the lot fell upon *Raynerus*; and lest this should be thought to happen by chance, they cast the lots again and again, and still the lot fell upon the same *Raynerus*: whereupon they put him out of the Ship, and presently the Ship, as eased of her burden, sailed away: certainly a great Judgment of God, and a great Miracle, but yet recorded by one that is no fabulous Author, saith Sir *Richard Baker*.

Bak. Chron. p. 73.

26. In the time of King *Stephen* there appeared two children, a Boy and a Girl, clad in green in a stuff unknown, of a strange language, and of a strange diet, whereof the Boy being baptized died shortly after, but the Girl lived to be very old; and being asked from whence they were, she answered they were of the Land of St. *Martyn*, where there are Christian Churches erected, but that no Sun did ever rise unto them: but where that Land is, or how she came hither she her self knew not. This I the rather write (saith mine Author) that we may know there are other parts of this World than those which to us are known: and this story I should not have believed, if it were not testified by so many and so credible Witnesses as it is.

Caus. holy Court, part 2. §. 2. pag. 168.

27. *Hugo*, a child of five years old, was constituted Archbishop of *Rhemes*, to possess the Seat of the great *Remigius*, which was to parallel the foot of *Hercules* with the leg of a Fly.

Wier. de præstig. Dæmon. l. 1. c. 16. p. 47. Schot. phys. curios. l. 3. c. 24. p. 519. Howels Ep. vol. 1. §. 6. epist. 59. p. 241.

28. At *Hammel*, a Town in the Dutchy of *Brunswick*, in the year of Christ 1284. upon the 26. day of *June*, the Town being grievously troubled with Rats and Mice, there came to them a Piper, who promised upon a certain rate to free them from them all; it was agreed, he went from street to street, and playing upon his Pipe, drew after him out of the Town all that kind of Vermine, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty Boys to a Hill called *Koppen*, situate on the North by the Road, where they perished, and were never seen after. This Piper was called the pyed Piper, because his cloaths were of several colours. This story is writ and religiously kept by them in their Annals at *Hammel*, read in their Books, and painted in their Windows, and in their Churches, of which I am a witness by my own sight. Their elder Magistrates, for the confirmation of the truth of this, are wont to write in conjunction in their publick Books, such a year of Christ, and such a year of the Transmigration of the children, &c. It's also observed in the memory of it, that in the street he passed out of, no Piper be admitted to this day. The street is called *Burgelosestrasse*; if a Bride be in that street, till she is gone out of it there is no dancing to be suffered.

Euseb. Eccl. hist. l. 5. c. 8. p. 83.

29. *Ptolomæus*, the Son of *Lagus*, intending to erect a Library at *Alexandria*, and to furnish it with all such good Books as were extant, requested of the Jews inhabiting *Jerusalem*, that they would send him their Books translated into the Greek Tongue; they (forasmuch as they were yet subject unto the *Macedonians*) sent unto *Ptolomæus* seventy Elders from amongst them, very skilful in their Books and both the Tongues. *Ptolomæus* fearing, if they conferred together, they would conceal the truth revealed in their Books, commanded them severally every man by himself to write his Translation, and this in every Book throughout the Old Testament. When as they all came together in presence of *Ptolomæus*, and compared their Translations one with another from the very beginning to the ending they had expressed the same thing with the same words, and in the same sentences: so that the Gentiles then present, pronounced those Scriptures to have been translated by the inspiration of the holy Spirit of God.

30. When

Euseb. Eccl. hist. l. 6. c. 28. pag. 110. History of Cardinals, part 3. l. 1. p. 216.

30. When *Anterus* had sate Bishop of *Rome* for one month only, he died; after whose death it was that *Fabianus* came from the Country, together with certain others to dwell at *Rome*, when such a thing as never was seen before at the Election of a Bishop happened then by the divine and celestial Grace of God. For when all the Brethren had gathered themselves together for to make choice of a Bishop, and many thought upon divers notable and famous men, *Fabianus* being there present with others, when as every one thought least, nay nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the Holy Ghost, which in likeness of a Dove descended upon our Saviour; and so the whole multitude being moved thereat, with one and the same Spirit of God cryed out chearfully with one accord, that he was worthy of the Bishoprick, and immediately he was taken and installed Bishop.

Socrat. Eccl. hist. l. 1. c. 2. p. 214.

31. *Constantine* the Emperour going against the Tyrant *Maxentius* had a certain Vision. It was about noon, the day somewhat declining, when he saw in the Sky a lightsom Pillar in form of a Cross, wherein these words were engraven, *In hoc vince, i. e.* In this overcome. This so amazed the Emperour, that he mistrusting his own sight, demanded of them that were present, whether they perceived the Vision; which when all with one consent had affirmed, the wavering mind of the Emperour (understand it of Religion, whether he should become a Christian or not) was setled with that divine and wonderful sight. The night following he dreamed that Christ came unto him and said, Frame to thy self the form of a Cross, after the example of the sign which appeared unto thee, and bear the same against the enemies, as a fit Banner or token of Victory: which he accordingly did, and was victorious.

Fulgos. Ex. l. 8. c. 10. p. 1129.

32. That was a rare instance of propitious Fortune which befel *Thomas Serranus*, who in one and the same year was consecrated Bishop, elected Cardinal, and also attained to the Popedom by the name of *Nicholas* the Fifth.

Fabrit. obs. chirurg. cent. 2. obs. 25. p. 104.

33. *Franciscus Trovillon* was a man of a middle stature, a full body, bald, except in the hinder part of the head, which had a few hairs upon it; his temper was morose, and his demeanour altogether rustick: he was born in a little Village called *Mezieres*, and bred up in the Woods amongst the Charcoal men. About the seventh year of his age he began to have a swelling in his forehead; so that about the seventeenth year of his age he had a horn there as big as a mans finger end, which afterwards did admit of that growth and increase, that when he came to be thirty five years old, this horn had both the bigness and resemblance of a Rams horn. It grew upon the midst of his forehead, and then bended backward as far as the coronal future, where the other end of it did sometimes so stick in the skin, that to avoid much pain he was constrained to cut off some part of the end of it: whether this horn had its roots in the skin or forehead, I know not; but probably being of that weight and bigness, it grew from the skull it self; nor am I certain, whether this man had any of those teeth which we call Grinders. For two months together the man was exposed to shew in *Paris*, where (saith *Urstitius*) in the year 1598. I in company with Dr. *Jacobus Faeschius*, the publick Professor at *Basil*, and Mr. *Johannes Eckenstenius*, did see and handle this horn. From *Paris* he was carried to *Orleance*, where (as I am informed) he died soon after he came.

34. In the time of a grievous Persecution *Felix* Presbyter of the City of *Nola*, by a divine instinct hid himself in the corner of a ruined Wall, and before the Persecutors had pursued him thither, a Spider had drawn her web at the mouth of the hole whereinto the Presbyter had put himself. His enemies told them, that *Felix* was crept in at that very place; but they beholding the Spiders web, could not be perswaded, that any man could enter and lurk there where the Spiders lived and laboured so securely; and thereupon by their departure *Felix* escaped. *Paulinus* once Bishop of that City hath these Verses upon this occasion, which I will also try to English. *Heidfield in Spring. c. 9. p. 250.*

Eccubi Christus adest, tenuissima aranea muro est,
At ubi Christus abest, & murus aranea fiet.
Where God is present, Spiders spin a wall,
He gone, our Bulwarks like to cobwebs fall.

35. In the Reign of King *Henry* the Eighth there was one Mr. *Gresham*, a Merchant of *London*, who was sailing homewards from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio* sirnamed the Rich, who had at one time two Kingdoms mortgaged to him by the King of *Spain*. Mr. *Gresham* crossed by contrary winds, was constrained to anchor under the Lee of the Island of *Strombulo*, where was a burning Mountain. Now about the mid-day, when for a certain space the Mountain used to forbear sending forth flames, he with eight of the Sailors ascended the Mountain, approaching as near the vent as they durst, where amongst other noises, they heard a voice cry aloud, Dispatch, dispatch, the Rich *Antonio* is a coming. Terrified herewith, they hasted their return, and the Mountain presently vomited out fire; but from so dismal a place they made all the haste they could, and desiring to know more of this matter (since the winds still thwarted their course) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he was dead about the instant, so near as they could compute, when that voice was heard by them. Mr. *Gresham*, at his return into *England*, reported this to the King, and the Mariners being called before him, confirmed the same by their Oaths. Upon *Gresham* this wrought so deep an impression, that he gave over all merchandizing, distributed his Estate, partly to his Kindred, and partly to good uses, retaining only a competency for himself, and so spent the rest of his days in a solitary devotion. *Sand. Trav. l. 4. p. 248, 249. Clarks mir. c. 33. pag. 115.*

36. That is much to be admired at, as being little less than a Miracle, which is related of *Xenophilus*, a Musician, who lived to the age of an hundred and five years without any manner of disease or indisposition of body throughout his whole life. *Patrit. de Regno, l. 2. tit. 3 p. 89.*

37. The Governour of *Mountmarine* besieged by *Augustus*, the base Son of the Prince of *Salucia*, was called forth as it were to parley, and then held Prisoner; he was threatned with death, if he yielded not up the place, and was so frighted with the apprehensions of this undeserved death, that he sweat blood over all his body. *Johnst. nat. hist cl. 10. c. 3. art. 6. p. 322.*

CHAP.

CHAP. XX.

Of matters of importance and high Deſigns either promoted, or made to miſcarry by ſmall matters, or ſtrange accidents.

PLutarch tells us of a certain Painter, who was very intent upon drawing of the foam that ſhould come from the mouth of a Horſe, which he had before him in his Tablet; but with all his Art and care he could not compaſs the expreſſing of it in ſuch manner as the nature of the thing required: whereupon in a great rage he threw his Pencil at the Table, which light ſo fortunately, as it happily performed all that which had ſo long defeated his utmoſt skill. Thus meer caſualty and chance brings to light, and other ways performes that in matters of greater importance, which hath ſeemed out of the power of prudence it ſelf to effect or prevent.

Howels Ep. vol.1. §.6. epiſt. 57. p. 251.

1. There is a people in *Spain* called *Los Patuecos*, who ſome threeſcore and odd years ſince were diſcovered by the flight of a Hawk of the Duke of *Alvas*. This people were then all ſavage, though they dwelt in the centre of *Spain*, not far from *Toledo*, and are yet held part of the *Aborigines* that *Tubalcain* brought in: being hemmed in and impriſoned as it were by a multitude of huge and craggy mountains, they thought that behind thoſe mountains there was no more earth, and ſo lived, unknown to all *Spain*, till diſcovered by this odd accident ſo lately.

Lipſ. monit. l. 1. c. 5. p. 60.

2. When *Dion* went to free *Syracuſe* from the grievous and infamous Tyranny of *Dionyſius*, it fell out, that *Dionyſius* himſelf was then in *Italy* about other buſineſs, which fell out fortunately for *Dion*. For whereas he was arrived at *Sicily* with ſmall forces and greater courage than prudence, *Timocrates* (the chiefeſt of the Tyrants friends) and whom he had left his Subſtitute in the Kingdom, did forthwith ſend him a Meſſenger with Letters to ſignifie the coming of *Dion*, the inſtability of the minds of his Subjects, that he ſhould return with all ſpeed, unleſs he would be totally deſerted. The Meſſenger had happily paſſed the Seas, and was landed on the ſhore, intending to foot it to *Caulonia*, where *Dionyſius* then was. Being upon the way, he met with one of his acquaintance, who had newly offered a Sacrifice, and did friendly give him a part of it, he put it into the bag by his ſide, where was alſo *Timocrates* his Letter; he went on his journey, and being overtaken with the night, and weary, caſt himſelf upon the ground to take ſome ſhort repoſe. He was not far from a Wood from whence came a Wolf, who ſmelling the fleſh, came and took the bag from where it lay by his ſide. Soon after the man waking, and finding his bag with his Letter gone, in fear of being ſeverely puniſhed, he durſt not go on to *Dionyſius*, but turned off another way. By this means *Dionyſius* had later information of his Affairs than the neceſſity required; and ſo having loſt his Kingdom, was fain to betake himſelf to the *Ferula*, and turn School-maſter in *Corinth*.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 366.

3. The Duke of *Burbon* led a Royal Army againſt *Rome*, with intention to ſurprize it upon the ſudden; but whereas he was utterly unprovided of great Guns to take it by aſſault, a ſtrange and unthought of accident adminiſtred to him an opportunity for the taking of the City. For an Enſign, who had the charge of a ruined part of the Wall (perceiving *Burbon*, with ſome others, break into a Vineyard, that from thence he might take view of the City, in what place it was moſt expugnable) was ſo poſſeſſed with fear, that whereas he thought to run into the City, he deſcended the ruined place, with his Enſign advanced, and marched directly towards the Enemy. *Burbon* that ſaw the man tend towards him, and ſuppoſing that others followed to make a Sally upon him, ſtood ſtill, with intention to ſuſtain the aſſault with thoſe about him, till the reſt of his Army were come up to him. The Enſign was got almoſt three hundred paces without the City, when by hearing the Alarm and cry of *Burbon*'s Army, he returned to himſelf, and as one newly awaked from ſleep, having recollected himſelf, he retires, and re-enters the ruined place by which he had deſcended. *Burbon* admiring this action of the man, cauſed ſcaling Ladders to be advanced to that part of the Wall; and having there ſlain the Enſign, his Souldiers broke into the City, and took it.

Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 367.

4. A ſmall matter gave alſo the occaſion of the taking of *Belgrade* by the *Turks*, a place equally fortified both by Art and Nature. The Governour went to *Buda* to the Court, to procure ſome Pay for his Souldiers; leaving the Town without any Commander in chief, when he came he was delayed and fruſtrated in his expectation by the Treaſurer; whereupon not daring to return to the Garriſon without a ſupply, and the *Turks* in the mean time facing the place with a moderate Army, the hearts of the Souldiery and Inhabitants ſo failed them, that not expecting any relief, they yielded up the place. Thus *Belgrade* came into the power of the *Turks*, which all agree might have been preſerved by the ſeaſonable ſending of a ſmall ſum of money.

Camer. oper. ſubciſiv. l. 1. c. 80. pag. 368.

5. *Urſpergenſis* and other Hiſtorians write of the *Hunnes*, that they lived on this ſide the Lake and Fens of *Mæotis*, only addicting themſelves to hunting, without being ſolicitous whether there were any other Countries or not: for they thought there was no Land nor Inhabitants on the other ſide of *Mæotis*. But one time by accident certain Hunters beheld a Stag paſſing over the Fens, and ſtanding ſtill ſometimes, as if making tryal if the place was paſſable or not, till at laſt he was got ſafe on the other ſide. They looked upon this as an unwonted and marvellous thing; ſo that following the Stag at a diſtance, they alſo at laſt got upon the Continent, where finding it inhabited by the *Scythians*, they returned, and gave their Country-men an account of their diſcovery; who having collected a great Army, paſſed the Fens, and ſurprizing the *Scythians*, who dreamed of nothing leſs than ſo ſudden an aſſault, they oppreſſed them. Whence afterwards they marched with ſuch fortune and felicity, that they rendred themſelves terrible to the whole World.

Liv. hiſt. l. 5. p. 202. Camer. cent. 1. cap. 80. p. 368.

6. The *Gauls* had beſieged the Capitol at *Rome*, and having by accident found out a way where it might be climbed up, they in the midſt of night ſent one unarmed before as their Guide, and then with mutual aſſiſtances, and drawing up one another, as the nature of the place did require, they had in ſuch ſilence arrived to the top of it in one place, that not only the men within were not aware

ware in the leaſt, but the Dogs, otherwiſe watchful Creatures, gave no notice of their approaches. But within there were certain Geeſe that were conſecrated to *Juno*, which rendred at that time more vigilant through the want of proviſion in the place, gave the firſt Alarm by their cackling and clapping of their wings. *M. Manlius*, who three years paſt had been Conſul, was raiſed up by this unuſual noiſe; a warlike perſon he was, and diſcerning the danger, took Arms; raiſed the reſt, overthrew the foremoſt that were now mounted the Wall, and by this unuſual means the Capitol was ſaved, all the *Gauls* being forced to haſten off, or to leave their dead bodies at the foot of that Hill they had newly climbed.

Fazel. de reb. Sic. poſtr. decad. l. 9. c. 6. p. 602. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

7. The *Arragonians* had a deſign upon *Caſibilis* in *Claremont*, a well fortified place, and in the night the Watch being aſleep, having applied their ſcaling Ladders, had mounted a Rock, taken one Tower of the Caſtle, erected the Enſign of their King upon it, and were now marching to a ſecond, which they had alſo carried with little ado, but that there was a Hawk there perched, which being awaked, made ſuch noiſe and cry, that the Governour was thereby raiſed; and the Watch awaked, finding that the Enemy had gained entrance, they lighted up three Torches, a ſign agreed upon to haſten their friends to their relief; who coming with ſpeedy and ſeaſonable ſuccours, occaſioned the *Arragonians* to relinquiſh their enterpriſe.

Herod. l. 3. p. 142. Camer. oper. ſubciſiv. cent. 1. cap. 80. p. 369.

8. *Niger* had fortified the Mountain *Taurus* againſt the Army of *Severus* in ſuch manner, that it was now made inacceſſible; ſo that the Party of *Severus* had no hope of doing any good upon them; when a great ſnow fell, with ſhowres of rain, the paſſage of which from the Mountain being intercepted by the Fortifications, it at laſt grew ſo ſtrong, that it bore away all before it; which the Souldiers that ſtood there to guard the paſſages, perceiving, they immediately fled, and left all free to the Army of *Severus*, who then eaſily paſſing *Taurus*, fell into *Cilicia*, believing that the Gods themſelves fought for them.

Saluſt. Bell. Jugurth. p. 169. Camer. cent. 1. cap. 80. p. 370.

9. *C. Marius* had beſieged a Caſtle in *Numidia*, which by Nature and Fortifications ſeemed to be impregnable; he was now in great anxiety about it, and tortured with hope and fear; he could not reſolve whether he ſhould deſiſt, or continue in the expectation of ſome good Fortune that had uſed to be favourable to him in ſuch occaſions. While he remained in theſe thoughts, a private *Ligurian* Souldier that went out of the Camp to get water, being got on the other ſide of the Caſtle, perceived ſome Cockles creeping amongſt the ſtones; theſe he followed, and got divers of them, till at laſt his eagerneſs in gathering of them had brought him to the top of the Mountain: where having taken full view of all ſuch things as might be uſeful, he returns and acquaints the General with ſuch obſervations as he had made. *Marius* made ſuch uſe of the occaſion, that aſſaulting the Enemy behind as well as before, he became Maſter of that ſtrong place: and, ſaith *Saluſt*, the temerity of *Marius*, corrected by this accident, turned to his glory.

CHAP. XXI.

Of ſuch as have framed themſelves to an imitation of their Superiours or others, with the force of Example in divers things.

UPon the Coaſt of *Norway* the Air is ſo ſubtilly piercing, that it doth inſenſibly benum the members, chills the blood, and brings upon the man a certain death, if not with ſpeed prevented. Our over-fondneſs in the imitations of the Examples of our Superiours, when they are evil, or too coſtly for us, will prove as pernicious to us.

Cœl. Rhod. Antiq. lib. 11. c. 13. p. 500. Full. holy ſtate, l. 3. c. 12. pag. 169.

1. *Gallus Vibius* was a man firſt of great elo- quence, and then of great madneſs, which ſeiſed not on him ſo much by accident as his own affectation, ſo long mimically imitating mad men, that he became one: And *Tully* confeſſed, that whiles he laughed at one *Hircus*, a very ridiculous man, *Dum illum rideo*, ſaith he, *pene factus ſum ille*, While I laugh at him I am almoſt become the ſame kind of perſon.

Alvarez. Semed. hiſt. China part 1. c. 5. p. 30, 31. Linſchot. Voyages, l. 1. c. 23. p. 40.

2. One of the Queens of *China* had miſhapen feet; ſhe, to mend that natural defect, uſed to ſwathe them to bring them to a better form: that which ſhe did out of a kind of neceſſity, the reſt do at this day out of gallantry: for from their very infancy they ſwathe their childrens feet ſtraitning them ſo as to hinder their growth. Certainly the generality of them have ſo little, that one might reaſonably doubt, whether ſo ſmall feet could belong to a humane body grown up to its full ſtature. Now this practice had its original from that uſe of the Queens.

Full. worth. pag. 270. Northfolk.

3. Sir *Philip Calthrope*, who lived in the Reign of King *Henry* the Seventh, had ſent as much Cloth of fine *French* Tawny, as would make him a Gown, to a Taylor in *Norwich*. It happened one *John Drakes*, a Shoomaker, coming into the Shop, liked it ſo well, that he went and bought of the ſame as much for himſelf, enjoyning the Taylor to make it of the ſame faſhion. The Knight being informed hereof, commanded the Taylor to cut his Gown as full of holes as his ſhears could make, which ſo purged *John Drakes* of his proud humor, that he would never be of the Gentlemans faſhion again.

Full. worth. pag. 206. London.

4. *Lancelot Andrews*, Biſhop of *Wincheſter*, was an unimitable Preacher in his way, and ſuch Plagiaries who have often ſtoln his Sermons, could never ſteal his preaching, but could make nothing of that whereof he made all things as he deſired. Pious and pleaſant Biſhop *Felton*, his Contemporary and Colleague, endeavouring in vain in his Sermons to aſſimulate his ſtile, and therefore ſaid merrily of himſelf, I had almoſt marr'd my own natural Trot by endeavouring to imitate his artificial Amble. This peerleſs Prelate died 1626.

Diod. Sicul. rer. Antiq. l. 3. c. 1. p. 71. Dinoth. memorab. l. 2. p. 69.

5. It was of old a cuſtom of the *Ethiopians*, that if the King by any accident or cauſe was maimed in any of his limbs, his Domeſticks and Familiars would voluntarily weaken themſelves in thoſe parts; for they thought it uncomely for them to walk upright, and their King to halt, or that ſeeing him but with one eye, themſelves ſhould have two. Alſo when the King died, his particular friends uſed to kill themſelves, ſuppoſing that ſuch

an end of life was honourable, and also a testimony of unfeigned friendship.

Sabel. Ex. l. 6. c. 9. p. 86. 6. *Salmoncus* and *Alladius*, the one whereof lived at *Alba* in *Italy*, and the other at *Elis* in *Arcadia*, would needs imitate the Thunder and Lightning of *Jupiter*; but both with a just reward of their presumptuous impiety, were struck with fire from Heaven.

Clarks mir. c. 75. pag. 338. 7. When *Charles* the Fifth went out of *Italy* to be crowned Emperour, being much troubled with the headach, he cut his hair short, the great Courtiers presently followed his fashion and example; so that wearing long hair, esteemed so much for many Ages before, grew quite out of fashion in his time.

Clarks mir. c. 75. pag. 338. 8. When *Don John* of *Austria*, base Son to *Charles* the Fifth, went Governour into the *Low-Countries*, because the hair on the left side of his temples grew upright, he used with his hand to put back all the hair from his forehead; and because that baring of the forehead seemed to look handsomly in him, thence came the fashion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur semper cum Principe vulgus, saith *Claudian*.

The people vary too
Just as their Princes do.

And

Regis ad exemplum totus componitur orbis.
The whole World use to take
The pattern Princes make.

Cœl. Rhod. l. 3. c. 10. p. 101. 9. *Tatianus* the Orator was sirnamed the Ape, because he was able to express any thing by a most ingenious imitation.

Lipsi. monit. l. 1. c. 8. p. 235. 10. *Alexander* the Great carried his neck somewhat awry, and thereupon all the Courtiers and Great men took up the same as a fashion, and framed themselves to his manner, though in so mall a matter.

Lipsi. monit. l. 1. c. 8. p 236. 11. The luxury of the *Romans* was exceeding great in their Feasts, Cloaths, Housheld-stuff, and whole Families unto the time of *Vespasian*: and it was so confirmed amongst them, that it could not be restrained by the force of those many Laws that were made against it. But when he came to be Emperour, of it self it streight became out of fashion: for while he himself observed the ancient manner both in his diet and attire, the love and fear of the Prince swayed more with the people than the Law it self.

Suet. l. 11. c. 3. p. 319. 12. It is said of the Emperour *Titus Vespasian*, That he could write in Cyphers and Characters most swiftly, striving by way of sport and mirth with his own Secretaries and Clerks, whether he or they could write fastest: also he could imitate and express exactly any hand-writing whatsoever he had once seen; so that he would often profess he could have made a notable Forger and Counterfeiter of Writings.

Camer. oper. subcisiv. cent. 3. cap. 96. p. 358. 13. When King *Henry* the Eighth of *England*, about the year 1521. did cut his hair short, immediately all the *English* were so moved with his example, that they were all shorn, whereas before they used to wear long hair.

Camer. oper. subcisiv. cent. 1. cap. 66. p. 298. 14. *Lewis* the Eleventh, King of *France*, used to say he would have his Son *Charles* understand nothing of the Latine Language further than this: *Qui nescit dissimulare, nescit regnare*, He that knows not how to dissemble, knows not how to reign. This advice of King *Lewis* was so evil interpreted by the Nobles of *France*, that thereupon they began to despise all kind of learning. On the contrary, when *Francis* the First shewed himself a mighty Favourer of learning and learned men, most men in imitation of his example did the like.

Luther. Colloq. mensal. p. 459. 15. *Ernestus*, Prince of *Lunenburg*, complaining to *Luther* of the immeasurable drinking that was at Courts, *Luther* replied, That Princes ought to look thereunto: Ah! Sir, said he, we that are Princes do so our selves, otherwise it would long since have gone down: *Manent exempla regentum In vulgus.* When the Abbot throweth the Dice, the whole Covent will play.

Trenchfield hist. improved, p. 84. 16. Queen *Anne*, the Wife of King *James*, had a Wen in her neck; to hide which she used to wear a Ruff: and this they say was the original and first occasion of that fashion, which soon after spread it self over the most part of *England*.

Clarks mir. cap. 107. p. 539. 17. A certain Duke of *Bavaria*, before he went to his Diet or Council, used to call his Servant to bring him water in a Bason, in the bottom whereof was stamped in Gold the Image of *Cato Major*, that so he might fix the impression of his Image in his mind, the imitation of whose vertues he had prudently proposed for his practice.

Clarks mir. cap. 128. p. 652. 18. The Emperour *Charles* the Fifth having resigned his Kingdom, and betaken himself to a Monastery, laboured to wash out the stains of his defiled Conscience by Confession to a Priest, and with a Discipline of platted Cords he put himself to a constant and sharp Penance for his former wicked life. This Discipline his Son King *Philip* ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was stained in the blood of *Charles* his Father. Afterwards he sent it to his Son *Philip* the Third, to be kept by him as a Relique and a sacred Monument.

Zuing. Theatr. vol. 2. l. 3. pag. 3810. 19. *Antoninus Caracalla* being come to *Troy*, visited the Tomb of *Achilles*, adorning it with a Crown, and dressing it with flowers, and framing himself to the imitation of *Achilles*, he called *Festus* his best beloved Freed-man by the name of *Patroclus*. While he was there *Festus* died, made away on purpose, as it was supposed by him, that so he might bury him with the same Solemnities as *Achilles* did his Friend: Indeed he buried him honourably, using all the same Rites as *Achilles* had done in the Funerals of *Patroclus*. In this performance, when he sought for hair to cast upon the funeral Pile, and that he had but thin hair, he was laughed at by all men; yet he caused that little he had to be cast into the fire, being clipped off for that purpose. He also was a studious Imitator of *Alexander* the Great; he went in the *Macedonian* Habit; chose out a Band of young men whom he called the *Macedonian Phalanx*, causing them to use such Arms as were used when *Alexander* was alive, and commanded the Leaders of the *Roman* Legions to take upon themselves the names of such Captains as served *Alexander* in his Wars.

CHAP.

CHAP. XXII.

Of the Authority of some persons amongst their Souldiers and Countrymen, and Seditions appeased by them divers ways.

NEar *Assos* there are stones, which in few days not only consume the flesh of dead bodies, but the very bones too; and there is in *Palestine* an Earth of the same operation and quality. Thus there are some men, who by their singular prudence and authority, are able not only to cease the present tumult and disorder of a people, but to take such effectual course, that the very seeds and causes of their fermentation and distemper should be utterly consumed and removed. Of what force the presence of some, and the eloquence of others hath been in this matter, see in the Chapter following.

Sabel. Ex. l.6. c.8. p. 354. Zuing. Theatr. vol. 3. l.9.p.974.

1. *Caius Cæsar* the Dictator intending to transfer the War into *Africa*, his Legionaries at *Rome* rose up in a general mutiny, desiring to be disbanded and discharged from the War: *Cæsar*, though otherwise perswaded by all his friends, went out to them, and shewed himself amongst the enraged multitude. He called them *Quirites*, that is, Commoners of *Rome*, by which one word he so shamed and subdued them, that they made answer, they were Souldiers, and not Commoners; and being then by him publickly discharged, they did not without difficulty obtain of him to be restored to their Commissions and places.

Diod. Sicul. biblioth. l.20.p.671.

2. *Arcagathus* the Son of *Agathocles* had slain *Lyciscus* (a great Captain) for some intemperate words; whereupon the friends of the dead put the Army into such a commotion, that they demanded *Arcagathus* to death, and threatned the same punishment to *Agathocles* himself, unless he did yield up his Son. Besides this, divers Captains with their Companies spake of passing over to the Enemy. *Agathocles* fearing to be delivered into the hands of the Enemy, and so to be put to some ignominious death, thought in case he must suffer, he had better die by the hands of his own Souldiers: so laying aside the Royal Purple, and putting on a vile garment, he came forth to them; silence was made, and all ran together to behold the novelty of the thing; when he made a Speech to them agreeable to the present state of things, he told them of the great Exploits he had formerly done; that he was ready to die, if his Souldiers should think it expedient, for he was never yet so possessed with fear, as out of an over-desire of life to be drawn to do any thing unworthy of himself: And when he had told them, that themselves should be witnesses hereof, he drew his Sword, as one that was about to kill himself; and being now ready to inflict the wound, the whole Army cryed out he should not do it, and that they had forgiven him. So he was perswaded by the Army to re-assume his Royal Habit, and was fully restored with their great applause.

Liv. hist. l.2. p.32. Zonar. Annal. tom. 2. fol. 58. Lonic. Theatr. p. 376.

3. A great Sedition was in *Rome*, and the common people so incensed against the rich men and the Senate, that all things were now tending to ruine and destruction, when the Senate sent unto the people one to perswade them: this was *Menenius Agrippa*, an eloquent man, who being admitted amongst them, is said thus to have spoken: Upon a time there arose a great sedition amongst the other members of the body against the belly; the eyes, ears, hands, feet, and tongue said, they each of them performed their several offices to the body; but the belly doing nothing at all, as a King, enjoyed their labours, and consumed upon it self all those things that were purchased with the sweat of the rest. The belly confessed, that these things were true, and that if it pleased them from henceforth they should allow it nothing: the members decreed it amongst themselves, that nothing should be given to the belly; when this had been observed for some little time, the hands and feet lost their strength, and all the other members became slothful, sick, or immoveable; then at last they perceived, that the food which was allowed to the belly, was of equal advantage to all the rest of the members as to it self, and so returned to their former obedience. When the people had heard this Fable, they understood thereby, that the Wealth which was in the hands of Great men, was also advantageous to themselves: and so upon some promises of the Senate, to discharge some of their debts, they were reconciled to the Fathers.

Plut. in Coriolano, p. 216.

4. *Sextus Pompeius* being overcome, and *Lepidus* having yielded himself, the Souldiers of *Octavianus Cæsar* began to grow seditious; they came together in a tumultuary way, and every man demanded whatsoever he thought good. When they saw they were neglected by *Cæsar* (as if now there being no Enemy, there was no further use for them) and that they prevailed nothing with the threatnings they gave out, at last with great indignation and clamour they cryed out, that they would be dismissed, hoping by that means to obtain what they desired. *Cæsar* knowing that it became not a Prince to seem to be compelled by any necessity to give way unto his Subjects, told them, that they desired no more than what was fit, and that therefore in the first place he did dismiss those that had warred with him against *Antonius*; and when others also desired their dismission, he also dismissed them that had been in the War ten years, and told them, that he would not make use of one of them, though they should never so earnestly desire it. At the hearing of which, they said no more, but returned to their obedience.

Zonar. Annal. tom. 2. fol. 89.

5. *Severus* the Emperour being ill of the Gout, while he was warring in *Britain*, his Souldiers apprehensive of some evil consequence from his indisposition, took his Son *Bassianus* (whom he before had made his Associate in the Empire) and saluted him by the name of *Augustus*, determining to secure him in the Title and Power they had given him. *Severus* understanding this dangerous sedition in the Army, caused himself to be carried to his Tribunal, there he commanded his Son, together with all the Tribunes, Centurions, and Cohorts that were concerned as Authors of the Sedition, to appear before him, in such manner as guilty persons are wont. The Army was terrified with this his manner of proceeding, and therefore falling prostrate before him upon the ground, they universally implored his pardon. He striking his hands together: You now perceive, said he, that it is not the feet, but the head that rules all; and so dismissed them in quiet.

Pezel. metallic. hist. tom. 2. pag. 206.

6. *Pupienus*, *Balbinus*, and *Gordianus* the Third were made Emperours by the Senate: of these the first was sent against *Maximinus*; the other

Pezel. metallic. hist. tom. 2. pag. 220.

two staid in *Rome*. When a great Sedition arose betwixt the Pretorian Souldiers and the people of *Rome*, *Balbinus* found that his Authority availed not to appease this commotion; whereupon he caused the Child *Gordianus* arrayed in Purple to be brought forth, and set upon the shoulders of a very tall man, to be shewed to the Souldiery and people. No sooner was the Princely Boy beheld by them, but that the love and consideration they had of him, brought both the Souldiery and people to a mutual concord.

Q. Curt. hist. l. 10. pag. 307. Diodor. Sicul. Pezel. mellific. tom. 1. pag. 381, 382.

7. *Alexander* the Great had 30000 young men of the same age, that he caused to be instructed in the military Discipline of the *Grecians*, and armed as the *Macedonians*: these came to his Army, and he called them *Epigoni* or his posterity. The *Macedonians* resented their coming ill, especially when the King in an Oration of his to the Army told them, that he would dismiss them that were become unserviceable through age or wounds, and send them home with honour. The *Macedonians* were highly incensed with this his Oration, interpreting his words as if he despised them, and looked upon them all as unserviceable: whereupon, without regard to their Commanders, or presence of the King, with a tumultuous noise and military violence, they cryed out, that they would all be dismissed, adding, that he and his Father should war together, scoffingly intending *Jupiter Hammon*. When *Alexander* heard this, grinding his teeth for anger, he leapt with his Captains from his Tribunal, rushed into the midst of them, and having noted thirteen of those that had spoken most boldly, he laid hands on them, and delivered them as Prisoners to his guard, no man opposing him. The Army before so fierce, were seised with a sudden fear at this his procedure; and when they saw their fellows led to Execution, they remained as men stupified, and expecting what the King would determine of them all. The next day they were prohibited the sight of the King, he only admitting the *Asian* Souldiers to his presence; whereupon they set up a mournful cry, and said, they would all die, if the King would persist in his anger against them. He continued resolute, called the strangers to an Assembly, ordering the *Macedonians* to stay in their Camp, made the *Persians* his Guard and his Apparitors, and by these punished the Mutineers. This the *Macedonians* took patiently; but when they knew that the *Persians* had Leaders appointed them, were formed into Troops, and *Macedonian* names given them, and themselves ignominiously rejected; they were no longer able to restrain their grief, but came to the Palace, laid down their Arms at the Gates, and retaining only their under-garments, they stood at the door, with great humility and tears beseeching to be admitted, and desiring the King to satisfie himself rather with the punishment than reproach of them. When *Alexander* was informed of this, he came forth, and beholding their afflicted estate, he wept with them; and having modestly reproved them, and then commending their modesty that gave him occasion to pardon them, he received them again to his favour, and dismissed, as he before intended, the unserviceable with rich Presents, and Letters to *Antipater* in their favour.

Zuing. Theatr. vol. 3. l. 9. pag. 974.

8. *Petrus Lauretanus* was the *Venetian* Admiral, he had overthrown the Navy of the *Turks* at *Callipolis*. At *Rapalus* he had taken *Franciscus Spinola* of *Genoa*, with eight Captains of Gallies, and three Counsellors; whereupon he was created a Procurator of St. *Mark*, and his authority was so great amongst the people, that (when a mighty sedition arose of the Mariners and Seamen, who in great numbers were come out of *Istria* and *Dalmatia* to furnish out the Fleet against *Philip* Duke of *Millain*) this man by his presence alone (though sick) did appease them, and that too, when the command of the Duke himself was not regarded, the authority of the *Decem viri* contemned, and the power of all the Guards drawn out against them availed not. In this state of things such was the Majesty of this one private person, that as men affrighted, the seditious fled all away at the sight of him.

CHAP. XXIII.

Of such Princes and persons as have been fortunate in the finding of hid Treasures, and others that were deluded in the like expectations.

SOme men have as wilfully cast away their Riches, as *Crates* the Philosopher is said to have done his, and upon much the like pretences, as looking upon them to be the fuel of all sorts of vices, and fearing to be undone by them: whereas if Riches prove hurtful to any man; it is no fault of theirs, but his only that makes an evil use of them, and to a wise man they are the Handmaids and Assistants to his Vertues. It is happy therefore for some men, that the Earth should for ever conceal her Treasures from them, seeing their greatness would be an obstruction to their goodness; but whensoever she shall disclose her Riches, may they ever be put into such hands as will make others better, and themselves no worse by them.

1. *Tiberius* the second Emperour of *Greece*, was exceedingly fortunate in this kind; he seeing many (as they passed by a certain Cross) that they would ever go on the upper side thereof as led thereunto with a kind of devotion: he commanded that this Cross should be taken away, and set in some other place. They that were employed in the digging of it up, found underneath, beyond all hope or expectation, very rich Treasure. He found besides, the huge Wealth of *Narses*, which he had hid in his house a little before he died, having killed all those that knew any thing thereof, save a young child whom he made to give his promise, with many oaths and execrations, that he should never speak word of it to any body. But when this child was grown old, and long after the decease of *Narses*, he revealed the matter to *Tiberius*, who found in the place an incredible Mass of Gold and Silver.

Zuing. Theatr. vol. 3. l. 1. p. 592.

2. *Gontran* King of *Burgundy* dreamed that he found Treasure hid in a Cave within a certain Mountain; when he awaked, he sent away some on purpose to dig in the same place, who there found it accordingly.

Camer. oper. Subcisiv. cent. 1. c. 63. p. 287.

3. About the year 1060. *Robert Guiscard* being at that time Prince of *Calabria*, *Apulia*, and the adjacent Isles, there was found in *Apulia* a Statue of Marble, having about the head a Circle of Brass with this Inscription: *Calendis Maii, oriente Sole, aureum caput habebo*, that is, The first day of *May*, at Sun rising, I shall have a golden head. There

Camer. oper. Subcisiv. cent. 1. cap. 63. p. 287.

was

was not any that could solve this Riddle that could any where be found. At last a *Saracen* then Prisoner, offered himself to expound the Inscription, upon promise that when he had done it, he should be set at free and full liberty. The Prince gave him assurance thereof, and the first day of *May* being come, at the rising of the Sun, the *Saracen* observed the shadow of the Circle that was about the head of this Image, and in the same place where the shadow was, caused them to dig: which they did, and when they were come very deep, they found a mighty Treasure, which came in good season for the Prince, for it served to defray the charge of the War he made at that time. The *Saracen*, besides the grant of his liberty (which he preferred before all other things) was bountifully rewarded, and sent away with many rich and princely gifts.

Camer. oper. subcisiv. cent. 1. cap. 63. p. 285.

4. *Decebalus* the King of *Dacia*, by the hands and labour of Captives only, turned the course of the River *Sargetia*, that ran near unto his Palace, & in the midst of the Chanel caused a deep Vault to be digged, wherein he bestowed a mighty Mass of Silver and Gold, and all such things as were with him of greatest estimation, even such precious Liquors as would keep: and this done, he restored the River to its wonted course. All that he had employed in this work, or that he supposed to have any knowledge hereof he caused to be slain, to prevent all discovery. But one *Biculis* a Captain (who though he knew thereof) had accidentally made his escape, revealed the matter to the Emperour *Trajanus*, who causing diligent search to be made, found it. Upon this account divers ancient Inscriptions in Marble are found to this purpose.

Jovi Inventori, Diti Patri, Terræ Matri, detectis Daciæ Thesauris, Cæsar Nerva Trajanus, Aug. Sac. p.

Morrice of com. Right, p. 94.

5. *Cæcilius Bassus* with much confidence and exultation comes to *Nero*, and told him, that it was revealed to him in a dream, that within his ground in *Africk* was hid a stupendous mass of Treasure not stamped, but in Bullion, reposited there of old by *Q. Dido* coming from *Tyrus*. This was over-lightly credited, the Orators and Poets made it the subject of their declamations and recital to the people; the Gallies were sent to fetch it, but returned empty of any thing but shame and obloquy; and as *Tacitus* observes, the expectation of Riches was amongst the causes of the publick poverty.

Textor. officin. lib. 2. c. 23. p. 98.

6. *Aminocles* the *Magnesian*, while he was busying himself in digging and turning up the earth, found divers Cups and Vessels of Silver and Gold, and much Treasure, which in times past had been there hidden by the *Persians*.

CHAP. XXIV.

Of the Election and Inauguration of Princes in several Places and Nations.

THE safety and prosperity of the people is highly concerned in the ability and integrity of that person in whose hands they shall intrust the Government; and therefore in places where the supreme Ruler is elective, they manage their choice of him with such wisdom, that if possible they may not be imposed upon, and then instal him with that Ceremony and Solemnity, as they conceive may best conduce to establish his Authority, and beget a due reverence to his person, without which he can do them little service.

Howels Repub. of Venice, p. 34. Zuing. Theatr. vol. 3. l. 4. p. 720. Sabellic. l. 9. decad. 1. Heyl. Cosm. p. 127.

1. *Contarenus* describes the Election of the Duke of *Venice* on this manner: Presently upon the Vacancy all the Gentry, above thirty years of age, do assemble, so many as meet cast their names into a Pot, and in another are just so many Balls, whereof thirty only are gilt, then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth again a second time out of another Pot that hath only nine gilt Balls. The nine so drawn nominate forty, out of which forty twelve are again selected by the same kind of Lot; these twelve nominate twenty five, out of whom nine are again by Lot set apart; these nine nominate forty five, who are by Lot reduced again to eleven; these eleven chuse forty one of the Senate, of the best and principal rank. These forty one after every one hath tyed himself by solemn Oath, to chuse whom they shall think most worthy, the scrolls are mingled together, and then drawn; the fitness of the persons thus drawn is discussed, and he who hath most Voices above twenty five, is the man whom they pronounce to be elected, and adjudge him to be created Duke with all solemnities.

Fulgos. Ex. l. 2. c. 1. p. 226. Zuing. Theatr. vol. 3. l. 4. p. 719. Petr. Greg. de Repub. l. 7. c. 15. §. 16. pag. 289.

2. It is a strange custom which the Archdukes of *Austria* use, when they first enter upon the possession of the Dukedom of *Carinthia*; for not far from the Town of St. *Vitus* (in a Valley where there are yet seen the ruines of a great City, the name of which is now lost to the memory of man) there is a great stone: upon the day that the Duke comes to take possession of that Dutchy, a Country-man chosen by Lot mounts the stone, and stands betwixt a lean Cow and a Mare, surrounded with a multitude of Rusticks. The Duke of *Austria* descends into the Valley, cloathed in Country-habit, whom very many of the Princes of that Country resort unto armed, and with Ensigns, amongst whom the Earl of *Goritia* has the chief place. The Country-man perceiving at a great distance the coming of the Prince, as one that was seised with wonder (in the *Liburnian* Tongue which they use) demands of the Rusticks about him, who that is, that with so proud a port, walk, and equipage is coming towards him? They tell him, that it is the Prince of the Country. The Country-man demands again, if he be a just Judge, if he have a care of the common safety of the Country; if he be a Servant or Free-man, if worthy of that honour, and if he be a true Christian? Which when they that are about him have affirmed, he again asks by what right he will drive him from that stone? Then the Earl of *Goritia*, being now come near, replies, He will drive thee away by the gift of sixty Crowns, and of those Cattel that are by thee: he will free thee and thy family from all publick burdens; and besides thou shalt have those Princely Robes, which he hath laid by. The Country-man at the hearing of this, giving the Prince a gentle blow upon the cheek, admonishes him that he be just, and taking the Cattel that were by him, returns home. The Prince leaps upon the stone, and brandishes his drawn Sword, and promises that he will administer Justice to all that desire it; and so descending, he goes to the Temple,

Temple, and takes upon him his Princely Robes and Office. After he hath feasted, he ascends a Tribunal that is placed for him in the fields, and there hears all the complaints of the people.

Heyl. Cosm. p.112,113. 3. The Election of the Pope is made most commonly in this manner: In the Popes Palace on the Hill *Vatican* are, amongst other Buildings, five Halls, two Chappels, and a Gallery seventy foot long: the Gallery is appointed for Conference, one Chappel for the Mass and for the Election, the other with the Halls are for the Cardinals Lodgings: every Hall hath two rows of Chambers, which are purposely for the time, made of green or Violet Cloth. To each Cardinal is allowed four Servants to lie in his Chamber. They that are once within are compelled, unless they be sick, still to continue there; and such as are once out, are no more permitted to go in, lest by that means the Cardinals should maintain Intelligence with any foreign Princes. To this Conclave (for by this name the place of the Election is called) is but one door, to which belongeth four Locks and as many Keys: one Key is in the keeping of the Cardinals, one of the City-Bishops, one of the *Roman* Nobility, and one of the Master of the Ceremonies. There is in this door a Wicket or Hatch, which is opened only at dinners and suppers, whereof the Master of the Ceremonies keepeth the key. At this hole the Cardinals Servants receive their meat, every dish being first diligently searched, lest any Letters should be conveyed in them. As for the Lodgings, they have neither holes nor windows to give light, so that there they make day of Wax-candles. And lest the Pope should be made by force, both the City and Conclave are strongly guarded. When the Cardinals are going to Election, the Priviledges of the Cardinals are recited, which every one sweareth to observe, in case he be chosen Pope. Then the Master of the Ceremonies ringing a Bell, calleth them to Mass: which ended, there is brought to every Cardinal a Chair, and therein a scroll of all the Cardinals names. Before the Altar it self is set a Table covered with a purple Cloth, whereupon is set a Chalice and a silver Bell, and about it six stools, on which sit two Cardinal-Bishops, two Cardinal-Priests, and two Cardinal-Deacons. Every Cardinal writeth his voice in a piece of paper, goeth to the Altar, prayeth God to guide him in the Election, putteth his voice into the Chalice, and departeth to his seat. The first Bishop taketh out all the papers, and delivereth them to the first Deacon, who unfoldeth each of them, readeth (without mentioning the name of the Elector) the name of the Elected; and every Cardinal in his particular scroll noteth how many voices every one hath. The account being made, the first Priest having the like scroll, pronounceth who hath most voices: which done, the Priest ringeth a silver Bell, at which call the Master of the Ceremonies bringeth in a Pan of coals, and burneth all the little papers, wherein the names of the elected were written. He that hath the most voices (so that his voices exceed the proportion of two parts of three) is acknowledged Pope, and adored by the rest of the Cardinals; but if they exceed not this number, they must begin all anew. If in the space of thirty days the Election be not fully ended, then must the Cardinals be kept from fire, light, and victuals till they are fully agreed. The Wicket which we before mentioned, is called the golden Gate, at which stand an infinite number of poor people, on whom the new Pope having opened that Gate, bestoweth his fatherly benediction, and remitteth to them all their sins. Then striketh he continually on the same door with a golden Mallet, which whilst he is doing, workmen without break it open. The chips, stones, dust and dirt, which fall from the Gate, while it is opening, are gathered and preserved as choicest Reliques, and the golden Mallet si usually given to that Cardinal who is in most grace with the new Pope.

Lithgow's Travels, part 9. p. 422. 4. The *Tartarians* when they chuse and elect their Prince, they meet together in a large field, and then they set him in a stately Throne richly gilded, placed in the view of all that are then present; and falling down before him, they all proclaim after this sort, and with one consent: We beseech, we will and command that thou bear rule over us. Then their new King which is chosen answereth: If you will have this done of me, it is necessary that you be ready to do all that I shall command you; when I call, to come, and whersoever I send, to go, and to commit and put the whole Rule into our hands. When they have answered, We be ready; he saith again, Therefore my Word shall be my Sword; then all the people clap their hands with great rejoicing. Then the Noble-men take him from the Regal Seat, and make him to sit softly upon a Cushion or Carpet upon the ground, saying thus: Look up and acknowledge God, and look downward to the Cushion whereon thou sittest. If thou dost govern and rule well, thou shalt have all things according to thy desire; but if thou dost ill, thou shalt be brought so low and so bare, that this small Cushion whereon thou sittest shall not be left thee. At which saying they adjoin unto him his dearest and best beloved Wife, and lifting them both up with the Cushion, they salute them as their Emperour and Head.

Purch. pilg. tom. 1. l. 6. c. 14. §. 1. p. 809. 5. When the King of the *Cumbæ* and *Capi* (a people in *Guinea*) dies, his Son, Brother, or his next Kinsman succeeds; but before he is admitted to the exercise of full Regality, they bind him at his house, and lead him bound to the Palace, there they whip him; after which he is loosed: then they attire and lead him to the Judgment-seat, where the eldest Counsellor makes an Oration concerning his Right and Duty: which ended, he puts a Hatchet into his hand, which they use in Executions, and after this all acknowledge their subjection to him.

Heyl. Cosm. p. 964. 6. The Seminaries (or *Alberges*) of *Malta* are seven, *France* in general, *Auvergne*, *Provence*, *Castile*, *Arragon*, *Italy*, and *Germany*, over every one of which they have a grand Prior. An eighth Seminary they had in *England* till the suppression of it by King *Henry* the Eighth: yet they have one to whom they give the Title. They have sixteen amongst them of great Authority called the great Crosses. The Election of their Master is performed on this manner: The several Seminaries nominate two Knights, and two also are nominated for the *English*. These sixteen from amongst themselves chuse eight, these eight chuse a Knight, a Priest, and a Fryer-servant, and they out of the sixteen great Crosses elect the great Master. The great Master being thus chosen, is stiled the most Illustrious and most Reverend Prince the Lord Fryer *N. N.* great Master of the Hospital of St. *John* of *Jerusalem*, Prince of *Malta*, *Gauls*, and *Gosa*.

Heyl. Cosm. p. 481. 7. The Electors of the Emperour of *Germany* are six, the Archbishops of *Mentz*, *Colen*, and *Triers*,

ers, the Count Palatine of the *Rhine*, the Duke of *Saxony*, and the Marquess of *Brandenburg*: upon equality of Voices the King of *Bohemia* comes in for a seventh. The Election is usually celebrated at *Frankford* on the *Main*, where the Electors meet on the day appointed by the Archbishop of *Mentz*, as Chancellor of the Empire. Being met, they go into St. *Bartholomews* Church, where after high Mass is said, the three spiritual Electors laying their hands upon their breasts, and the temporal Princes on the Book make Oath to chuse a fit temporal Head for the people of Christendom. If in thirty days they are not agreed, then must they have no other allowance but of bread and water; nor may they go out of the City till necessity compel them to agree. Being at last resolved on and declared, the Prince so elected is presently saluted by the Title of King of the *Romans*, not usually that of Emperour till he have received the Crown at the hands of the Pope.

CHAP. XXV.

Of the Games and Plays of sundry Nations, by whom they were instituted, and when.

THE troubles and cares of humane life are so many and so great, that the spirit would fail under the weight and burden of them, should there not be something of mirthful and pleasant found out, wherewith to counterbalance and take off the *Tædium* of them. All Nations therefore have thought it meet to make necessary provision of certain periodical Solemnities of Joy, on purpose to recreate and renew the decayed and almost exhausted vigour of the mind, and to sweeten the acerbities of the painful pilgrimage of their present life.

Heyl. Cosm. p. 585. Benedict. de Pindar. Nemeor. titulo, p. 487.

1. The *Nemæan* Games were so called from *Nemea*, where *Hercules* killed the dreadful Lion which annoyed the whole Country. In honour of which noble act were instituted in time following the Games aforesaid, which continued of great fame in *Greece* for many Ages. The Exercises were Running with swift horses, Whorlbats, Running on foot, Quoiting, Wrastling, Darting, and Shooting, celebrated first in honour of *Opheltes*, afterwards by *Hercules* in honour of *Jupiter*: the Crown at first was a Branch of Olive, afterwards a Garland of Ivy.

Heyl. Cosm. p. 579. Plin. nat. hist. l. 34. c. 4. p. 489. Benedict. in Pindar. Proem. Diod. Sicul. rer. Antiq. l. 4. c. 4. p. 121.

2. The *Olympick* Games were instituted by *Hercules* in honour of *Jupiter*, and celebrated on the Plains of the City *Olympia*, in the Country of *Elis*, *A. M.* 2757. The Exercises in them were for the most part bodily, as running in Chariots, running on Foot, Wrastling, fighting with Whorlebats, and the like. But so, that there repaired thither also Orators, Poets, and Musicians, and all that thought themselves excellent in any quality, to make tryal of their several abilities. The rewards given the Victor were only Garlands of Palm, or such slight remembrances; and yet the *Greeks* no less esteemed that small sign of Conquest, than the *Romans* did their most magnificent Triumphs: Those who were Conquerors herein, being met by the principal men of the City, in which or under which they lived, and a passage broken in the main Walls thereof for their reception. *Crotona*, a City of the higher *Calabria*, was once so famous for this, that one year all the Victors in these Games were of that City. They were celebrated once in five years; he who had been Victor the third time, had his Statue erected agreeable to his own features and proportion, which the Greeks call *Icones*.

Heyl. Cosm. p. 586. Benedict. de Pindar. isthm. tit. p. 655. Plin. l. 4. c. 5. p. 74. Pind. Nem. 6. epist. 2. p. 564.

3. In the *Isthmus*, near the City of *Corinth*, were celebrated yearly the *Isthmian* Games, ordained by *Theseus* in the honour of *Neptune*, in imitation of the Olympick devised by *Hercules* in honour of *Jupiter*. The Exercises were much the same, and the reward no other than a Garland of Oaken boughs; yet drawing yearly a mighty confluence of people to them. These Games were first celebrated by *Sisyphus* in honour of *Melicerta*, and the Masteries were performed in the night: but being intermitted through the robberies of *Scyron* and *Sinnis*, for fear of whom all strangers feared to come, they were renewed and restored by *Theseus*, who had overcome the Robbers, by him they were ordered to be in the day. They were celebrated every fifth year, say *Pliny* and *Solinus*; but *Pindar* himself saith, they were kept every third year.

Benedict. de Pind. Isth. tit. p. 245.

4. The *Pythian* Games were instituted in honour of *Apollo*, and celebrated not only at *Delphos*, but also amongst the *Magnetes*, *Sicyonians*, and others. They were of great reputation amongst the *Greeks*, more ancient than the *Isthmian*, and not so old as the Olympick. The death of the Serpent *Python* is supposed to administer the first occasion of them. The Assembly to them was in the beginning of the Spring, at first every ninth year, and afterwards every fifth. The same Exercises were here as in the Olympick, the reward various, at first a Laurel; *Theseus* made it a Garland of Palm, *Eurylochus* appointed it should be of Money.

Val. Max. l. 2. c. 4. p. 40. Godw. Rom. Antiq. l. 2. §. 3. c. 2. p. 69.

5. The *Scenick* Plays at *Rome*, so called from *Scena*. The first institution of them was occasioned by reason of a great pestilence, which by no medicinal help could be removed. The *Romans* then superstitiously conceiting, that some new Games or Sports being found out, the wrath of the Gods would thereby be averted: They thereupon, about the 400. year from the building of *Rome*, sent for certain Stage-players out of *Hetruria*, which they call *Histriones*, from the *Hetrurian* word *Hister*, which signifies such a Player.

Godw. Rom. Antiq. l. 2. c. 2. p. 68. Plin. nat. hist. l. 36. c. 27. pag. 599.

6. The *Ludi Compitales* in *Rome* were such as usually were solemnized *in Compitis*, that is, in the cross-ways and streets. *Servius Tullus* who succeeded *Tarquin* in the Kingdom, was the first that instituted these solemn Games in honour of the Houshold-Gods or familiar Spirits; he himself being thought to be begotten by one of these *Genii* or Goblins.

Heyl. Cosm. p. 318.

7. The old *Romans* at the expulsion of their Kings annually solemnized the *Fugalia*, according to which pattern the joyful *English* having cleared their Country of the *Danes*, instituted the annual Sports of *Hock-Tide*; the word in their old Tongue (the *Saxon*) importing the time of scorning or triumphing. This Solemnity consisted of the merry Meetings of the Neighbours in those days, during which the Festival lasted, and were celebrated by the younger sort of both sexes with all manner of Exercises and Pastimes in the streets, even as *Shrove*-Tide yet is. But now time hath so corrupted it, that the name excepted, there remaineth no sign of the first institution.

Lactant. Instit. l. 1. c. 20. p. 63.

8. *Lactantius* speaking of the Plays called *Foralia*, They are made, saith he, with all dissolveness, and

and fitly correſpond with the memory of the infamous Harlot that erected them. For beſides the laſciviouſneſs of words in which all villany overfloweth, at the requeſt of the people the common Harlots are ſtript ſtark naked, and brought upon the Stage, where in open view they exerciſe all the wanton geſtures and motions of their Trade, till the beholders have glutted their luſtful eyes with ſuch ſhews.

Ælian. var. hiſt. l. 2. c. 28. p. 68.

9. The *Athenians* having overcome the *Perſians* under the Conduct of *Themiſtocles*, did ordain by a particular Law, that from thenceforth annually upon a certain day there ſhould be a fighting of Cocks exhibited in the publick Theatre; the occaſion of which was this: When *Themiſtocles* had drawn out the City-forces to fight againſt the *Barbarians*, he ſaw two Cocks fighting, which he beheld with earneſtneſs, and having ſhewed them to his whole Army; Yet theſe, ſaid he, do not undergo this danger, either for their Houſhold-Gods, or for the Monuments of their Anceſtors: they fight neither for glory, nor for liberty, nor the ſafety of their children; but only becauſe the one will not be inferiour or give place to the other. By this means he mightily confirmed the minds of the *Athenians*; and thereupon what had once been to them ſo ſtrong an incitement to vertue, they would preſerve the memorial of againſt the like occaſions.

Plut. moral. in libro de Muſicâ, pag. 1256.

10. The *Argives* had certain ſolemn Games in their City called *Sthenia*, where there was Wraſtling, and their Muſick was that of Hautboys. Theſe Games were (by report) inſtituted at firſt in honour and memory of their King *Danaus*, and were afterwards conſecrated to the honour of *Jupiter* ſirnamed *Sthenius*.

Sueton. l. 5. c. 21. pag. 215. Zuing. Theatr. vol. 10. l. 3. pag. 2445.

11. The *Ludi Seculares* were ſo called, becauſe they were to be exhibited but once in an Age; at the proclaiming of which the Cryer uſed to invite Spectators in ſuch terms as theſe: Come to thoſe Plays which no man now living hath yet ſeen, or ſhall ſee again. *Claudius Cæſar* pretending that *Octavianus Auguſtus* had anticipated the time, and had celebrated them before the juſt return of them, reſolved to exhibit them himſelf. He therefore placed in the great Cirque for the Racers Pillars of Marble, from whence they were to ſet out, and the Goals, or ending places of their Races were gilt over. He appointed proper places for all the Senators, where they might behold what was done; whereas before they ſate intermixed with the Commons. Beſides the contentions of Charioteers, he exhibited the Games of *Troy*. There were alſo appointed *Theſſalian* Horſe-men, who hunted wild Bulls all along the Cirque, who leaped upon their backs when they were weary, and by their horns drew them down to the earth. Beſides theſe there was a Troop of *Pretorian* Horſe-men, who had Tribunes for their Leaders, and theſe hunted, and killed a number of Panthers and Leopards. This ſort of Play was alſo celebrated by *Philip* the Emperour at his return from the *Perſian* Expedition, 1000 years after the building of *Rome*, there was then a notable Hunting performed, and there were given to be killed thirty two Elephants, twenty Tygers, ſixty tame Lions, an hundred Hyenæ, one Rhinocerote, ten Archoleontes, ten Camelopards, forty wild Horſes, thirty tame Leopards: and beſides all this, there were appointed a thouſand pair of Fencers or Sword-players at ſharps, to delight the cruel eyes of the people with their blood and wounds.

12. The *Quinquennalia*, *Decennalia*, *Vicennalia*, and *Tricennalia* were ſolemn Games, Plays, and Spectacles exhibited by the *Roman* Emperours in honour of their arrival to the fifth, tenth, twentieth, and thirtieth year of their Reign. All theſe were performed with great magnificence and vaſt expences, and that ſucceſſively by the Emperour *Conſtantine* the Great. *Zuing. Theatr. vol. 10. l. 3. pag. 2445.*

CHAP. XXVI.

Of ſuch perſons as have made their Appeals to God in caſe of injury and injuſtice from men, and what hath followed thereupon.

IT was the Saying of the Emperour *Maximilian*, *Fiat juſtitia, & ruat cœlum*, Let Juſtice be done, and it matters not what ſhall come after. The Tribunals of men may ſometimes fail in the diſtribution of Juſtice, through ſuch intricacy of the Cauſe, want of diſcerning in the Judge, or other circumſtances, as may lay no great imputation upon ſuch as have not the gift of infallibility. But when men that ſit in the place of God, ſhall through corruption or malice wilfully prevaricate, and knowingly and preſumptuouſly oppreſs the innocent, in ſuch caſes the ſupreme Judge oftentimes reſerves the deciſion of the Cauſe to be made at his own Bar; and thereupon hath inſpired the injured perſons to give their oppreſſors a ſummons of appearance, which though at prefixed days they have not been able to avoid.

Lipſ. monit. l. 2. c. 11. p. 282. Dinoth. l. 8. p. 579. Drexel. oper. tom. 1. l. 2. c. 3. §. 6. p. 123. Delrio diſq. magic. l. 4. c. 4. qu. 4. p. 677. Chetw. hiſt. collect. cent. 1. p. 21.

1. In the Reign of *Frederick Ænobarbus* the Emperour, and the year 1154. *Henry* was Archbiſhop of *Mentz*, a pious and peaceable man, but not able to endure the diſſolute manners of the Clergy under him, he determined to ſubject them to ſome ſharp cenſure; but while he thought of this, he himſelf was by them before-hand accuſed to Pope *Eugenius* the Fourth. The Biſhop ſent *Arnoldus* his Chamberlain to *Rome* to make proof of his innocency; but the Traitor deſerted his Lord, and inſtead of defending him, traduced him there himſelf. The Pope ſent two Cardinals as his Legates to *Mentz* to determine the cauſe, who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Seat with great ignominy, and ſubſtituted *Arnoldus* in his ſtead. *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpoſe; but openly declared, that from their unjuſt judgment he made his Appeal to Chriſt the juſt Judge; there I will put in my Anſwer, and thither I cite you: the Cardinals jeſtingly replied, When thou art gone before we will follow thee. About a year and half after the Biſhop *Henry* died; upon the hearing of his death, both the Cardinals ſaid, Lo he is gone before, and we ſhall follow after: their jeſt proved in earneſt; for both of them died in one and the ſame day, one in a houſe of office, and the other gnawing off his own fingers in his madneſs. *Arnoldus* was aſſaulted in a Monaſtery, butcher'd, and his carcaſs caſt into the Town-ditch.

Lipſ. monit. l. 2. c. 11. pag. 284, 285.

2. *Ferdinand* the Fourth, King of *Spain*, was a great man both in peace and war, but ſomething raſh and rigid in pronouncing Judgment; ſo that he ſeemed to incline to cruelty. About the year 1312.

Dinoth. l. 8. p. 580. Fulgos. l. 1. c. 6. p. 168. Drexel. oper. tom. 1. l. 2. c. 3. §. 1. p. 120. Delrio disq. magic. l. 4. c. 4. qu. 4. p. 677.

1312. he commanded two Brothers, *Peter* and *John*, of the noble Family of the *Cærvialii*, to be thrown headlong from an high Tower, as suspected guilty of the death of *Benavidius*, a Noble person of the first rank: they with great constancy denied they were guilty of any such crime, but to small purpose. When therefore they perceived that the Kings ears were shut against them, they cryed out they died innocent; and since they found the King had no regard to their pleadings, they did appeal to the divine Tribunal, and turning themselves to the King, bid him remember to make his appearance there within the space of thirty days at the furthest. *Ferdinand* at that time made no reckoning of their words; but upon the thirtieth day, his Servants supposing he was asleep, found him dead in his bed in the flower of his age; for he was but twenty four years and nine months old.

Fulgos. l. 1. c. 6. p. 168. Lipsius monit. l. 2. c. 11. p. 284. Dinoth. l. 8. p. 580. Drexel. oper. tom. 1. l. 2. c. 3. §. 2. p. 120. Delrio disq. magic. l. 4. c. 4. qu. 4. p. 678.

3. When by the counsel and perswasion of *Philip* the fair, King of *France*, Pope *Clement* the Fifth had condemned the whole Order of the Knights Templars, and in divers places had put many of them to death; at last there was a *Neapolitan* Knight brought to suffer in like manner, who espying the Pope and the King looking out at a window, with a loud voice he spake unto them as followeth: *Clement*, thou cruel Tyrant, seeing there is now none left amongst mortals unto whom I may make my appeal, as to that grievous death whereunto thou hast most unjustly condemned me; I do therefore appeal unto the just Judge Christ our Redeemer, unto whose Tribunal I cite thee, together with King *Philip*, that you both make your appearance there within a year and a day, where I will open my Cause. Pope *Clement* died within the time, and soon after him King *Philip*: this was *An.* 1214.

Dinoth. l. 8. p. 582. Drexel. oper. tom. 1. l. 2. c. 3. §. 3. p. 121.

4. *Rodolphus* Duke of *Austria* being grievously offended with a certain Knight, caused him to be apprehended, and being bound hand and foot, and thrust into a Sack to be thrown into the River; the Knight being in the Sack, and it not as yet sown up, espying the Duke looking out of a window (where he stood to behold that spectacle) cryed out to him with a loud voice: Duke *Rodolph*, I summon thee to appear at the dreadful Tribunal of Almighty God within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death. The Duke received this summons with laughter, and unappalled made answer, Well, go thou before, and I will then present my self. The year being almost spent, the Duke fell into a light Feaver, and remembring the appeal, said to the standers by, The time of my death does now approach, and I must go to Judgment; and so it fell out, for he died sooner after.

Dinoth. l. 8. p. 582. Drexel. oper. tom. 1. l. 2. c. 3. §. 3. p. 120. Delrio disq. magic. l. 4. c. 4. qu. 4. p. 678.

5. *Francis* Duke of the *Armorick Britain* cast into prison his Brother *Ægidius*, one of his Counsel, who was falsely accused to him of Treason; where when *Ægidius* was almost famished, perceiving that his fatal hour approached, he spyed a Franciscan Monk out of the window of the prison, and calling him to confer with him, he took his promise, that he would tell his Brother, that within the fourteenth day he should stand before the Judgment-seat of God. The Franciscan having found out the Duke in the Confines of *Normandy*, where he then was, told him of his Brothers death, and of his appeal to the high Tribunal of God. The Duke terrified with that message, immediately grew ill, and his distemper daily increasing, he expired upon the very day appointed.

Dinoth. l. 8. p. 582.

6. *Severianus* by the command of the Emperour *Adrianus* was to die; but before he was slain he called for fire, and casting Incense upon it, I call you to witness, O ye Gods, said he, that I have attempted nothing against the Emperour; and since he thus causelessly pursues me to death, I beseech you this only, that when he shall have a desire to die, he may not be able. This his appeal and imprecation did not miss of the event; for the Emperour being afflicted with terrible tortures, often broke out into these words: How miserable is it to desire to die, and not to have the power?

Lipsius monit. l. 2. c. 11. p. 283. Drexel. oper. tom. 1. l. 2. c. 3. §. 6. p. 123. Delrio disq. magic. l. 4. c. 4. qu. 4. p. 677.

7. *Lambertus Schafnaburgensis*, an excellent Writer as most in those times, tells, That *Burchardus* Bishop of *Halberstadht*, in the year 1059. had an unjust controversie with the Abbot of *Helverdense* about the Tiths of *Saxony*; these the Bishop would take from the Monks, and by strong hand (rather than by any course of Law) sought to make them his own. It was to small purpose to make any resistance against so powerful an Adversary; but the injured Abbot some few days before his death, sent to *Frederick* the Count *Palatine*, and intreated him to bear these his last words to the Prelate, That being too weak to contend (though the Law was on his side) he gave place, and was also departing this life; but that God would be the Judge, unto whom he made his appeal; that therefore both of them should prepare to order their Cause before his Tribunal, where favour and power set aside, only Justice should prevail. Not long after the Abbot died of a Feaver, and soon after him the Bishop also; for one time as he was mounting his Horse, he fell down as one stricken with a Thunderbolt, and his last words were, That he was hurried away to the Judgment-seat of God, there to be judged.

Fulgos. Ex. l. 1. c. 6. p. 169. Drexel. oper. tom. 1. l. 2. c. 3. §. 2. p. 120. Delrio disq. magic. l. 4. c. 4. qu. 4. p. 678.

8. The *Genoways* sent out their Gallies against the Pirates, and in the way took a small Ship of *Sicily*, together with the Master of it, whom in contempt of the *Sicilians* they hanged up: The poor man said, he suffered unjustly, since he had never done any thing of injury to them: but perceiving all his plaints to be in vain, he appealed unto God for Justice, and cited the Admiral of the *Genoways* to make his appearance at his Bar within six months, within which time he that was thus cited died.

Fulgos. Ex. l. 1. c. 6. p. 170.

9. *Amphilothius*, a Tribune, was accused to have conspired against the life of *Constantius* the Emperour; but seeing the thing could not be made out by sufficient proof, *Constantius* bad his accusers to create him no further trouble, but to remit the Tribune to the tortures of his own conscience; for if he was really guilty, they should behold (even in his presence) the evident tokens thereof. The next day therefore, while they beheld the Plays, the Seat where the Tribune sate over against the Emperour, fell down to the ground: those that sate therein were but lightly hurt, only the Tribune himself was taken up dead.

Zuing. Theatr. vol. 2. l. 7. p. 495.

10. *Patrick Hamilton* studied at *Marpurge*, and afterwards returning into his Country, was informed against by *A ex. Cambel*, with whom he had conferred about matters of Religion; oppressed by the Priests, he was burnt by the Church of St. *Andrew*, *An.* 1527. in the twenty fourth year of his age. As he was leading towards his death, he thus spake unto *Cambel*: Thou wicked Wretch, who now condemnest those things which thou know-

knoweſt to be true, as thou haſt confeſſed unto me but a few days ſince, I do ſummon thee to appear before the Tribunal of the living God. *Cambel* was troubled at theſe words, and from that very day was never in his right mind, but ſoon after died mad.

Drexel.oper. tom.1. l.2. c. 3. §. 1. p. 120.

11. There was one *Agreſtius* who reproached and calumniated *Columbanus* when he was dead; *Euſtachius* the Abbot (who had been Scholar to *Columbanus*) a man famous for patience and great knowledge, boldly ſets upon this ſlanderer in this manner: Thou *Agreſtius*, ſaid he, I am the Diſciple and Succeſſour of him, whoſe doctrine and diſcipline thou thus raſhly condemneſt, and before theſe Prieſts I do invite thee to the divine Judgment, and within this year ſee that thou there make thine appearance; thou ſhalt then know from the moſt juſt Judge whoſe vertue thou haſt ſlandered. *Agreſtius* looked upon theſe as vain and ridiculous threats, and alſo refuſed the place of the Penitents often proffered to him; but the words of *Euſtachius* had a mighty weight, for upon the thirtieth day, before the year was at an end, *Agreſtius*, by a Servant of his whom he had bought for a Slave, was ſtricken with an Ax, that he died.

Drexel.oper. tom.1. l.2. c. 3. §. 2. p. 120. Delrio diſq. magic. l.4. c.4. qu.4. p. 678.

12. In *Sweden Johannes Turſo* gave ſentence upon a certain man, that he ſhould loſe his head; who when all other defence was denied him, fell down upon his knees: Behold, ſaid he, I die unjuſtly, and I cite thee, unjuſt Judge, to Gods Tribunal, there to anſwer for my head within this hour. Theſe were looked upon as frivolous words; but ſcarce was the man beheaded by the Executioner, when the Judge himſelf fell down dead from his Horſe.

Drexel.oper. tom.1. l.2. c. 3. §. 4. p. 122. Delrio diſq. magic. l.4. c.4. qu.4. p. 677.

13. *An.* 1013. *Menwercus*, Biſhop of the *Paderbonenſian* Church, determined to reſtore the decayed Diſcipline in the Monaſtery of *Corbeia*; he began this his reformation firſt in point of Manners; but *Walo* the Abbot ſtoutly oppoſed him, as one that would not admit of any greater ſtrictneſs. The Cauſe was brought before the Emperour, and at laſt it came to this, that the Abbot was put out of his place. Whereupon the Biſhop conſtant to his purpoſe, again ſets upon the reformation he firſt intended, and deſigned to begin the work with the celebration of Divine Service in that Church. But one *Boſo*, a Monk of that Monaſtery and Sacriſt of the place, denied him the holy Garments, and threw thoſe off from the Altar, which the Prelate had brought thither. He was admoniſhed again and again, and ſtill he perſiſted in his contumacy. The Biſhop moved with ſo great an injury, cited the Monk to the divine Judgment, who thus contemned all humane Laws, in theſe words: Thou ſhalt render, ſaid he, an account of this deed to the moſt High. The Monk ſlighted this menace, and derided the Biſhop; but the ſucceſs was, that in the very ſame hour wherein the Biſhop departed this life, the Monk *Boſo* being at that time under the Barbers hand to be ſhaved, ſuddenly fell down and died.

Drexel.oper. tom.1. l.2. c. 3. §. 5. p. 122.

14. *Benno* was Biſhop of *Miſnia*, and forty years together had he ſate in that See, preſiding there with vigilance and ſanctity, that he was famous for many miraculous works; amongſt which the following was, one *Otho*, the Marqueſs of *Miſnia*, a covetous man, againſt all Juſtice ſeiſed upon the Goods of that Church. The vigilant Paſtor *Benno*, ſuppoſing ſo great an injury was not to be diſſembled, admoniſhed the Marqueſs with all mildneſs, and told him he ſhould do well of his own accord to reſtore the Church of *Miſnia* her rights; if not, there was a moſt juſt Judge to be appealed to in the caſe, who not only did take notice of all injuries, but in a convenient ſeaſon would exactly revenge them: And, ſaid he, to this Tribunal (in caſe all other help fail) this preſent controverſie is to be referred. The Marqueſs being a furious man, and not able to bear this liberty of ſpeaking, though delivered with ſincerity and humanity, gave *Benno* the Biſhop a box on the ear, who inſpired from above, told him, That God ſhould revenge this injury alſo at the ſame time in the following year. The Marqueſs ſcoffed at this prophecy: And who Biſhop, ſaid he, made thee the chief Secretary of Heaven? Art thou then of *Joves* Privy Council? ſo the thing ſeemed to have paſſed away in a jeſt. Not long after *Benno* fell ſick, and died *An.* 1106. The Marqueſs, when the time of the year and the day deſigned by *Benno* was come: Behold, ſaid he, this is the day that Biſhop *Benno* foretold ſhould be ſo fatal to me. He is gone, and his prediction with him, and there is nothing that we ſhould need to fear. Scarce had he ſpoke the words, when a ſudden conſternation fell upon him, he called for help; but death executing his command, in the midſt of ſtruglings and ſighs, bore him away to that Judgment of which *Benno* had foretold him.

Drexel.oper. tom.1. l.2. c. 3. §. 6. p. 123.

15. A Maſter of the *Teutonick* Order (whoſe name I ſpare to mention) propoſed a Match betwixt a young Merchant and a Woman of a doubtful fame in reſpect of her chaſtity. The young man refuſed the overture, the rather becauſe he that perſwaded the Marriage, was ſuppoſed to be no hater of the woman. The Maſter reſented this refuſal ſo ill, that he determined that the life of the refuſer ſhould pay for it; he therefore contrived that he ſhould be accuſed of theft, and being condemned, he commanded he ſhould be hanged; prayers and tears were of no avail, and therefore the innocent had recourſe to the ſafeſt Sanctuary of Innocency; and therefore as he was led to Execution, he ſaid with a loud voice, I ſuffer unjuſtly, and therefore appeal to the ſupreme Lord of life and death, to him ſhall he render an account after the thirteenth day from hence, who hath unjuſtly condemned me. The Maſter ſcoffed at this; but upon the ſame thirteenth day he was taken with a ſudden ſickneſs, and ſaid, Miſerable that I am, behold I die, and muſt this day appear before the all-ſeeing Judge, and ſo died.

Drexel.oper. tom.1. l.2. c. 3. §. 7. p. 124.

16. *Otho* the Firſt, Emperor of *Rome*, being freely reprehended for his Marriage with *Adelaida*, by his Son *William* then Biſhop of *Mentz*, ſent his Son to priſon. The Biſhop cited his Father *Otho* to the Tribunal of Chriſt: And (ſaid he) upon *Whitſunday* both of us ſhall appear before the Lord Chriſt, where by divine Judgment it ſhall appear who hath tranſgreſſed the limits of his duty. Upon the Nones of *May*, and the day of *Pentecoſt*, *Otho* died ſuddenly in *Saxony*, when his Son the Biſhop had deceaſed ſome time before him.

CHAP.

CHAP. XXVII.

Of the Apparition of Demons and Spectres, and with what courage some have endured the sight of them.

THere are some who deny the very Being of Spirits, these I look upon as men possessed with such an incurable madness, as no Hellebore is sufficient to quit them of. Others who believe they are, yet think them so confined to their own Apartments, that they may not intermeddle with humane affairs, at least not shew themselves to men; there is no doubt variety of impostures in the stories of them, but to reject all such appearances as fabulous, is too severe a reflection upon the credit of the best Historians.

*Plut. in vit. Bruti, pag. 1000. Lips. monit. l. 1. c. 5. p. 75. Fulgos. Ex. l. 1. c. 4. p. 88. Camer. oper. subcisiv. cent. 2. cap. 14. p. 56. Wier. lib. de præst. Dæm. c. 15. p. 42. Lavater. de spectr. part. 1. c. 12. pag. 53. Sabel. Ex. l. 10. c. 3. p. 551. Schot. phys. curios. l. 2. c. 2. p. 205. Usser. Ann. pag. 705. An. Mund. 3963. * Lavater. de spectr. part. 1. cap. 15. p. 66. Wier. oper. c. 17. p. 53. Schot. phys. curios. l. 2. c. 3. p. 213.*

1. When *Cassius* and *Brutus* were about to pass out of *Asia* into *Europe*, and to transport their Army into the opposite Continent, an horrible spectacle is said to be shewed to *Brutus*; for in the dead of the night, when the Moon shined not very bright, and all the Army was in silence, a black image of a huge and horrid body standing by him silently, is said to offer it self to *Brutus*: his candle being almost out, and he musing in his Tent about the issue of the War, *Brutus* with an equal constancy both of mind and visage, inquired of him what either Man or God he was? The Spirit answered; O *Brutus* I am thine evil Genius, and thou shalt see me again at *Philippi*. *Brutus* couragiously replied, I will see thee there then. The Spirit disappeared; but, as he had said, appeared to him again in those fields of *Philippi* the night before the last fight. The next morning he told *Cassius* what he had seen, and he expounded to him out of the doctrine of the *Epicureans*, what was to be thought concerning such Spectres.

2. * The learned and pious *Melancthon* tells, that he had an Aunt, who sitting sad by the fire side one night after the death of her Husband, there entred two persons into the house, one of which who bore the resemblance of him, told her, that he was her dead Husband; the other was in the habit of a Franciscan. The Husband came to the fire side, saluted his Wife, and bad her to fear nothing, for that he only came to give order for some things: whereupon having wished the Monk to withdraw, he wished her to hire certain Priests to say Masses for his Souls health, and then desired her to give him her hand. The frighted woman durst not; but he promising she should have no hurt, she then complied with his desire; but though she had no hurt upon her hand, yet by that touch it seemed so burnt, that it was black to the day of her death. When he had taken her by the hand he called the Franciscan, and both of them departed.

Plin. Epist. l. 7. epist. 27. Fulgos. l. 1. c. 6. p. 144. Wier. oper. c. 15. p. 40, 41. Schot. phys. curios. l. 2. c. 2. p. 203. Lavater. de spectr. part. 1. c. 12. pag. 54.

3. There was a house in *Athens*, wherein in the dead of the night a tall and meagre Ghost used to walk, and with the dreadful ratling of his chains, had not only frighted away the inhabitants, but was also a great terrour to the neighbourhood. The house was a very fair one; but for as much as there was no man found that durst dwell in it, it had stood long vacant, though there was writ upon the door, that it was to be lett for a very inconsiderable Rent. It fortuned, that *Athenodorus* the Philosopher came to *Athens*, and allured with the cheapness of the Rent, more than affrighted with the relation of the Phantasme that disturbed it, he hired it forthwith. And sitting up purposely somewhat late at his studies, the chained Ghost appears to him, and beckned to him to follow; which he boldly did from room to room, till at last in a certain place he observed it to vanish; which having diligently noted, he caused to be digged, and there found the carcass of a man in chains, and in all points resembling the appearance he had seen. He caused the Corps to be removed, and elsewhere committed to the ground: which done, the house from thenceforth continued to be quiet.

Sabel. Ex. l. 10. c. 3. p. 552. Camer. oper. subcisiv. cent. 1. cap. 49. p. 221.

4 Take a Narration of that which happened to *Alexander* of *Alexandria*, a Witness worthy of credit, as himself hath set it down thus: Being, saith he, once sick at *Rome*, as I lay in my bed broad waking, there appeared unto me a very fair Woman; looking upon her with mine eyes wide open, I lay still a long time much troubled, without speaking a word, casting and discoursing with my self, whether I waked or was in a dream, and whether it was a phantasie of mine or a true sight which I saw. Feeling all my senses whole and perfect, and seeing the shape to continue in the same posture, I began to ask her who she was; she smiling and repeating the same words that I had spoken, as if she had mocked me, after she had looked upon me a long while vanished away.

Alex. ab Alex. dier. Genial. l. 2. c. 9. Schot. phys. curios. l. 2. c. 3. p. 212. Camer. oper. subcisiv. cent. 1 cap. 70. p. 312.

5. *Dion* the *Syracusan* after, with great glory to himself, he had freed his Country from Tyranny, sitting in his house at mid-day, a Woman in the habit of a Fury, of huge stature, and horrid uglines, offered her self to his eyes, without speaking a word, and beginning to sweep the house with a Besome: *Dion* affrighted, called for some of his friends, upon which the Spectre disappeared, but so did not the evil which she presignified; for his eldest Son, it is uncertain, whether out of some sudden transport of passion, or through distraction, threw himself headlong from the top of the house, and so killed himself. Soon after some Conspirators that lay in wait for an opportunity, slew *Dion* himself in his own house, committing his wife and daughter to prison: and thus was the house swept clean indeed.

Sabel. Ex. l. 10. c. 3. p. 551. Lips. monit. l. 1. c. 5. p. 75. Fulgos. l. 1. c. 4. p. 89. Camer. oper. subcisiv. cent. 2. cap. 14. p. 57. Wier. oper. c. 15. p. 41. Schot. phys. curios. l. 2. c. 2. p. 205. Lavater. par. 1. c. 12. p. 52.

6. *Curtius Ruffus* was at *Adrumetum*, a City in *Africa*, in the Family of the Questor, and at that time not remarkable for any Dignity: walking one time in the mid-day in the Portico, he saw the apparition of a Woman of a more august presence, and greater than humane form, who spake to him in these words: Thou art *Ruffus* who shalt come Proconsul into this Province. By this prodigy he was advanced in his thoughts unto some hopes, not long after he obtained of *Tiberius* the Proconsulship of *Africk*, which fulfilled what was promised by the Vision.

Fulgos. Ex. l. 1. c. 4. p. 89.

7. *Crescentius* the Popes Legate at the Council of *Trent* 1552. *March* 25. was busie writing of Letters to the Pope till it was far in the night, whence rising to refresh himself, he saw a black Dog of a vast bigness, flaming eyes, ears that hung down almost to the ground enter the room, which came directly towards him, and laid himself down under the table. Frighted at the sight, he called his Servants in the Antichamber, commanded them to look for the Dog, but they could find none. The Cardinal fell melancholy, thence sick, and died at *Verona*: on his death-bed he cryed out to drive away the Dog that leaped upon his bed.

Lonicer. Theatr. pag. 129.

Val. Max. l.1. c.5. p. 41. Wier. c.15. Camer.cent. 2.c.14.pag. 56.

8. *Cassius Severus* of *Parma*, none of the meanest Poets, took part with *Brutus* and *Cassius*, having a Command of a Tribune of the Souldiers; after they were overcome, he betook himself to *Athens*, where one night when he lay solicitously perplexed in his thoughts, he saw a man of a vast bigness come to him, he was black, his beard squalid, his hair dangling; and being by him asked who he was, he told him, a *Cacodemon* or evil Spirit. Frighted with so horrible a sight, and so dreadful a name, he called up his Servants, inquired if they saw any to enter or depart his Chamber in such habit as he described? They answered that none came. He therefore again composed himself to sleep and rest, when the same Image did again represent it self to his mind and sight: so that not able to sleep, he called for lights, and commanded his Servants to stay with him. Now *Quintilius Varus* was sent by *Augustus* to kill him, and betwixt this night wherein he had this Vision, and the death he suffered by the orders of *Cæsar*, there was but a very little distance.

Fulgos. l.1. c.4. p.90. Camer.cent. 2.c.14.pag. 58. Lavater. c.12. p.58. Schot. l.2. c.2.p.209.

9. *Julianus* the Emperour, that night which preceded the day, wherein he was slain in *Persia*, while he was reading in his Tent, saw a Ghost that presented it self before him full of horrour; so that for very fear he arose from his seat. Assoon as he saw it go forth of his Tent, he supposed that it was his Genius, which now deserted him as one that was near unto his death. *Ammianus Marcellinus* writes, that *Julian* saw the same Spirit the night before the day that he was declared *Augustus*, that it was then veil'd, and with a *Cornucopia* in its hand, as the publick *Genii* are described; that it reproved him, saying, I have long *Julian* watched at thy door, delighting in the increase of thine honour, and sometimes have returned with a refusal.

Camer. oper. subcisiv. cent.2. cap. 16. p. 60, 61.

10. There is, saith *Aventinus*, a Town in *Austria* called *Greinon*, near unto which there are huge and high Rocks, through these *Danubius* passes foaming along, and with a mighty noise. *Henry* the Third was sailing this way, and *Bruno* the Bishop of *Wirtzburg*, his Kinsman accompanied him in another Ship. As they passed by a high Rock, there stood the form of a *Negro*, which called *Bruno*, saying, Ho, ho, Bishop, I am an evil Genius, thou art mine, and whersoever thou shalt betake thy self, thou shalt be mine. I have at present nothing against thee, but in short space thou shalt see me again. All that heard this were astonished, the Bishop signed himself with the sign of the Cross, and adjuring the Spirit, it vanished away. Not far thence, I think about ten miles, the Emperour and his Nobles were entertained at *Bosenburg* by *Richilda*, the Widow of *Adelbert*, a Nobleman lately dead, where the Widow besought the Emperour, that *Bosenburg* and the Farms about it, held by her late Husband *gratis*, might be so held by *Welpho* her Brothers Son. There were then in the presence with the Emperour *Bruno*, *Alemannus* President of *Ebersperg*, and *Richilda*; while the Emperour was reaching out his hand, as a sign of his Grant, the floor of the Chamber fell down under them, the Emperour fell into a bathing Vessel without hurt, *Bruno*, *Alemannus* and *Richilda* were thrown upon the sides of that Vessel, in such manner, that they were sore bruised, and in a few days after dyed of that fall.

Temple's Irish Rebel. p.134,135.

11. *Decemb.* 20. 1641. the *Irish* Rebels did drown an hundred and eighty Protestants, men, women, and children in the River at the Bridge of *Portnedoune*, and *Elizabeth* the Wife of Captain *Rice Price*, of *Armagh*, deposeth, and saith, That she and other women whose husbands were murdered (hearing of divers Apparitions and Visions which were seen near *Portnedoune*-Bridge since the drowning of their children, and the rest of the Protestants there) went unto the Bridge aforesaid about twilight in the evening. Then and there upon the sudden there appeared unto them a Vision or Spirit, assuming the shape of a Woman, waste high, upright in the water, naked, with elevated and closed hands, her hair hanging down, very white, her eyes seemed to twinkle, and her skin as white as snow, which Spirit seemed to stand straight up in the water, crying, Revenge, revenge, whereat this Deponent and the rest being put into a strange amazement and affright, walked from the place. This was sworn to, *January* 29. 1642.

Lavater. de Spectr. part. 1. c. 12. p. 52. Plut. in Cimone, p.

12. *Damon* (for many murders he had committed) was enforced to quit *Cheronæa*, the Citizens not long after with fair words, enticed him back thither again, and one day as he was in the Bath, set upon him and slew him: from that time there were many Spectres seen in that place, and groans heard; so that at last they were compelled to stop up the doors of the Bath.

Lavater. de Spectr. part. 1.c.12.pag. 54.

13. *Dio Cassius* writes of *Drusus*, that being busied in *Germany*, destroying all as far as the River *Albis*, he endeavoured also to pass that, but in vain; and therefore having erected Trophies on the hither bank of it, he retired upon this occasion: He was met by a Woman greater than human form, who said to him, *Drusus*, whither goest thou, assigning no measure to thy covetous ambition? thou art not allowed by the Fates to pass further, and therefore depart, for now the end of thy Atchievements and life draws near. Upon the hearing of which, *Drusus* bent his course backward, and in his Journey, before such time as he came to the *Rhine*, he fell sick, and dyed.

Sabel. Ex. l. 10. c.3. p. 552.

14. *Cornelius Sylla*, while as yet in some health, saw an Image that presented it self before him, and heard himself called by it, by which he concluded that his fatal hour was nigh; he therefore made his Will, and the next night was seised by a Feaver, of which he dyed.

Lavater. de spectr. part. 1.c.12.pag. 57.

15. *Johannes Manlius*, in his Collection of common places, writes from the relation of *Melancthon*, that *Theodorus Gaza* by the Gift of Pope *Nicholas* had a Farm in *Campania*. In this Farm, when a Labourer had digged out an Urn wherein were some bones, there appeared to him a Spirit, who commanded him to re-interre that Urn; and that if he refused so to do, his son should dye. When the Labourer neglected to do as he bid, soon after he found his son dead in the night. Some days over-passed, the Spirit appeared to him again, threatning that he would kill his other son, unless he should bury those bones where he found them. The Labourer admonished by what had befallen him, and perceiving that his other son was sick, told all the matter to *Theodorus Gaza*, he went with him to the Farm, and in the same place where they were found, he committed again to the earth both the Urn and the bones taken up with it: which done, the son of the Labourer was presently restored to his health.

Heyw. Hierarch. l. 9. p. 609.

16. *Antonius Laverinus* came to free one that was possessed by the Devil; but after the use of his devotions to that purpose, the obstinate Devil began to menace him, and told him, that he would bewitch him that night to his great terrour and affright-

affrightment; and therefore wished him to prepare himself against his expected coming: to whom he again as confidently answered, That if he failed of his word, he would hold him for one of the basest and most abject Devils that fell with their Arch-Captain *Lucifer*. That night *Antonius* heard him knock three several times at his Chamber door, and suspecting him to be the Devil, betook himself to his devotions and prayers, commending his safety to the protection of God and his good Angels, and made no other answer. The Devil went then to the top of the house, and began to untile the roof, as if he purposed there to make his entrance. But he continuing his godly meditations, was no further troubled, but slept quietly the remainder of the night. The next day coming again to visit his Patient, whom the Devil had possessed, after he had prayed with her awhile, he began to upbraid the Devil with breach of promise, and told him, that he had neither visited nor terrified him, no not so much as entred his Chamber, which he bragged and boasted he would do. To whom he replied, That he was at the door and knocked; and moreover, that he had untiled a great part of the house, but had no power to enter, it was so fortified and defended by his holy supplications, nay more, that if all the Legions of Hell should have attempted it, it had been in vain, since there is no invasion or irruption to be made by them into a place that is so sanctified.

Delrio disq. magic. l.3. part 1. q.7. §.2. p.477. Heyw. Hierarch. l.9. p. 600. Schot. phys. curios. l.1. c.17. p.65.

17. In *Silesia*, a Noble-man, having invited many Guests to Dinner, and prepared a costly and liberal Feast for them, it fell out, that instead of his friends, he only received their excuses for not coming. At which the Noble-man in great rage broke out into these words: Since all these men have thus failed me, I wish so many Devils of Hell would feast with me to day, and eat up the provision made for them; and so in fury left the house, and went to Church, where that day was a Sermon: he had not been long gone, before a great Troop of Horsemen arrived at his house; they were black, of extraordinary aspect and stature, who alighting in the Court, called a Groom to take their Horses, and bad another of the Servants to run presently to his Master, and tell him his Guests were come. The Servant amazed, runs to Church, and with short breath, and the little sense he had left, delivered to his Master what had happened. The Noble-man calls to the Preacher, desiring him to break off his Sermon, and to advise him with his ghostly counsel. He perswades that all his Servants, with what speed they could, should depart the house. In the mean time they, with the whole Congregation, came within the view of the mansion, of which all the Servants had with great affright cleared themselves; but for haste had forgot and left behind a young child, the Noblemans son sleeping in the Cradle. By this the Devils were revelling in the Dining-room, making a great noise, as if they had saluted and welcomed one another. They looked through the Casements, one with the head of a Bear, another a Wolf, a Cat, a Tyger, &c. and taking bowls and quaffing, as if they had drank to the Master of the house. By this time the Noble-man seeing his Servants safe, remembred his son, and asked what was become of the child? Those words were scarce spoke, when one of the Devils had him in his arms, and shewed him out of the window. The father at this sight, being almost without life, spying an old faithful Servant of his; fetched a deep sigh, and said, Ah me! what shall become of the infant? The Servant seeing his Master in that ecstasie, replied: Sir, by Gods help, I will enter the house, and fetch the child out of the power of yon Devil, or perish with him. To whom his Lord said, God prosper thy attempt, and strengthen thee in thy purpose. When having taken a blessing from the Priest, he enters the house, and coming into the next room where the Devils were then rioting, he fell upon his knees, and commended himself to the protection of Heaven. Then pressing in amongst them, he beheld them in their horrible shapes, some sitting, some walking, some standing, then they all came about him at once, and asked him what business he had there? He in a great sweat and agony, yet resolved in his purpose, came to the Spirit which held the infant, and said, In the Name of God deliver this child to me, who answered, No; but let thy Master come and fetch him, who hath most interest in him. The Servant replied, I am now come to do that office and service to which God hath called me, by virtue of which and by his power so I seise upon the innocent; and so snatching him from the Devil, took him in his arms, and carried him out of the room; at which they clamoured, and called aloud after, Ho thou Knave, ho Knave, leave the child to us, or we will tear thee in pieces; but he unterrified with their diabolical menaces, brought away the infant, and delivered it safe to the father. After some few days the Spirits left the house, and the Noble-man returned unto his ancient possession.

18. In the Age of our Fathers *Ludovicus* was King of *Hungary*, betwixt whom and *Solyman* Emperour of the *Turks*, there were preparations for War. *An.* 1526. dining in the Castle of *Buda*, with the doors shut, as the manner of Princes is, there stood at the Gate a person of humane form, but lame, crooked, and as to the rest of his habit and array, very sordid; he cryed out with a sharp and shrieking voice, desiring to confer with the King. He was neglected at first, as being thought to be some mendicant person. But when he persisted with greater earnestness, that he must speak with the King himself, and no other, it was told the King, who sent one of his most splendid Courtiers, with command to take upon him his person and name, and to understand what the matter was. He came and asked the lame Fellow what secret he had to impart? The other looked upon him, and told him he was not the King, adding, For as much as the King despises to hear me himself, go your way, and tell him, that in a short time he shall assuredly perish; which when he had said, he streight vanished from the sight of the Attendants. His threat proved but too true, the King, near to the City *Mohatz*, was overthrown in a Battel, and flying, fell into a Bog, whence while he strove to free himself, his Horse fell upon him, and he was there suffocated in the twenty first year of his age.

Lips. monit. l. 1. c. 5. p. 76.

19. *Melanthon* relates, that there came a Monk to *Luthers* house, and with great violence knocked at the door, the Servant opened it, and inquired what he would, he asked if *Luther* was at home? *Luther* informed, bad he should come in, for he had not seen a Monk of a long time. He told him, that he had some Papistical Errours, about which he desired some Conference with him, and propounded some Syllogisms; which *Luther* having solved with ease; he offered others that were not so easily answered: *Luther* somewhat angry;

Wier. de præstig. Dæmon. c.17. p. 543.

angry, broke into theſe words: You give me a great deal of trouble, for I have other buſineſs in hand that I ſhould diſpatch; and withal riſing from his ſeat, he ſhewed the explication of that place, which was urged by the Monk; and in this Conference perceiving that the Monks hands were like the claws of a bird: Art thou he then, ſaid he? liſten to that ſentence which is pronounced againſt thee, and ſtraight ſhews him that place in *Geneſis*, *The ſeed of the woman ſhall break the head of the ſerpent*, and then added, Nor ſhalt thou devour them all. The Devil overcome with this ſaying, angry and murmuring to himſelf, departed, letting a huge fart, the ſtink of which naſty ſmell continued in the room for ſome days after.

Speeds hiſt. p. 628. 20. At *Danbury* Church in *Eſſex* the Devil appeared in the habit of a Minorite, to the incredible aſtoniſhment of the Pariſhioners; and at that time there was ſuch a terrible Tempeſt with Lightnings and Thunder and Fire-balls, that the Vault of the Church was broken, and half the Chancel was carried away.

CHAP. XXVIII.

Of the Imprecations of ſome men upon themſelves or others, and how they have accordingly come upon them.

THough Juſtice and Judgment is called the ſtrange work of God, and that his Mercy as more connatural to him, is ſaid to rejoyce againſt Judgment; yet theſe his Attributes have their alternate courſes; for the preſumptuous boldneſs of man grows often to that exceſſive height, as to extort a vengeance from his unwilling hands, which yet would not be, but that by this his wholeſom ſeverity, he might caution the reſt from ſecure ſinning, upon the fooliſh confidence of Heavens either inadvertence or impotency.

Knowls Turk. hiſt. p. 1310. 1. On the 26. of *April* 1611. a *Turk* having ſent a good ſum of money to a Chriſtian to be paid at a certain day, he came before the appointed day with another *Turk*, and willed the Chriſtian to pay the money to that other *Turk* when the day came, which the Chriſtian promiſed to do, and performed it accordingly. But the *Turk* denied the receipt thereof, whereupon he to whom the money was properly due, came and demanded it, to whom the Chriſtian anſwered, that he had paid it to that party, to whom he had aſſigned it; whereunto the *Turk* replied, that if it were ſo, he was ſatisfied; but yet the other *Turk* denied it. Whereupon the matter was brought before the Judge, and the *Turk* who had received the money, taking an Oath to the contrary, the Chriſtian, according to the *Turkiſh* Juſtice, was enforced to pay the money again: the which he did; but withal he prayed God to ſhew ſome publick ſign, which of them had done the wrong: and thereupon the *Turk* going forth to repair unto his houſe, fell down dead in the ſtreet.

Euſeb. l. 6. c. 8. p. 100, 101. Camer. oper. ſubciſiv. cent. 1. c. 86. p. 397. 2. *Narciſſus* Biſhop of *Jeruſalem*, though a man famous for his vertues and faithfulneſs in the reproof and correction of vice, was yet maliciouſly and falſely accuſed of incontinency. There were three of theſe wicked and ſuborned Varlets, who bound their accuſations with oaths and fearful imprecations upon themſelves. The firſt of theſe at the cloſe of his teſtimony, added, If I ſay not the truth, I pray God I may periſh by fire. The ſecond ſaid, If I ſpeak any thing of falſhood, I pray God I may be conſumed by ſome filthy and cruel diſeaſe. And ſaid the third, If I accuſe him falſely, I pray God I may loſe my ſight, and become blind. This wicked charge, although it was not believed by ſuch as knew the great integrity of the Biſhop, yet the good man, partly for grief to lye under ſuch a ſcandal, and partly to retire himſelf from worldly affairs, left his Biſhoprick and lived privately. But his forſworn accuſers eſcaped not the all-ſeeing Juſtice of Heaven. For the firſt, according to his imprecation, had his houſe ſet on fire (it is unknown how) and was therein himſelf, together with his family, burnt to aſhes. The ſecond languiſhed away under a foul and loathſom diſeaſe. The third ſeeing the woful ends of his Companions, confeſſed all the complotted villany, and lamenting his caſe and crime, he continued weeping ſo long, till he utterly loſt his ſight. And thus God ſaid Amen to all that they had wickedly and preſumptuouſly wiſhed upon themſelves.

Bak. Chron. p. 26. Polyd. Virg. l. 8. p. 138. Læti compend. hiſt. univerſ. period. Germ. c. 8. §. 1. p. 248. Camer. oper. ſubciſiv. cent. 1. cap. 86. p. 397. 3. *Godwin*, Earl of *Kent*, in the Reign of King *Edward* the Confeſſor, as he ſate at table with the King on *Eaſter*-Monday, was ſpeaking as to the juſtification of himſelf from the death of Prince *Alfred*, and ſaid he, If I be any way guilty of it, I pray God I may never ſwallow down one morſel of bread; and thereupon was choaked by the firſt morſel he offered to take.

4. The Emperour *Frederick* the Firſt being in St. *Peters* Cloiſter in the City of *Erford*, had occaſion to go to the Privy, whither he was followed by ſome of the Nobles, when ſuddenly the floor that was under them began to ſink; the Emperour immediately took hold of the Iron Grates of a window, whereat he hung by the hands, till ſome came and ſuccoured him. Some Gentlemen fell to the bottom, where they periſhed. And it is moſt obſervable, that amongſt them that dyed was *Henry* Earl of *Schwartzenburg*, who carried the preſage of his death in a common imprecation of his, which was this: If I do it not, I wiſh I might ſink in a Privy. This happened *Anno* 1184.

Caryl com. in Job 16. 18. p. 376. 5. Mr. *Perkins* in his Book of the right government of the Tongue, tells of certain *Engliſh* Souldiers, in the time of King *Edward* the Sixth, who were caſt upon the *French* ſhore by a ſtorm, in which diſtreſs they went to prayer, that they might be delivered. But one Souldier inſtead of praying cryed out, Gallows claim thy due; and when he came home he was hanged indeed.

Id. ut ſupr. p. 377. 6. Mr. *Fox* in his Book of Acts and Monuments, tells of *John Peters*, Keeper of *Newgate*, who was wont at every ordinary thing he ſpake (whether true or falſe, it made with him no great matter) to aver it with this imprecation: If it be not ſo, I pray God I may rot before I dye, and ſo it came to paſs.

Id. ut ſupr. p. 377. 7. I ſhall add one more which is freſh in the memory of many yet living, of Sir *Gervaiſe Elways*, who ſuffered at the Tower-hill, about the buſineſs of Sir *Thomas Overbury*, who then confeſſed it was juſt with God that he ſhould undergo that ignominious death: For, ſaid he, in gaming I have often uſed this wiſh, I pray God I be hanged, if it be not ſo. While I was preaching this, a woman who came accidentally into the Congregation, did afterwards by writing certifie me, that ſhe being convinced in conſcience of her ſin in wiſhing

wishing evil upon her self, thereby to cover a sin which she had committed, but denied, did feel the sad effects of it, according to her wish, and therefore begged earnest prayers, that it might be forgiven her, and that God would be intreated to take off his hand. Let them hear and fear that fear not to wish the Devil take them, and God damn them, lest God should take them at their word.

Camer. oper. subcisiv. cent. 1. cap. 86. p. 399.

8. I shall here set down that which was related to me by my Brother *Joachim:* Being, saith he, of late in the Court of Prince *William* the *Lantgrave* of *Hesse*, I saw there a Boy that was both dumb and deaf, but yet withal so ingenious, that I could never enough admire the dexterity wherewith he apprehended and performed all things. The *Lantgrave* observing my wonder, That deaf and dumb Boy, said he, does presently understand any thing that is done in the Court and City, and by notable signs uses to make discovery of it. But withal hear an eminent instance of divine Justice; the Mother of this Lad being accused of theft, and having no other way to clear her self, had recourse to imprecations; and whereas she was at that time big with child, to add greater weight to what she said, she wished (if she was guilty of that she was accused) that the child she went with might be dumb while he lived, and never be able to utter one word. Which, said the *Lantgrave*, is come to pass, as you see.

Camer. oper. subcisiv. cent. 1. cap. 86. p. 396.

9. *Charles Burbon* desired of the Citizens of *Millain*, that they would furnish him with 30000 Crowns a month, for the payment of his Souldiers; but they affirming, that they were already exhausted by War and frequent Exactions, he desired them but this one time to comply with his request; adding, that if they should receive any further injury from him or his, he prayed God, that the first Bullet that was shot might take off his head. They sent him the money according to his desire; but then he forgetting his promise, dealt never the more civilly with them, suffered his Souldiers and Collectors to exact upon them, while they in vain implored that faith he had given them. This done, he led his Army to *Florence*, and from thence to *Rome*, where he was killed by the first Cannot-bullet from the Walls.

Camer. ut supra, pag. 400.

10. At *Friburg*, a Town in *Misnia*, are yet the footsteps to be seen of a stubborn Son, who could not be removed from the place where he stood all his life long, till he dyed of the plague, with whose disobedience his father being one time exceedingly provoked, had prayed God he might never stir from the place he was then inwhile he lived.

Camer. cent. 1. cap. 86. p. 400.

11. *Alphonso Henriques*, Son of *Henry* Duke of *Lorrain*, put his Mother *Theresia*, the Daughter of *Alphonsus* the Sixth King of *Spain*, into prison, for that she had married his Father-in-law. She being in bonds thus bitterly cursed her Son: Seeing, saith she, thou hast put my legs into chains, and hast taken from me that honour which was left me by thy Father, I pray God thou mayst become a Prisoner to thy Enemies as I am, and that whereas my legs are tyed, thou mayst live to behold thine own broke. All this was fulfilled e're long: for *Alphonsus* warring with *Ferdinand* King of *Leon*, as he went out at the Gate of the City, his foot caught at the bar of the Gate, and his Horse passing on broke his leg; after which marching out, he was overthrown by King *Ferdinand*, and made Prisoner.

Camer. cent. 1. cap. 86. p. 400.

12. In the Court of a neighbour King one was accused of having spoken injurious words, who to justifie himself, said, If he spake them he desired God to send an immediate token of his wrath upon his body, and in case he should defer to do it, he wished the Devil might. Immediately he fell down in an Epileptick fit, which he never had before, and with horrible howling frighted them that stood by, and to this day remains in this ill state of body.

13. King *Henry* the First of *England* sought to *Edgar* King of *Scotland* for his Sister *Mathilda* in Marriage, who had devoted her Virginity to God. *Edgar* fearing to displease him, married her to him by force, who then prayed to God, that none of those children that should be born of her might prosper, and it fell out accordingly; for Duke *William* and *Mary* his Sister, with their whole Retinue of an hundred and fifty persons, were all miserably cast away at Sea by a storm.

Polyd. Virg. l. 11. pag. 177, 189.

14. In our memory such an accident as this fell out at *Newburg:* A certain mother being in a great rage with her son, broke into these words: Go thy ways, God grant thou mayst never return alive again to me; the same day the young man going to wash himself, was drowned.

Lonic. Theatr. p. 296.

15. *L. Furius Camillus* was accused, but falsely, by *L. Apuleius*, that he had converted the *Hetruscan* spoils to his own use, and was thereupon condemned without having his cause heard; and being impatient of this indignity, he went without the City-gates, lift up his hands to Heaven, and prayed: If, said he, I am innocent, and thus injured only through the envy of the people, then let this action speedily repent the people of *Rome*, and let it be known to all the World, that they stand in need of *Camillus*; which accordingly fell out not long after in the invasion of the *Gauls*.

Zuing. Theatr. vol. 1. l. 2. p. 178.

CHAP. XXIX.

Of the Errour and Mistakes of some men, and what hath fallen out thereupon.

Humanum est errare, Errour and mistake is a kind of inseparable property to humanity, the wisest of men has not always all his prudence about him; sometimes our passions precipitate and transport us, and at others unexpected and intervenient accidents help to mislead us. And although time may so tarry for some men, as to give them the leisure to repair their over-sights; yet so much hath depended upon these little turns, and the weightiest affairs have been so perplexed and disordered by them, that time it self hath not been able to remedy.

1. At the Siege of *Perugia* in *Italy*, when the City was as good as won, only a chain which was laid a thwart the Gate, wanted cutting asunder to make a fuller entrance for the whole Army. Upon a meer mistake of a Souldier crying out, Give back, meaning to get a fuller blow at the chain, all behind taking it for a word of command, and apprehensive of some new discovered danger before them, faced about, and ran directly away, and so the City was saved.

Heyl. Cosm. p. 99.

2. In that great Battel at *Philippi*, betwixt *Brutus* and *Cassius* on the one part, and *Octavianus* and *Antonius* on the other; *Brutus* had routed and put to flight *Octavianus* in the right wing, and *Antonius*

Plut. in Bruto, pag. 104, 105. Val. Max. l. 9. c. 9. p. 262.

Lips. monit. l. 1. c. 5. p. 61.

tonius had caused *Cassius* to retire in the left wing; yet *Cassius* only retreated to a Hill not far off, where he could easily have rallied his men again; but by reason of the dust not knowing of *Brutus* his Victory, he sent *Lucius Titinnius*, his intimate Friend, to see what was become of *Brutus*. *Titinnius* meets with *Brutus* his Souldiers triumphing for the Victory, and inquiring after *Cassius*; he having informed them where he was, along they march to acquaint him with the good news. *Cassius* seeing them coming, and by a fatal mistake judging them to be enemies, and *Brutus* to be overthrown, caused his freed-man to cut his throat. *Titinnius* finding him dead, through his default, cuts his own throat also. *Brutus* hearing of these sad accidents, loses both his courage and new-gained Victory.

Val. Max. l. 4. c. 6. p. 115.

3. *Julia*, the Wife of *Pompey* the Great, seeing certain cloaths of her Husbands brought home all besmeared with blood by the killing of some beasts, at a Sacrifice whereat he was present, she fearfully apprehended that some danger had befallen him, and thereupon did suddenly fall into a swound, and so dyed.

Diod. Sicul. lib. 20. pag. 684, 685.

4. While the *Carthaginians* lay encamped against *Agathocles*, their Tents being made of reeds and straw, accidentally caught fire, and the winds so improved it, that the Souldiers laboured but in vain to quench it; and therefore divers of them fled out of the Camp with a great deal of tumult and clamour. There were 5000 *Africans* in the Army of *Agathocles*, that revolting from him, had resolved this night to joyn themselves with the *Carthaginians* their Country-men. The Scouts and Forlorn-hope of these Troops were discovered by those that fled out of the Camp, making directly to the Camp of the *Carthaginians:* they therefore hastily sent them word, that the whole Forces of the *Grecians* were coming upon them. Then was the Army put into a greater disorder, some running, others mistaking their friends for enemies, rush upon them with their drawn Swords, others with very fear ran head-long from steep places. During this rule of ignorance 5000, and so the rest, being still in a consternation, were glad to retreat into *Carthage*. The same mishap befel the Army of *Agathocles* that very same night; for the revolted *Africans* seeing all their friends in flames and tumult, durst go no further, but return whence they came. Some of the *Greeks* perceiving their March, not knowing who they were, brought word to *Agathocles*, that the whole *Carthaginian* Army was coming against him. He perceiving the Camp on fire, and hearing the tumult amongst them, could conceive no less. Hereupon a sudden and panick fear seised upon his Army also, and the *Africans* in this fright set on all they met as their enemies; so that 4000 of *Agathocles* his Army perished through this mistake.

Schenck. obs. med. l. 2. p. 237.

5. *Johanna* Queen of *Navarre*, a Princess by birth, being received by the Queen her Mother at a Feast, the first of *June* 1572. upon the seventh day following she fell into a pleurisie; some were therefore called to open the Basilick vein, which in that kind of disease is judged to be a most present remedy: but by a fatal mistake they opened the contrary, which brings death, by which upon the 9 of *June* she ended her life.

Fullers Ch. History, l. 7. cent. 16. p. 408.

6. *Edward Seymour* Duke of *Somerset*, and Protector, in the Minority of King *Edward* the Sixth, being absent from the Council-table, it was by the Lords there met, contrived how all things should be ordered in relation to his Arraignment. *Rich* Lord Chancellor (then living in great St. Bartholomews) though outwardly concurring with the rest, began now secretly to favour the Duke of *Somerset*, and sent him a Letter, therein acquainting him with all passages at the Council-board, superscribing the same (either out of haste or familiarity) with no other direction, save to the Duke, enjoyning his Servant, a raw Attendant (as newly entred into his Family) safely to deliver it. The man made more haste than good speed, and his Lord wondring at his quick return, demanded of him, Where the Duke was when he delivered him the Letter? In *Charter*-house, said his Servant, by the same token that he read it at the window, and smiled thereat. But the Lord *Rich* smiled not at his relation, as sadly sensible of the mistake and delivery of the Letter to the Duke of *Norfolk*, no great Friend of his, and an utter Enemy to the Duke of *Somerset*. This errour cost him his Chancellorship, which the next morning early he besought the King he might resign, and thereby saved himself from being stripped by others, for revealing the secrets of the Council-board.

Lloyds State Worthies, pag. 206.

7. The Funerals of *Julius Cæsar* being performed, the enraged people trooped directly to the houses of *Brutus* and *Cassius* (his Murtherers) with lighted Torches on purpose to set them on fire, and were difficultly restrained. In their return they chanced to meet with *Helvius Cinna*, whom they unhappily (erring in the name) mistook for *Cornelius Cinna*, who the day before had publickly declamed against *Cæsar*. Him they sought for, but lighting on this other (without giving space to clear up any errour) they struck off his head, and fixing it upon the top of a Lance, they carried it about with them.

Xiphil. in Julio, p. 20. Sueton. l. 1. c. 85. pag. 51. Val. Max. l. 9. c. 9. p. 262. Plut. in Bruto, pag. 993.

8. In that memorable Battel at *Cannas* betwixt *Hanibal* and the *Romans*, there was a strange and fatal mistake: For *L. Æmylius Paulus* the Consul being wounded, was thrown by his Horse, when divers of that Cohort cast themselves from their Horses, with a purpose to assist the Consul on foot, and to remount him assoon as might be. The rest of the Horse perceived it, and as if they had received such a command, they all leaped from their Horses to fight with the Enemy on foot. When *Hanibal* saw this, with a military scoff, I had rather, said he, that the Consul should do thus, than deliver them all bound into my hands. Indeed it proved little less; for by this means at this Battel *Hanibal* obtained the greatest and entirest Victory that ever he got of the *Romans:* and had he made use of it accordingly, he had made himself Master of *Rome* it self.

Plut. in Fabio, p. 183. Fulgos. l. 9. cap. 9. pag. 1269.

9. *Lartes Tolumnius*, King of the *Veientines*, playing at Dice, and having a prosperous Cast, said jestingly to his Companion, *Occide*, meaning no more than kill or beat me now, if you can. It fortuned, that the *Roman* Ambassadors came in at the instant, and his Guard mistaking the intention of the word, slew the Ambassadors, taking that for a word of command to them, which was only spoken in sport to him that was played with.

Zuing. Theatr. vol. 1. l. 1. p. 29.

10. *Cleonce*, a Virgin of *Byzantium*, had promised in the night to come to the bed of *Pausanias* the *Lacedemonian* General; she came somewhat later than the agreement was, and had received a candle of the Guard to direct her to his Chamber; but stumbling by chance at the door of the Chamber, she fell, and the light was put out. *Pausanias* was asleep, but awaking with the noise, leaped out of bed, and doubting some treachery

Plut. in Cimone, pag. 482. Haniger. propug. cast. l. 1. p. 79. Lavatr. de Spectr. part. 2. c. 9. pag. 134.

Fulgos. Ex. l. 9. c. 9. p. 1268.

chery, directed himself as well as he could in the dark to the Chamber door, and ran his Sword through the body of her, who did not look for so bloody an entertainment.

Sueton. in Tiberio, l. 3. c. 62. p. 157. Fulgos. l. 9. cap. 9. pag. 1271.

12. *Tiberius Cæsar* being busied in the examination of some men by torments to find out the Authors of his Son *Drusus* his death, it was told him, that a *Rhodian* was come, who apprehending it of one that could tell something of the matter, commanded that they should presently put him to the Rack: soon after it appeared, that this *Rhodian* was his Friend, and one whom *Tiberius* himself had invited to him from *Rhodes* by his own Letters. The mistake being cleared, *Tiberius* commanded to strangle the man, that so the villany might be concealed.

Zuing. Theatr. vol. 1. l. 1. p. 32.

12. *Baptista Zenus*, a Cardinal in the time of Pope *Paul* the Second, having called often for the Groom of his Chamber, and he at that time obeying the necessities of Nature, and so returning no answer, the furious Cardinal hid himself behind the Chamber door, that he might punish him to purpose as he came in. In the mean time came the Secretary of another Cardinal, and finding the door open, entred the Chamber; *Baptista* caught him by the hair, and laid on him with his fists, the passion he was in not suffering him (for some time) to discern his mistake.

Fulgos. Ex. l. 9. c. 9. p. 1273, 1274. Fitzh. of Relig. and Pol. part 1. c. 14. p. 135. Osorius l. 7. c. 36. p. 201.

13. *Gildo* rebelling in *Africa* against the Emperour *Honorius*, *Mastelzeres* the Brother of *Gildo* was sent against him. *Gildo*'s Army was far the more numerous; and when *Mastelzeres* drew near the forefront of the Enemy, he began to speak mildly to the Souldiers: The Standard-bearer of *Gildo* replying roughly upon him, he with his Sword smote off the arm he bore the Ensign with, that both it and the Ensign fell together to the ground. The hinder-part of the Army having seen *Mastelzeres* in Treaty, and perceiving the Ensign inclined (a sign of submission amongst them) and thinking that the Front which consisted of *Roman* Legions, had submitted themselves to *Mastelzeres*, as *Honorius* his General, and so they were deserted of the greatest part of the Army; these *Africans* wheeled off, and did what they imagined the rest had done. *Gildo* beholding the whole Army at the point of yielding, and fearing his life, fled hastily away, and left an unbloody Victory to his Brother by virtue of this odd mistake.

Fulgos. Ex. l. 9. c. 9. pag. 1276, 1277.

14. *Mullus Cropellus* was sent by *Matheus Vicecomes*, who then bore the chief Rule in *Millain*, to seise upon *Cremona*, who approaching the City in the night, had digged through the Wall unperceived. *Pontionus*, an Exile of *Cremona*, had entred the breach, followed only with an hundred men, and supposing that *Mullus* followed him, forthwith seised upon the Palace. A great tumult and cry being raised, *Gregorius Summus*, a Citizen of *Cremona*, took Arms, flew to the Walls, and soon stopped up the entrance against them that were without. *Mullus* therefore thinking that *Pontionus* was oppressed in the City, drew off in great fear; and *Gregorius Summus* being informed that the Palace was lost, supposing that a far greater number of Enemies had entred the City than indeed there had, though he was in the head of a great Party of valiant men, with which he might easily have cut off *Pontionus* and all his, yet he fled out of *Cremona*. Thus the darkness of the night had led both Parties into errour in the same place, and so as that those which were most in number did still flye from, and were afraid of those that were not so many.

15. *Caicoscroes*, the Sultan of *Iconium*, having received some injury from *Alexius Angelus* the *Greek* Emperour, intending to be revenged, made a sudden incursion, and had taken *Antioch*, had it not been for an accidental chance and a mistake of his own thereupon. It fell out, that the same night he hastned towards *Antioch* to take it, that there was a Noble person in the City that celebrated the Nuptials of his Daughter, and as 'tis usual in such solemnities, there was a great noise of the Feasters, a sound of Cymbals and Timbrels, of Dancing, and Women singing up and down: these made a great stir in the City all night. Assoon as *Caicoscroes* drew near the City, hearing the noise of Instruments and a concourse of men, not apprehending the thing as indeed it was, but conceiving it a military notice one to another, that his coming was discerned, he forsook his design, and drew off to *Lampe*. *Nicet. Choniat. l. 2. fol. 56.*

16. *Johannes Gorræus* a Physician in *Paris*, the same person who wrote the excellent Physical Lexicon, being sent for to the house of a Bishop, who at that time was sick; to prevent all danger that might happen to him upon the account of his Religion (for at that time all *France* was on fire with it) he determined to make his return home in the Bishops Litter: he was upon his way about twilight when certain *Parisians* (to whom the Bishop was indebted, and that had long in vain waited for satisfaction) assaulted the Litter, in hope to find some of the Bishops goods conveyed in it that way. This struck such a fear into *Gorræus*, that supposing he was taken upon the account of his Religion, he fell into a distemper of mind, and was not restored to his perfect health till a long time after. *Zuing. Theatr. vol. 1. l. 1. p. 94.*

17. *Ferdinand* King of *Arragon* and *Naples* setting forward with his Army towards *Canusium*, the Scouts he sent out beholding a great Herd of Deer feeding in the night, wherewith that Country doth very much abound, by a signal mistake they returned to the King, and reported that *Nicholaus Piccininus*, with *John* Duke of *Anjou*, who affected the Kingdom, had joyned themselves with the Prince of *Tarentum*; and that they had found them all in Arms in such a place. *Ferdinand* fearing that he should no way be able to match with so great Enemies, fairly retreated with his Army to *Barolum*, upon no other occasion than this gross mistake, which the cowardise of his Scouts had put upon first themselves, and then him. *Zuing. Theatr. vol. 1. l. 1. p. 94.*

18. *Rome* being besieged by *Totilas* King of the *Goths*, *Vigilius* the then Pope, being upon his return from *Constantinople*, diverted unto *Sicilia*, and though he had been very injuriously dealt with by the Citizens, yet he sent thence a mighty quantity of Corn by shipping to *Rome*. The *Goths* were aware of this relief, and therefore getting into the Haven before the arrival of these Ships, and keeping themselves close, lay in ambush behind the Towers and Buildings thereabouts. The Souldiers of the Garrison from the Wall and their Guards, with up-lifted hands, and garments upon the points of Lances, and great crys, gave notice to the Mariners, that the Enemy lay in the Port, that therefore they should take heed and not sail into it. But the Mariners not understanding the signs, and supposing the *Romans* on the Walls had made them and their loud acclamations only for the joy they conceived at their coming, they put into the Haven with all speed, where they were all as speedily taken, and the great provision of *Zuing. v. 1. l. 3. p. 257.*

Corn which they brought was all unladen by the *Goths*.

Lonic. Theatr. p. 479.

19. A certain Cardinal had an unlawful familiarity with a Citizens Wife, her Husband not only conniving, but being also subservient thereunto. The Husbands Brother vehemently discontented at this turpitude and dishonour to the Family, was resolved to be the death of the Cardinal. He understood the Cardinal had given order for a sumptuous Supper at the house of the Adultéress, as indeed he had; but being detained by some unexpected affairs, did not come: so that at the last, the Husband weary of waiting, went to bed with his Wife, in that bed which was prepared for her and the Cardinal. In the mean time the Brother had hid himself in a far room of the house, and supposing that the Cardinal was in bed with his Brothers Wife, at midnight he rushes into the Chamber, and imprudently kills his Brother, together with his adulterous Sister. In the morning understanding his errour, before he went into a voluntary banishment, he took care that the Cardinal should be poysoned by a Priest.

Zuing. vol. 2. l. 7. pag. 464.

20. *Julianus* sirnamed *Hospitator*, returning home one morning betimes, found his Father and Mother in that bed wherein he and his Wife had used to lye; and supposing that his Wife had played false, and that it was she and her Adulterer who were there laid asleep, he slew them both by a lamentable mistake.

Nicephor. Gregor. l. 8. fol. 31.

21. *Andronicus Junior* (the Son of *Michael*) the Emperour, went one night to make merry with a noble Strumpet in the City, and having understood that there was a very handsom young man that was extremely in love with her, he placed certain Gladiators in ambush to await his coming, and with charge to fall upon him and kill him. It fell out, that *Manuel* the *Despot* going to seek for his Brother the Emperour, chanced to pass that way; the Sword-men supposing this was the Emperours Rival, assaulted him with Darts and Swords, in such manner, that the young Prince having received a mortal wound, fell from his Horse, at last he was known by some of the Souldiers, and by them carried unto the Palace, where he dyed in a few hours after.

Sabel. l. 3. En. 7. 101.

22. *Antonius*, the General of *Vespasians* Forces, having taken *Cremona* from the Souldiers of *Vitellius*, went into a Bath to get off the blood he was soiled with, and to refresh himself after his weariness. While he was there, they excused to him that the Bath was not so warm as it should be: Well, said he, it will be hot by and by. This word of his was catched up by some of the Souldiers; and as if thereby he had given them a command to set fire on the City, 40000 of them broke in at once upon the City, slew all the Citizens indifferently, seised upon their Goods, and set fire upon their houses; so that in four days time the City was utterly consumed.

Zuing. Theatr. l. 5. vol. 2. pag. 382.

23. *Theodorus Bibliander*, Professor of Divinity amongst the *Tigurines*, was a man of singular parts, and one who by his over-constancy in his studies, was fallen into that infirmity of the eyes which is commonly called San-blind; rising one morning betimes, and coming into the Kitchin, the Cat sate upon the Table, sporting as she used to do, he supposing it had been the Maid: Good morrow *Elsa*, said he, and the Cat, after her manner, returned the salute of her Master.

Zuing. Theatr. vol. 2. l. 5. p. 382.

24. *Valentinus Bolzius*, a Preacher, was weak-eyed from his birth, and San-blind when he was grown up, rising one morning to his wonted studies, and intending to light a candle, he came in with his match to the fire side, and thrust it into the Cats eye that sate there, the shining of it in the dark having occasioned him to think it a coal that had fire in it. The Cat gave a sudden leap, with such a cry as they use when they are injured, and the poor Minister, as if he had seen a Ghost, was put into so terrible a fright, that he was glad to retreat into his Chamber, till at last understanding his errour, his fears were turned into laughter.

Fizth. of Relig. and Polic. part. 1. c. 14. p. 133.

25. In the Battel of *Cirignola* in the Kingdom of *Naples* betwixt the *Spaniards* and the *French* men, a word of the Count *de Nemours*, who was General of the *French*, being misconstrued by his Souldiers, was a great cause of their overthrow. For the Battel being already begun, and the Count finding that he could not pass a certain Ditch (over which he had thought to have led some part of his Army to charge the *Spaniards* on the other side) cryed to the Souldiers that followed him, Back, back, meaning to lead them another way. But they not knowing the cause, understood that he had bid them flye, which they began to do, and others seeing them, followed their example. The Count was slain at the same time, and thereupon the whole *French* Army fled out-right, and left the field and Victory to the *Spaniards*.

Fizth. of Relig. and Polic. part. 1. c. 14. p. 132.

26. When *Arnulphus* the Emperour besieged *Rome*, it chanced that a Hare being started by some of the Camp, ran towards the City, and that a great number of the Souldiers pursued her with great noise and crys; which the *Romans* seeing from the Town, and conceiving that the Enemies meant to give them a furious assault, they were hereupon surprized with so sudden and vehement a fear, that they abandoned the Walls and Rampiers; which the Enemies observing, made use of the opportunity, scaled the Walls, and took the City.

Diod. Sicul. l. 20. p. 671.

27. The Army of *Agathocles* was in a vehement sedition, which the *Carthaginians* sought by all means to improve, soliciting the Souldiers to a defection by promise of increase of stipend, and other gifts, divers Captains had promised to come to them with their Companies, in the mean time *Agathocles*, by his Oration and Policy, had appeased the mutiny; whereupon determining not to lose so fair an occasion, he immediately led forth his Army against the *Carthaginians*: they who saw them upon their March, supposed them to be the Revolters that came over to their side, not at all dreaming of what had fallen out in the Army. But so soon as *Agathocles* drew near them, he soon put them out of their mistake; he caused his Trumpets to sound a Charge, and fell in fiercely upon his unprepared Enemies that expected nothing less, so that he made a great slaughter of them.

Lord Remy his civil consideration. c. 62. p. 158.

28. *Sempronius*, the Consul, warring with the *Æqui*, the Battel between them continued until night with variable fortune on either side. The night being come, and both Camps in disorder, neither of the Armies returned into their own Camp; but each Party retired into the next Mountains, where they thought to be most assured. And the *Roman* Army divided it self into two parts, whereof the one went with the Consul, and the other with *Tempanius* a Centurion. The morning being come, the Consul (without knowing any thing of the affairs of the Enemy) went to *Rome*, thinking that he had lost the Battel, and the *Æqui* did the like, both having left their Camps to him that would, and thought himself victo-

victorious. It happend that *Tempanius* in retiring with the reſt of the Army, underſtood (by chance) from certain wounded Souldiers of the *Æqui*, how their Captains abandoning their Camp, were fled and gone: wherefore he returning, ſaved the *Roman* Camp, ſacked the Camp of the Enemy, and came victorious to *Rome*.

Fox Book of Martyrs vol. 2. l. 7. pag. 1382, 1383, 1384.

29. There was one Mr. *Mallary* Maſter of Arts of *Cambridge*, Scholar of Chriſts Colledge, who for opinions held contrary to the determination of holy Mother Church of *Rome*, was convented before the Biſhops, and in the end ſent to *Oxford*, there openly to recant and to bear his Faggot, to the terrour of the Students of that Univerſity. It was appointed, that he ſhould be brought ſolemnly into St. *Mary*'s Church upon a Sunday, where a great number of the Head-Doctors, and Divines, and others of the Univerſity were aſſembled, beſides a great number of Citizens which came to behold the ſight. Dr. *Smith* then Reader of the Divinity-Lecture, was appointed to make the Sermon at this Recantation. All things thus prepared, cometh forth poor *Mallary* with his Faggot upon his ſhoulder, the Doctor was alſo in the Pulpit to make his Sermon; he had ſcarce proceeded into the midſt thereof, when ſuddenly was heard into the Church the voice of one crying in the ſtreet, Fire, fire. The occaſion of which was, one *Heuſter* coming from *Alhallows* Pariſh, ſaw a Chimney on fire, and ſo paſſing in the ſtreet by St. *Mary*'s Church cryed, Fire, fire, meaning no hurt. This ſound of fire being heard in the Church, went from one to another, till at length it came to the ears of the Doctors, and at laſt to the Preacher himſelf. Theſe amazed with ſudden fear, began to look up to the top of the Church, and to behold the walls; the reſt ſeeing them look up, looked up alſo. Then began in the midſt of the Audience ſome to cry out, Fire, fire: Where, ſaith one? Where, ſaid another? In the Church, ſaith one. The Church was ſcarce pronounced, when in a moment there was a common cry, the Church is on fire, the Church is on fire by Hereticks. Then was there ſuch fear, concourſe, and tumult of people through the whole Church, that it cannot be declared in words, as it was in deed. After this, through the ſtir of the people running to and fro, the duſt was ſo raiſed, that it ſhewed as if it had been ſmoak. This and the out-cry of the people made all men ſo afraid, that leaving the Sermon, they began all together to run away; but ſuch was the preſs of the multitude, running in heaps together, that the more they laboured, the leſs they could get out; they thruſt one another in ſuch ſort, that they ſtuck faſt in the door, that there was no moving forward or backward. They then ran to another little Wicket on the North-ſide, but there was the like or greater throng. There was yet another door towards the Weſt, which though ſhut and ſeldom opened; yet now they ran to it with ſuch ſway, that the great Bar of Iron (which is incredible to be ſpoken) being pulled out, and broken by force of mens hands, the door notwithſtanding could not be opened for the preſs or multitude of people. At laſt when they were there alſo paſt hope to get out, they were all exceedingly amazed, and ran up and down, crying out, That the Hereticks had conſpired their death; one ſaid he plainly heard the fire, another affirmed that he ſaw it, and a third ſwore he felt the molten Lead dropping down upon his head and ſhoulders. None cryed out more earneſtly, than the Doctor that preached, who in a manner firſt of all cryed out in the Pulpit, Theſe are the ſubtilties and trains of the Hereticks againſt me, Lord have mercy upon me, Lord have mercy upon me. In all this great amaze and garboil, nothing was more feared than the melting of the Lead, which many affirmed they felt dropping upon their bodies. The Doctors ſeeing no remedy, that no force nor authority would prevail, fell to intreaty, and offered rewards; one offering 20 *l.* another his Scarlet Gown, ſo that any man would pull him out, though it were by the ears. A Preſident of a Colledge pulling a board out from the Pews, covered his head and ſhoulders therewith againſt the ſcalding Lead, which they feared much more than the falling of the Church: one thought to get out at a window, and he had broken the glaſs, and got his head and one ſhoulder out, but then ſtuck faſt betwixt the Iron Bars, that he could move neither way: others ſtuck as faſt in the doors, over the heads of which ſome got out. A Boy was got up to the top of the Church door, and ſeeing a Monk of the Colledge of *Glouceſter* (who had got upon the heads of men) coming towards him, with a great wide Cowl hanging at his back, the Boy thought it a good occaſion for him to eſcape by, and handſomly conveyed himſelf into the Monks Cowl. The Monk got out with the Boy in his Cowl, and for a while felt no weight or burden; at laſt feeling his Cowl heavier than accuſtomed, and hearing a voice behind him, he was more afraid than while in the throng, believing that the evil Spirit that had ſet the Church on fire, was flyen into his Cowl, then began he to play the Exorciſt: In the Name of God, ſaid he, and all Saints, I command thee to declare what thou art that art behind at my back: I am *Bertrames* Boy, ſaid the other; but I ſaid the Monk adjure thee in the Name of the inſeparable Trinity, that thou wicked Spirit, do tell me who thou art, and from whence thou comeſt, and that thou go hence: I am *Bertrames* Boy, ſaid he, good Maſter let me go. When the Monk perceived the matter, he took the Boy out, who ran away as faſt as he could. In the mean time thoſe that were in the ſtreets, perceiving all things to be without fear, made ſigns to them in the Church to keep themſelves quiet, crying to them there was no danger; but for as much as no word could be heard, by reaſon of the noiſe in the Church, thoſe ſigns made them much more afraid than before, ſuppoſing all on fire without the Church, and that they were bid to tarry within, and not to venture out for the dropping of the Lead, and the fall of other things: this trouble laſted for many hours. The next day and week following there was an incredible number of Bills ſet upon the Church-doors to inquire for things loſt, as Shoes, Gowns, Caps, Purſes, Girdles, Swords, and Money; and in this garboil few but through negligence or oblivion left ſomething behind him. The Heretick, who through this hurly-burly had not done his ſufficient Penance, was the day following reclaimed to the Church of St. *Frideſwide*, where he ſupplied the reſt of his plenary Penance. This ridiculous accident happened *An.* 1541. in the Reign of King *Henry* the Eighth.

CHAP. XXX.

Of Retaliation, and of ſuch as have ſuffered by their own devices.

QUod tibi non vis fieri, alteri ne feceris, or Do as you would be done by, is a Rule that Nature it ſelf dictates unto all Mankind; yet there is no Leſſon that is ſooner forgot than this: where power is, it is ordinary to be oppreſſive according to the meaſure of it; but then many times the Providence of God ſteps in, and meaſures out the greateſt Inſolents the meaſure they have meted, cauſing them to fall into the very pits they have digged for others.

Dugd. Antiq. Warwick-ſhire, p. 101.

1. In the 7. of King *Stephen*, the times being then turbulent, *Robert Marmyon* (whoſe Seat was the Caſtle of *Tamworth*) being a man potent in Armis, and a great Adverſary to the Earl of *Cheſter*, poſſeſſed himſelf of the Monaſtery of *Coventry*, turned out the Monks, and fortified the Church with the Buildings belonging thereunto, making deep Trenches in the fields adjacent, which he ſo covered, that they could not be ſeen, to the end that they might be an impediment to an Enemy whenſoever any approach ſhould be made; but it ſo happened, that as he ſallied out with ſome forces upon the Earl of *Cheſter*'s drawing near, and not remembring whereabouts thoſe places had bin digged, he fell with his Horſe into one of them himſelf, and by that means being ſurprized by a common Souldier, had his head preſently cut off.

Knowls Turk. Hiſt. p. 1418.

2. *Daout Baſſa*, grand *Vizier*, had taken along with him Executioners, and ſtrangled *Sultan Oſman* his great Maſter: not long after by the contrivance of the great *Vizier Georgi*, the *Spahies* were ſtirred up to demand his life in ſatisfaction of the death of their late Emperour. *Daout* bribed the *Janizaries* with 40000 Chequins of Gold, and they received him into their protection; but the *Spahies* perſiſting in their former reſolution, the *Janizaries* put him ſecretly into the ſame Coach, wherein he had ſent *Sultan Oſman* to Execution; twice in the way being dry with ſorrow, he drank at the ſame Fountains where his late Maſter begged drink, and ſo was conveyed into the ſame Chamber, where he had murthered him. The Executioners beginning to tye him, himſelf ſhewed the very corner where he had committed that foul fact, and deſired that he might, if poſſible, expiate it there: and ſo he was accordingly ſtrangled.

Drummonds Hiſt. Scotl. p. 15.

3. *Mack Donald* born in *Roſſe*, was a Thief fleſhed in all Murders, miſchievous, without mercy; amongſt other his cruelties, he nailed Horſeſhoes to the ſoles of a Widows feet, becauſe in her grief ſhe had ſworn to report his wickedneſs to the King. Not long after he was brought to *Perth* by men of his own qualities, with twelve of his Aſſociates; the King, *James* the firſt of *Scotland*, cauſed them all in like manner to be ſhod, as they had ſerved the woman; and when they had been three days hurried along the Town, as a ſpectacle to the people, his Companions were gibbeted, and himſelf beheaded.

Philip de Comines, l. 6. c. 12. p. 216. Camer. oper. ſubciſiv. cent. 1. c. 9. p. 67.

4. In the Reign of *Lewis* the Eleventh King of *France*, there were by his order cruel Priſons made as Cages, being eight foot ſquare, and one foot more than a mans height; ſome of iron, and ſome of wood, plated with iron both within and without with horrible Iron-works. He that firſt deviſed them was the Biſhop of *Verdun*, Cardinal *Balue*, who incontinent was put himſelf into the firſt that was made, where he remained fourteen days. And it is remarkable, how the King himſelf did impriſon himſelf not long before his death; for in a jealous fear of his Son and Nobles, that they would deprive him of his Government, he encloſed himſelf within a Caſtle framed with Towers of Iron and iron Grates round about it.

Sabel. Ex. l. 10. c. 4. p. 557. Camer. oper. ſubciſiv. cent. 1. c. 9. p. 68.

5. *Perillus* the *Athenian* having caſt a brazen Bull for *Phalaris* the Tyrant of *Sicilia*, with ſuch cunning, that offenders put into it, feeling the heat of the fire under it, ſeemed not to cry with humane voice, but to roar like a Bull; when he came to demand the recompence of his pains, was himſelf by order of the Tyrant put into it, to ſhew the proof of his own invention. Whence *Ovid*,

Et Phalaris tauro violenti membra Perilli
Torruit, infœlix imbuit autor opus.
Perillus *roaſted in the Bull he made,*
Gave the firſt proof of his own cruel trade.

Sueton. in Julio, c. 89. p. 52.

6. Scarce any of the Murderers of *Julius Cæſar* out-lived him three years but dyed a violent death, being all of them condemned, they all periſhed by one accident or other; ſome by ſhipwrack, others in Battel, and ſome of them ſlew themſelves with the ſame Poignards wherewith they had before ſtabbed *Cæſar*.

Knowls Turk. Hiſt. p. 220.

7. When *Sultan Bajazet* the Firſt was taken by *Tamerlane*, he being demanded of the Victor what he would have done, in caſe the Victory had been his: Had I gotten thee in my power, ſaid he, I would have incloſed thee in an iron Cage, and carried thee about therein for a ſhew whereſoever I went. *Tamerlane* having heard this ſurly and unſeaſonable anſwer, cauſed an iron Cage to be made, wherein he incloſed the inſolent *Sultan*, who not able to endure the indignities that were there daily done to him, gave his head ſo many knocks againſt the Grates of his Cage, that at laſt death heard, and put an end to all his miſeries.

Jovii Elog. l. 4. p. 203. De Serres hiſt. France p. 499. Bak. Chron. p. 358. Knowls Turk. Hiſt. p. 453. Fitzh. Rel. & Policy, c. 13. pag. 120.

8. Pope *Alexander* the Sixth went to ſupper in a Vineyard near the *Vatican*, where his Son *Cæſar Borgia*, Duke of *Valence*, meaning to poyſon *Adrian* Cardinal *Cornetti* ſent thither certain Bottles of Wine, infected with poyſon, and delivered them to a Servant of his, who knew nothing of the matter, commanding him, that none ſhould touch them but by his appointment. It happened the Pope coming in ſomething before ſupper, and being very thirſty through the immoderate heat of the ſeaſon, called for drink, his own proviſion being not yet come. The Servant that had the empoyſoned Wine in keeping, thinking it to be committed to him as a ſpecial and precious ſort of Wine, brought of it to the Pope, and while he was drinking, his Son *Borgia* came in and drank alſo of the ſame, whereby they were both poyſoned; but the Pope only (overcome with the poyſon) dyed: his Son by the ſtrength of youth and Nature, and uſe of potent remedies bore it out, though with long languiſhing.

Herod. l. 8. pag. 496, 497.

9. *Hermotimus* being taken Priſoner in War, was ſold to *Panionius* of *Chios*, who made him an Eunuch. This baſe Merchant made a traffick of ſuch diſhoneſt gain; for all the fair Boys he could lay his hands on at Fayrs, or in the Ports for his money, he handled in this ſort, and afterwards carried them to *Sardis*, or to the City of *Epheſus*, where

where he sold them for almost their weight in Gold. *Hermotimus* was presented amongst other Gifts to King *Xerxes*, with whom in process of time he grew into greater credit than all the other Eunuchs. The King departing from *Sardis* to make War upon the *Grecians*, *Hermotimus* went about some affairs into a quarter of the Country, which was husbanded by those of the Isle of *Chios*, where finding *Panionius*, he took acquaintance of him, and in a large conference recounted to him the large benefits he enjoyed by means of his adventure, promising him to promote him to great wealth and honour, if he would remove himself and his family to *Sardis*. *Panionius* gladly accepted of this offer, and a while after went with his wife and children. *Hermotimus* assoon as he had him and his in his power, used these words to him: O thou most wicked man, of all the wickedest that ever were in the world, that usest the most vile and detestable traffick that can possibly be devised, what hurt or displeasure didst thou or any of thine receive of me, or any that belong to me, that thou shouldst bring me into that case wherein I am, and of a man that I was, make me neither man nor woman? Didst thou think that the Gods were ignorant of thy practices? Dost thou not see how they doing right and justice have delivered thee (wicked Wretch) into my hands, that thou mayst not find fault with the punishment I shall inflict upon thee? After these and such like reproaches he caused *Panionius* his four Sons to be brought into his presence, and compelled the miserable Father to gueld them all one after another with his own hands, and after that was done, the children were also forced to gueld their own father.

Lonic. Theatr. p.344. Sabel. Ex. l.10. c.4. p. 555. Heyl. Cosm. p. 150.

10. *Alboinus*, King of the *Lombards*, having in a great Battel overcome and slain *Cunimundus* King of the *Gepidæ*, married *Rosamund* Daughter of the dead King. On a time at a Feast he drank to her out of the Skull of her dead Father, which he had caused to be made into a Cup; the offended Lady resolved to be revenged, and knowing that *Helmichild*, a Knight of *Lombardy*, was in love with a Lady in her attendance, she caused him to be brought into a dark Chamber, in pretence of there enjoying his Mistress; her self lay in the bed to receive him, and afterwards that he might know what he had done, she caused the window to be set upon, and then told him, that unless he would kill *Alboinus* her Husband, she would discover all he had acted with her. *Helmichild* overcome with her threats and his own fears, in the night slew *Alboinus* as he lay in his bed. The Murder committed, both of them fled to *Ravenna*, where she also intended to destroy *Helmichild* by a present poyson. He had drank off a part of it, and finding that the deadly operation of it began to insinuate and creep along his veins, he drew his Sword, and enforced *Rosamund* to drink off the rest of the potion she had prepared for him, and so by that means they both of them dyed together.

Lonic. Theatr. p. 639.

11. *Eutropius* the Eunuch was the Minion and Darling of the Court in the Reign of *Arcadius* the Emperour; he sold places of Honour, Justice, and the Laws, gave and took away Provinces as he pleased; at last was made Consul: then was he accused of a Conspiracy against the Emperour, the Emperour gave order for his death, but he was fled into a Temple or Sanctuary; and it is remarkable, that he was the first who had made a Law, that any guilty person might be taken out of a Sanctuary per force, by virtue of which Law himself was dragged out and slain.

12. *Clisthenes* was the first amongst the *Athenians*, who made a Law for the banishment of persons, and it was not long before he himself suffered the same penalty by his own Law. *Zuing. Theatr. vol. 3. l.6. p.794.*

13. *Gryphus*, King of *Egypt*, had scarce recovered the Kingdom of his Father, and newly overcome the dangers abroad, before he saw himself ready to be ensnared at home by his own Mother. One day as he came from hunting, she presented him with a poysoned Cup; but he forewarned of the ambush (counterfeiting the mannerly Son) prayed his Mother to begin, which she refusing, he pressed her to it, and withal plainly told her what he had heard of the poyson, reproving her sharply, and swearing that to clear her self of such an accusation, there was no way for her but to swallow down the drink. The miserable Queen overwhelmed with the conscience of her own offence, drank the poyson, whereof she presently dyed. *Camer. oper. subcisiv. cent.1. c.9. p. 68.*

14. In the year 1477. there was cast in the City of *Tours* a very great piece of Ordnance, which was carried to *Paris*, where being mounted and placed without the Walls by St. *Anthonies* Port, it was often discharged. At last as they were loading it with an iron Bullet of fifty pounds weight, by some accident the powder in the Piece took fire, which beginning to vomit forth the furious Ball, the chief Founder of the Piece, *Johannes Mangueus*, and fourteen other men that stood near him, were so rent and scattered abroad, that scarce could there be found any little pieces of their bodies. The Bullet after all grasing a great way off, killed a poor Fowler, as he was laying his Nets for Birds, six other men being only stricken with the wind of the Gun, and the stench of the powder, fell extremely sick. *Camer. oper. subcisiv. cent.1. c.9. p. 69.*

15. *Marius* one of the thirty Tyrants in the Reign of *Galienus*, was chosen Emperour by the Souldiers on the one day, reigned as Emperour the second, and was slain by a Souldier on the third, who striking him, said, This is with a Sword which was made by thy self: for this *Marius* had afore-time been a Cutler. *Camer. oper. subcisiv. cent.1. c.9. p. 69.*

16. The Emperour *Henry* the Fourth used to go often to Prayers in St. *Mary*'s Church in the Mount *Aventine*; Pope *Gregory* the Seventh, who carried a watchful eye over all the actions of this Prince, commanded one to take notice of the place where he was wont to pray, and got a certain Fellow, with promise of great recompence, to get up upon the top of the Church, and there upon the Beams to place certain huge stones, which should be so fitly laid, that with the least touch they should fall down directly upon the Emperors head, and brain him at the first blow. This mercenary Villain, as he would have played his part, went so hastily to work, that as he thought to have rolled down a great stone from the Roof, the stone with its weight drew him on so, that first the man and then the stone fell upon the Church-floor, where he was killed with the stone that fell upon him. The *Romans* hearing of this Treason, ran into the Church, tyed a rope about the feet of this wretched Traitor, and dragged his carkass three days together throughout all the streets of *Rome*; but the Emperour using his wonted clemency, commanded he should be buried. *Camer. oper. subcisiv. cent.1. cap. 98. p.461.*

17. As the Emperour *Charles* the Fourth was sitting in his Court of Audience, there came before him a Priest complaining, that *Zachora*, a Gentleman and his Patron, had put out his eyes, because *Camer. oper. subcisiv. cent.1. cap. 99. p.463.*

he

he had reproved him of Heresie, and therefore he desired of the Emperour that he might have satisfaction. *Zachora* appearing, confessed the fact, excusing it by a transport of rage, and offering to submit to any mulct of money the Judges should think fit, to repair the Complainant with. The Emperour considering that the blind mans eyes could not be restored, by the Law of Retaliation caused the eyes of *Zachora* to be put out for those of the Priest.

Zuing. Theatr. vol.1. l.2. p.210.

18. *Brennus*, Captain of the *Gauls*, while the *Romans* were weighing out Gold for their Ransom, hung a Sword and Belt upon the beam of the Scales, and when he was asked by *Sulpitius* the Consul what that meant: What, said he, should it mean but wo to the conquered. Now when *L. Camillus* the Dictator had suddenly set upon the *Gauls*, as they were weighing, and had slain many of them, *Brennus* complained, that this act of Hostility was contrary to the agreement made with him, the Dictator only retorted his own words, Wo to the conquered.

Knowls Turk. Hist. p. 486.

19. *Selymus* the First, Emperour of the *Turks*, lay at *Constantinople* sick of an Ulcer in the Reins, and afterwards was seised upon by a malignant Feaver; so that wearied with his disease, and being a burden to himself, he dyed *Septemb.* 1520. in the same Village of *Chiurle*, where he had formerly fought with his Father; which certainly came to pass, not without a manifest token of divine Justice, that he should suffer in that very place where he had sinned.

Zuing. Theatr. vol.2. l.7. p.560.

20. *Aba*, a Tyrant of *Hungary*, was put to flight by the Emperour *Henry* the Third, in the behalf of *Peter* the lawful King; being forced to flye, he passed the *Danubius*, and got to a Village called *Scæbe*, near the River *Tibiscus*: at this place he had slain many of the Nobility, and at the same place himself was murdered by the Swords of his own mutinous Souldiers.

Zuing. Theatr. vol.2. l.7. p.466.

21. *Theudius*, King of the *Visigoths*, was slain in his Palace, *An.* 587. by one that counterfeited madness; while he lay breathing out his last, he commanded that his Murderer should not be slain: For, said he, I have no more than I deserved, having my self slain my Prince while I was a private man.

Ælian. var. hist. l.6. c.10. p. 192.

22. *Pericles*, an *Athenian* Commander, and one of great power in that State, ordained by a Law, that no man should be admitted to any Government in the Common-wealth, unless born of both such Parents as were Citizens. This Law of his came afterwards to touch upon himself, for those two Sons he had, *Paralus* and *Xanthippus*, both dyed of the pestilence; he had others illegitimately born, who were supervivors of their Father, but by virtue of this Law of his, might not be admitted to any place of Government in the Republick.

Spotsw. hist. of the Ch. of Scotland l.2. p. 110, 111.

23. *Adam*, Bishop of *Cathnes* in the year 1222. was barbarously used by some wicked people suborned by the Earl of *Cathnesse*; he was assaulted at his own house, his Chamber-boy, with a Monk of *Melrosse* that did ordinarily attend him, were killed; the Bishop was drawn by force into his Kitchin, and when they had scourged him with rods, they set the Kitchin on fire, and burnt him therein. King *Alexander* the Second was at that time upon his Journey towards *England*, and upon notice of this cruel fact, turned back and went in haste to *Cathnesse*, where he put the offendors and their partakers to tryal, four hundred by publick sentence were executed, and all their male children guelded, that no succession should spring from so wicked a seed. The place where their stones were cast in a heap together, is to this day known by the name of the stony Hill. The Earl for withholding his help, and because he did not rescue the Bishop, had his Estate forfeited, and howbeit after some little time he found means to be restored, yet did he not escape the judgment of God; being murdered by some of his own Servants, who conspired to kill him, and to conceal the fact, set the house on fire, and burnt his body therein: So was he paid home in the same measure he had used to the Bishop.

CHAP. XXXI.

Of such persons as have been extremely beloved by several Creatures, as Beasts, Birds, Fishes, Serpents, &c.

THE fittest object of mans love is certainly something that is above, or at least something that may pretend to a kind of equality with him; but yet this noble passion hath admitted of most unworthy descents. *Xerxes* doted upon a Plane-tree; and we read of others that have been enamour'd of Statues: thus when the Master hath humbled himself to his Servant, it is the less wonder, if his slaves rise, and tender him an affection that he may be ashamed of.

Busbeq. ep.3. p. 52. Burt. Melancholy, part.3. §.2. p. 404.

1. There are several relations in Books of the Loves of wild Creatures to men, to which yet I could never give any credit, till such time as I saw a Lynx, which I had from *Assyria*, so affected towards one of my servants (known to him but a while) that it could no longer be doubted but that he was fallen in love with him. As oft as the man was present, there were many and notable flatteries and embraces, and little less than kisses; when he was about to go away, he would gently lay hold on his garments with his claws, and endeavour to detain him: when he departed he followed him with his eyes, and seldom took them off from that way he went. In the mean time he was sad till he saw him returning, and then he entertained him with a wonderful alacrity and congratulation. At last the man crossed the Sea with me to go into the *Turkish* Camp, and then the Lynx witnessed the violent desires he had of him by continual sickness, and after he had forsaken his meat for some days, he languished away till he dyed: which I was the more displeased with, because I had determined to send him as a Present to *Cæsar*, together with an *Indian* Rat which I had very tame.

Lonic. Theatr. p. 328. Plut. Moral. p. 963.

2. King *Porus* in a sharp fight with *Alexander* the Great, being sore wounded with many Javelins thrown at him, fell from the back of his Elephant, upon which he was mounted. The Souldiers supposing him dead, came upon him, with a purpose to spoil him of his arms and ornaments. Here it was that the Elephant made use of all his fury in the defence of his Master; and having cleared the place of the most forward of the Assailants, he took up the body of his Lord with his Trunk, placed him again upon his back, by which means the King was saved, but the Elephant dyed of his wounds.

Plin. hist. l.8. c.40. p. 219.

3. This which followeth happened in our time, and standeth upon record in the publick Registers, namely

Xiphil. in Tiber. p.87. Lonic. Theatr. p.328.

namely in the year that *Appius Junius* and *P. Silus* were Consuls. *Titus Sabinus* and his servants were executed for an outrage committed upon the person of *Nero*, the Son of *Germanicus*. One of them that dyed had a Dog which could not be kept from the prison door, and when his Master was thrown down the stairs (called *Scalæ Gemoniæ*) would not depart from his dead Corps, but kept a most pitious howling and lamentation about it in the sight of a great multitude of *Romans* that stood round about to see the execution. And when one of the company threw the Dog a piece of meat, he straightways carried it to the mouth of his Master lying dead. Moreover when the carcass was thrown into the River *Tyber*, the same Dog swam after, and made all the means he could to bear it up a float, that it should not sink; and to the sight of this spectacle and fidelity of the poor Dog to his Master, a number of people ran forth by heaps out of the City to the water-side.

Plin. l.8. c.17.p.204. Lonic. Theatr. p.327. Ælian. de Anim. hist. l.6. c.63. p.393.

4. In *Patras*, a City of *Achaia*, a Boy called *Thoas*, had bought a young Dragon, which he kept and nourished with great care, and a notable familiarity there was grown betwixt these two. But when the Dragon was grown to a considerable bigness, the Citizens caused it to be carried into the Wilderness, and left there. It fortuned that this *Thoas* being grown up to a young man, was returning with some of his Companions from certain sights they had been to see, and in their journey were set upon by Robbers. *Thoas* cryed out, his voice was straight known to the Dragon, who was lurking not far from the place, who immediately came forth to his rescue, frighted some, and slew others, and so preserved the life of his Benefactor.

Plin. l.8. c.42.p.221. Lonic. Theatr. p.328.

5. *Centaretrius* the *Galatian* having slain *Antiochus* in the War, got upon the back of the dead Kings Horse; but he had no sooner done so, but that the Horse seemed sensible that it was his Masters enemy that bestrid him: so that taking the Bit in his teeth, he ran with all the speed that might be to the top of a Rock, from when he threw both himself and his Rider head-long, in such manner, that neither could be taken up alive again.

Plin. hist. l.9.c.8.pag. 239. Sandys on Ovid. Metamorph. l.6. p.115.

6. In the Reign of *Augustus Cæsar* the Emperor, there was a Dolphin entred the *Lucrine* Lake, which loved a certain Boy, a poor mans Son, in a strange manner. The Boy using to go every day from *Baiæ* to *Puteoli* to School, about noon used to stay at the water-side, and to call unto the Dolphin *Simo*, *Simo*, many times would give him the fragments of bread which he daily brought him to that purpose, and by this means allured the Dolphin to come at his call. I should be ashamed to insert this relation into my History, but that *Mecænas Fabianus*, *Flavius Alfius*, and many others have set it down for truth in their Chronicles. Well, in process of time, at what hour soever of the day the Boy lured for him, and called *Simo*, the Dolphin, though never so close hidden, would come abroad and scud amain to this Lad, and taking bread and other victuals at his hand, would gently offer him his back to mount upon, letting fall the sharp prickles of his Fins, for fear of hurting the Boy; when he had him on his back, he would carry him over the broad arm of the Sea as far as *Puteoli* to School, and in like manner convey him back again home: and thus continued for many years together so long as the Lad lived. But when the Boy was fallen sick and dead, the Dolphin usually came to the place, seemed to be heavy and mourn for the absence of his beloved; and at last, 'tis presumed for very grief and sorrow, himself was found dead upon the shore.

Plin. hist. l. 9. c. 8. p. 239. Plut. Morals, p.979.

7. *Egesidemus* writes, that in the City of *Jassos* there was a Boy called *Hermias*, who having used likewise to ride upon the back of a Dolphin over the Sea, chanced at last, in a sudden storm, to be overwhelmed with waves; as he sate upon his back, and so dyed; he was brought back by the Dolphin dead as he was, who (as it were) confessing that he was the cause of his death, would never return again into the Sea, but lanched himself upon the sands, and there dyed upon the shore.

Lonic. Theatr. p.327. A. Gell. noct. Attic. l.5. c.14.p. 157, 158.

8. In the great Cirque at *Rome*, at a solemn Spectacle, there were many persons condemned to be torn in pieces by wild beasts let loose upon them from Dens and Caves made for the purpose. Amongst these miserable persons was one *Androdus*, who had been Servant to a Consular person. There was a Lyon let forth upon him, the most terrible of all others to look upon both for strength and extraordinary fierceness, who at the first stood still, as one in admiration, and then softly and mildly approaching the man, moved his tail, after the flattering manner of a Dog, and then gently licked the legs and hands of the poor Slave that was almost dead with fear, and defended him against all the wild beasts in the Cirque. All the people saw this wonder not without great applause. *Androdus* was therefore sent for by *Cæsar*, who inquired of him the reason, why that terrible beast had spared him alone, and had fawned upon him in that manner. The Slave told him, That being Servant unto the Proconsul of *Africk*, by over-hard usage he had been constrained to run away into the sands and solitudes, where while he hid and rested himself in a Cave, there came to him this huge Lyon lame of one foot, and bloody, who seemed mildly and gently to crave his assistance; that he took up his foot, and having pulled out a long and sharp thorn gave him ease; that from that day to three years end he lived with the Lyon in that Cave, who ever brought him a part of his prey, which he roasted in the Sun and eat. After which, weary of that bestial life, (in the Lyons absence) he went his way, and having gone three days journey, he was seised upon by the Souldiers, and brought out of *Africa* to *Rome* to his Lord, and by him was condemned to be thus exposed to the wild beasts to be devoured; but that it seems this Lyon being afterwards taken, had again taken knowledge of him, as he had seen. Upon this the people universally interposed for the pardon of *Androdus*, and that he might have the Lyon bestowed upon him; it was granted, and the Slave led the Lyon in a small thong through the whole City: the people willingly gave him money, with great acclamations, crying out, This is the Lyon that was the mans Host, and this is the man that was the Lyons Physician. *Gellius* calls the Slave *Androclus*.

Burt. Melancholy, part 3. §.2. p. 404.

9. *Busbequius* tells how a *Spaniard* was so beloved by a Crane of *Majorca*, that the poor bird would walk any way with him, in his absence seek about for him, make a noise that he might hear her, and knock at his door, and when he took his last farewel, *Desiderium suum testatus, post inediam aliquot dierum interiit*, Not able to over-master her passionate desire, she abstained from all food till she dyed.

Plin. nat. hist. l.10. c.5. p.273.

10. There happened a marvellous Example about the City of *Sestos* of an Eagle, upon which account

account that bird is had in great honour in those parts. A young Maid had brought up an Eagle by hand from a young one, the Eagle again to requite her kindness, would first when she was but little, flye abroad a birding, and ever bring part of that she had gotten to her Nurse. In process of time being grown bigger and stronger, she would set upon wild beasts also in the Forest, and furnish her young Mistress continually with store of Venison: at length it fortuned that the Damosel died, and when her funeral fire was set a burning, the Eagle flew into the midst of it, and there was consumed to ashes, with the Corps of the said Virgin. In memorial whereof the inhabitants of *Sestos* erected in that very place a stately Monument, such as they call *Heroum*, dedicated to *Jupiter* and the Virgin; for that the Eagle is a bird consecrated to that God.

Text. offic. l. 5. c. 66. p. 678. Sax. Grammat. hist. Danic. l. 10. p. 410.

11. *Saxo Grammaticus* relates, that in part of *Sweden*, while some Virgins were playing in the fields, there came forth a great he-Bear that seised upon one of the most beautiful amongst them, carried her into a secret part of the Wood in his paws to the place where his Den was, where he fell so in love with her, that he not only abstained from preying upon her, but usually brought some part of his prey, and used her with such bestial caresses, that being impregnate by him, she had a son, who, say some, gave beginning to the Family of the *Ursines*.

CHAP. XXXII.

Of the extraordinary Honours done to some great Persons in their life time, or at their death.

THE usual manner of the World is to frown upon present vertue, and to pursue it with envy and detraction; but when once it is removed from our eyes, then, as if we repented of our former injustice, we can be contented those should have their due honour, who are now no longer in a capacity to enjoy it. It is true the same World hath dealt more sincerely with some in this kind than with others; to some few it hath made present payment, but reserving the just debt to others, till they have been withdrawn into their graves.

Olear. Trav. l. 6. p. 354, 355.

1. The *Turkish* Emperour, desirous to recover *Bagdat*, sent *Cha'il Bassa* with an Army of 500000 men to reduce it. *Schach Abas* the *Persian* King commanded *Cartzschugai Chan* to march to the relief of the City with a small Brigade, but consisting of choice men, and he followed him in person with the whole Army; he himself got into the City, and sent *Cartzschugai Chan* to meet the *Turk*, whom he wearied out with perpetual Skirmishes for six months together. At last he gave him Battel, disordered and defeated him, forcing him to flye as far as *Netzed*. Upon the first news of the Victory *Schach Abas* left the City to go and meet *Cartzschugai Chan*, and being come near him alighted, and said to him, My dearest *Aga*, I have by thy means and conduct obtained so noble a Victory, that I would not have desired a greater of God; come, get up on thy Horse, it is fit I should be thy Lacquey. *Cartzschugai* was so surprized at this discourse, that he cast himself at his feet, intreated his Majesty to look on him as his Slave, and not to expose him to the derision of all the world, by doing him an honour so extraordinary, as that it was impossible he could any way deserve it. But notwithstanding all his intreaties, he was forced to get up, the King and the *Chans* following on foot only seven paces.

2. *Timoleon* the *Corinthian* was the person who subverted the Kingdom and Tyranny of *Dionysius* in *Sicily*, and restored the City of *Syracuse* to her pristine liberty; for which act of his, the grateful City understanding his death, decreed him perpetual honours, and that he should be buried, and his Tomb erected in the *Forum* or Market place.

Sabel. Ex. l. 3. c. 2. p. 182. Fulgos. Ex. l. 5. c. 2. p. 584. Plut. in Timol. pag. 254.

3. The day that *Germanicus* the Son of *Drusus* dyed, the Temples were batter'd with a tempest of stones, Altars overturned, the Houshold-Gods by some thrown into the streets, children laid out to perish, the *Barbarians* also did consent to a Truce; being in Civil War amongst themselves, or waging it with the *Romans*, as in a domestick or common mourning, some Princes and Governours amongst them cut off their beards, and shaved the heads of their wives, in sign of the greatest and most afflicting grief. The King of Kings also, that is, the King of *Parthia*, forbore his hunting and feasting of the Nobles, which is a kind of vacation amongst the *Parthians*.

Sueton. in C. Caligul. c. 5. p. 167. Ussers Annals, p. 813. An. Mund. 4023.

4. *Aratus* had delivered the *Sycionians* from under tyranny to liberty; when therefore he was dead, though he dyed without the Borders of the *Sycionians*, yet so great was the love of the people to him, that they accompanied his Corps crowned, and with great funeral Pomp conveyed it to their City, singing all along the praises of the deceased: they built him a Sepulchre of marvellous work and great cost, which in honour of him they called by his name, and at this place they yearly celebrated the Birth-day of *Aratus* with Sacrifices and Sports. Moreover, in case it happened that any of *Aratus* his Family chanced to be there present at that annual Solemnity, they compelled him to take amongst them the first and most honourable place.

Fulgos. Ex. l. 5. c. 2. p. 585.

5. *Titus Livius* the Historian had attained to that fame and mighty reputation amongst men for his Learning and publick Writings, that although he lived in the Age of *Augustus*, wherein a learned man was no rarity; yet 'tis said concerning this man, that divers persons of great Nobility came to *Rome* from the farthest parts of *Spain* and *Gades*, on purpose to see him; and when once they had so done they departed, lest they should seem to have given that visit to the Magnificence and Majesty of *Rome*, at that time the Head-City of the World.

Fr. Modii epist. dedic. ante Livii hist. Fulgos. Ex. l. 2. c. 5. p. 281.

6. When *Plato* in his return from *Sicily* came to *Olympias*, all the people (who were then convened for the celebration of the Plays there) as soon as they understood of his coming left the Plays, and ran forth to receive him, looking upon him with admiration and reverence, as a divine person and a man sent down from Heaven. Now if any man shall well consider the vanity of the *Greeks*, and how devoted to these sports, and withal the mean birth and descent of *Plato*, he will better understand the greatness of the honour done him, which was never given to any King before or after.

Fulgos. Ex. l. 2. c. 5. p. 275.

7. *Philopœmen* had also a singular honour from the *Greeks* in the *Nemæan* Plays; for after he had obtained that famous Victory at *Mantinea*, and mustered his Army where the Plays were celebrated,

Fulgos. Ex. l. 2. c. 5. p. 275.

brated, there were divers Harpers and Singers, and when one sung this Verse, O *Pylades*, through the gallantry of this Captain all the *Grecian* Cities were restored to liberty, all the people fixed their eyes upon *Philopœmen*, and with a loud and joyful shout testified they believed these Verses to agree with his vertue.

Fulgos. exempl. l. 2. c. 5. p. 277.

8. The integrity and honesty of *Zeno Yzicus*, a *Cyprian* Philosopher, was in such high estimation with the *Athenians*, that they decreed him a golden Statue, with a Crown upon it; and also deposited the Keys of their City in his hands, believing them more safe therein than in any of their own Temples.

Fulgos. exempl. l. 2. c. 5. p. 276.

9. The innocency and justice of *Phocion* procured him as much of reputation and honour as learning or military vertue use to bestow on others; for as oft as he was chosen and sent out by the *Athenians* as their General by Land, or Admiral by Sea, he was freely and chearfully received with the whole number of his Souldiers by the confederate Cities and Allies; they set open their City-gates not as to an *Athenian*, but as to a Citizen of their own City: whereas when any other besides himself was sent out in that employment, the Gates were shut and chained, and the Watches kept upon the Walls, as if some Enemy was near hand ready to surprize and betray them.

Fulgos. exempl. l. 2. c. 5. p. 280.

10. In what honour *Pompey* the Great was amongst the *Romans*, appears by that one action of theirs; for when he was to be created Pretor in the *Mithridatick* War, and that *Roscius* opposed him, advising the people to chuse another to add *Pompey* as his Companion, marking out with his finger whom he designed for that choice; the people of *Rome* knowing the honour of *Pompey* was impeached, if he should be made anothers Associate, were universally moved with indignation, and set up a shout with that earnestness, that the Crows that flew over their heads, fell down astonished in the midst of them: nor would they depart the Assembly, till they had obtained the Pretorship for *Pompey* alone, and all other things, which he thought necessary for his Expedition.

Ælian. var. hist. l. 10. c. 1. p. 262.

11. *Pherenice* brought her Son to the Olympick Games to contend for a Crown there, and when the *Hellanodicæ* or Judges did prohibit her from beholding the Plays, she insisted upon her right, saying, She had a Father and three Brothers all Victors in the Olympicks, and had also brought thither her Son as a Champion: with these reasons she overcame both the people and the Law it self, which forbad a woman to be present, and she alone was admitted to sit there.

Zuing. Theatr. vol. 1. l. 1. p. 45. Sueton. in August. l. 2. c. 58. p. 90.

12. *Augustus Cæsar* had the sirname of *Pater Patriæ*, the Father of his Country, given him by the sudden and full consent of the *Romans*. The better sort of the people were sent to him with this Title unto *Antium*, and after, because he would not accept it, when he returned to *Rome*, the whole body of the people met him with Wreaths of Laurel upon their heads. The Senate decreed to *Antonius Musa*, his Physician, a Statue of Brass to be placed next to that of *Æsculapius*, because by his means he was recovered of a dangerous disease. Some Masters of Families left it in their Wills, that their Heirs should cause them to be carried to the Capitol with a Sacrifice before them, which should be there offered in testimony of their thanks, that *Augustus* had survived them. Some Cities of *Italy* made that day wherein he first came to them to be the beginning of their year. Most of the Provinces, besides Temples and Altars, appointed Plays every five years, and that almost in every Town. The Kings his Friends and Confederates, each of them in their Kingdoms, built Cities after his name called *Cæsaria's*. And with joynt consent and at their common charge, they resolved to finish the Temple of *Olympick Jupiter*, begun in *Athens* of old, and to dedicate it to his Genius. They left their Kingdoms oftentimes, and both at *Rome*, and when he passed through the Provinces, did him daily services, gowned, without Royal Ensigns, after the manner of Clients. The Knights of *Rome* did constantly celebrate his Birth-day two days together. All degrees of persons did yearly cast a stipend into the Gulph of *Curtius*, as a vow for his health; and in the Calends of *January* they gave him a New-years gift, although he were absent, which amounted to huge sums, though he would not admit that any single person should pay him above one single penny. When he returned out of the Provinces, they followed him not only with hearty wishes of prosperity, but with Songs and Verses fitted to their Musick; and it was precisely observed, that upon the day of his entrance into *Rome*, no kind of punishment should be inflicted upon any Malefactor.

Zuing. Theatr. vol. 1. l. 3. p. 256.

13. When *M. Tullius Cicero* was forced into Exile by the means of *Clodius*, besides the whole body of the Senate, there was above twenty thousane men that put on mourning Apparel and funeral Habit, that thereby they might declare what sense they had of his calamity, and that they were as much grieved, as if it had fallen upon their own families; and on the other side, when by the means of *Pompey* and others, he had liberty to return, almost all *Italy* ran out of their Towns and Cities to behold and welcome him.

Zuing. Theatr. vol. 1. l. 1. p. 97.

14. The Emperour *Constantine* the Great being dead in *Nicomedia*, the Souldiers that were of his Life-guard rent their garments, threw themselves upon the ground, and knocking their heads against the walls, spared for no complaints that a mighty grief was able to prompt them to in such a case. The Prefects, Captains, and rest of the Souldiers followed them therein in mournful tones, crying out they had lost a Protector, a Guardian, a Father. The Citizens like so many mad and distracted persons, ran about the City howling by reason of the greatness of their grief, which they were not able to contain: others went up and down with silence, hanging down their heads as men astonished; all complaining they were now deprived of all the comforts of humane life. At *Rome* the Senate and people had no measure in their grief and sadness; for they shut up the Baths, they came not either to the Markets or Plays, but intermitted all those things which are wont to be observed in times of joy and prosperity. And having lamented the loss of so great an Emperour, and pronounced him a happy person, that had closed up his life in so great a glory: they added this also to the rest of his honours, that he should be painted above the heavenly Orbs, sitting amongst the celestial company of blessed Souls; and withal decreed, that an Embassy should be sent unto *Constantius* his Son, that he would send unto them the Corps of his Father, and that he would honour the City of *Rome* with the Remainders and Funerals of a most noble and illustrious Prince.

Zuing. Theatr. vol. 1. l. 1. p. 99.

15. The death of *Titus Vespasian* the Emperour being made known in the evening, the Senate rushed into the *Curia*, as to bewail the loss of the

Worlds perpetual Guardian; they then heaped upon him ſuch honours, as they had never voted him either preſent or alive, and ſo decreed he ſhould be numbred amongſt the Gods.

CHAP. XXXIII.

Of the ſtrange and different ways whereby ſome perſons have been ſaved from death.

HE that thinks himſelf at the remoteſt diſtance from death, is many times the neareſt to it; all of us indeed ſo neighbour upon it, that the Poet has moſt truly ſaid,

The Gods ſo favour none, that they can ſay,
We will live this, and then another day.

Yet as ſome men who have received the ſentence of condemnation in themſelves, have met with an unlooked for pardon: ſo others have miraculouſly eſcaped, when to all humane reaſon they might be numbred amongſt the dead.

Mandel. Trav. l. 3. p. 202.

1. Four Chriſtian Slaves being in the Ship of an *Algier* Pirate, reſolved to make their eſcape in a Boat, which one of them who was a Carpenter undertook to build; the Carpenter ſet himſelf on work, making wooden Pins and other pieces neceſſary for the faſtning of the boards whereof the Boat was to conſiſt. Having appointed a time for the execution of their deſign, they took off five board sfrom the room where the proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and the third for the Prow and Poop, and ſo made up ſomewhat that was more like a Trough than a Boat, their Quilt ſerved them for Tow, and having pitched the Boat well, they ſet it into the water; but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that enterpriſe, ſo that only two, an *Engliſh* and a *Dutch* man adventured in it, all the Tackling they had was two Oars and a little Sail, all their proviſion a little bread and freſh water, and ſo they put to Sea without either Compaſs or Aſtrolabe. The firſt day a tempeſt at every wave filled their Boat, they were forced to go as the wind drove, they were continually imployed in caſting out the water, the Sea had ſpoiled their bread, and they were almoſt quite ſpent when they were caſt upon the Coaſts of *Barbary*. There they found a little wood wherewith they ſomewhat enlarged their Boat, but narrowly eſcaping death by the *Moors*, they got to Sea again. Thirſt troubled them moſt, in which ſome ſhift they made with the blood of ſome Tortoiſes they took: at laſt, after ten days floating up and down, they arrived upon the Coaſt of *Spain*, at the Cape of St. *Martin* between *Alicante* and *Valencia*. Thoſe of the Country ſeeing them at a diſtance ſent a Boat to meet them, carried them bread and wine, treated them very civilly, and found them paſſage for *England:* this was *An. Dom.* 1640.

Addit. ad Donat. per Horſt. l. 7. c. 9. p. 707. Fabrit. obſ. chirurg. obſ. 95. p. 173. Kornman. de mirac. mort. par. 2. c. 16. p. 15.

2. *An. Dom.* 1357. there was a great plague at *Co'en*, amongſt many others who were infected with it was a noble Lady, her name was *Reichmut Adolch*, ſhe lived in the new Market, where her houſe is yet to be ſeen, ſhe being ſuppoſed to dye of it was accordingly buried. The Sextons knew that ſhe was buried with a Ring upon her finger, and therefore the night following they came privily to the Grave, and digged up the Coffin, and opened it; upon which the buried Lady raiſed up her ſelf, the Sextons ran away in a terrible fright, and left their Lanthorn behind them, which ſhe took up, and made haſte to the houſe of her Huſband, ſhe was known by him and received in; afterwards being attended with all care and diligence, ſhe perfectly recovered, and lived to have three Sons by her Husband, all which ſhe devoted to the miniſterial Function. The truth of all this is confirmed by a publick monumental Inſcription, erected in memory of ſo ſtrange a thing, and is yet to be ſeen in the entrance of the Church of the holy Apoſtles.

Cauſins holy Court tom. 1. max. 4. p. 358.

3. I cannot but ponder that prodigy ſo loudly proclaimed in the Greek Anthology: There was a Father and a Son in a certain Ship, which as it fortuned, was ſplit upon the Rocks. The Fathers age not able to grapple with the waves was ſoon overwhelmed and drowned. The Son labouring to ſave his life, ſaw a carcaſs floating upon the water, and miſtruſting his own ſtrength, mounted himſelf upon it, and by this help reached the ſhore in ſafety: he was no ſooner free of his danger, but he knew the Corps to be that of his dead Father, who gave him life by his death, as he had afforded him birth by his life.

Lonic. Theatr. p. 687, 688. Cauſins holy Court tom. 3. max. 4. p. 358.

4. I read in the Relations of *Muſcovia*, ſet out by the Ambaſſador *Demetrius*, of the memorable Fortune of a Country Boor; the man ſeeking for honey, leapt down into a hollow tree, where he light into ſuch plenty of it, that it ſucked him in up to the breaſt; he had lived two days upon honey only, and finding that his voice was not heard in that ſolitary Wood, he deſpaired of freeing himſelf from his licoriſh captivity; but he was ſaved by a ſtrange chance. A huge Bear came to the ſame tree to eat of the honey, whereof theſe beaſts are very greedy, he deſcended into the tree, as a man would do, with his hinder parts forward; which obſerved, the poor forlorn Creature catched hold of his loins, the Bear in a lamentable fright laboured with all his power to get out, and thereby drew out the Peaſant from his ſweet priſon, which otherwiſe had proved his tomb.

Polyen. l. 2. Pauſan. in Meſſenic. Pezel. mellific. tom. 1. p. 171. Raleighs hiſt. world, l. 2. c. 27. §. 4. p. 530. Heyl. Coſm. p. 580.

5. *Ariſtomenes*, General of the *Meſſenians*, had with too much courage adventured to ſet upon both the Kings of *Sparta*, and being in that fight wounded and fallen to the ground, was taken up ſenſeleſs, and carried away Priſoner with fifty of his Companions. There was a deep natural Cave, into which the *Spartans* uſed to caſt head-long ſuch as were condemned to dye for the greateſt offences; to this puniſhment were *Ariſtomenes* and his Companions adjudged. All the reſt of theſe poor men dyed with their falls, *Ariſtomenes* (howſoever it came to paſs) took no harm, yet it was harm enough to be impriſoned in a deep Dungeon among dead carcaſſes, where he was likely to periſh with hunger and ſtench. But a while after he perceived by ſome ſmall glimmering of light (which perhaps came in at the top) a Fox that was gnawing upon a dead body, hereupon he bethought himſelf that this beaſt muſt needs know ſome way to enter the place and get out; for which cauſe he made ſhift to lay hold upon it, and catching it by the tail with one hand, ſaved himſelf from biting with the other hand by thruſting his Coat into the mouth of it; ſo letting it creep whither it would he followed, holding it as his guide, until the way was too ſtreight for him, and then diſmiſſed it. The Fox being looſe ran through an hole, at which came a little light, and there did *Ariſtomenes* delve ſo long with his nails, that at laſt he clawed out his paſſage, and

ſo

ſo got home in ſafety, as both the *Corinthians* and *Spartans* after found to their coſt.

Stradæ. Clarks Mirroir. 6. *An. Dom.* 1568. upon the Eve of *All-Saints*, by the ſwelling of the Sea, there was ſo great a deluge, as covered certain Iſlands of *Zealand*, a great part of the Sea coaſt of *Holland*, and almoſt all *Frizland*. In *Frizland* alone there were 2000 perſons drowned, many men who had climbed to the tops of Hills and Trees, were ready to give up the ghoſt for hunger, but were in time ſaved by Boats. Amongſt the reſt, upon an Hill by *Sneace* they found an Infant (carried thither by the water) in its Cradle with a Cart lying by it; the poor Babe was ſoundly ſleeping, without any fear, and then happily ſaved.

Stradæ. Clarks mir. c.104. pag. 504. 7. *William* of *Naſſau*, Prince of *Orange*, as he lay in Camp near to the Duke *de Alva*'s Army, ſome *Spaniards* in the night broke into his Camp, and ſome of them ran as far as the Prince of *Orange* his Tent, where he lay faſt aſleep. He had a Dog lying by him on the bed, that never left barking and ſcratching him by the face, till he had waked him; and by this means he eſcaped the danger.

Zuing. Theatr. vol.2. l.3. p.314. 8. In that horrible Earthquake at *Antioch* it's ſaid by *Dion*, that the Emperour *Trajan* was ſaved by miracle; for by one of greater than humane ſtature, in the ruine of the houſes, he was ſnatched out at the window. After which (for fear) he abode ſome days in the open Air, and in the publick Tents of the *Hippodrome*.

Camer. oper. ſubciſiv. cent.2.c.16. p. 61. 9. *An. Dom.* 1045. the Emperour *Henry* the Third travelling toward *Hungary* upon the River *Danubius*, *Richilda* the Widow of *Albert* Earl of *Ebersberg*, entertained and lodged him very ſumptuouſly; and as ſhe was making her ſupplication to the Emperour, that *Boſenburg* and ſome other Lands in the Earls poſſeſſion, might be given to her Nephew *Welpho*; while the Emperour (in token of his Grant) reached her his hand, the Chamber-floor ſuddenly broke under them. The Emperour fell into a bathing Veſſel that was in the Stove underneath the ſame room, and had no harm; but *Bruno* the Biſhop of *Wirtzburg*, Couſin to the Emperour, *Alemanus* the Biſhop of *Eberſberg* and *Richilda* lighting upon the brinks of the Veſſel, were ſo ſore hurt and bruiſed, that they died ſome few days after. A little before (ſaith *Aventine*) there appeared to *Bruno*, as he was aboard the Barque with the Emperour, a certain Ghoſt like an *Ethiop*, who ſtood upon an high Rock, and having called *Bruno*, vaniſhed.

Cauſins holy Court, tom. 3. max.4. p. 358. 10. In the Earthquake of *Apulia* that happened in the year 1627. on the laſt day of *July*, one writeth, That in the City of St. *Severine* alone ten thouſand ſouls were taken out of the world; that in the horrour of ſuch infinite ruines and ſepulchre of ſo many mortals, a great Bell (thrown out of a Steeple by the Earthquake) fell ſo fitly over a child, that it incloſed him, and doing no harm, made a Bulwark for him againſt any other danger. Who balanced the motion of this metal, but the ſame fingers that diſtended the Heavens?

Full. worth. pag. 175. Lincolnſhire. 11. In *Edge-hill* Fight Sir *Gervaſe Scroop* fighting valiantly for his King, received twenty ſix wounds, and was left on the ground amongſt the dead; next day his Son *Adrian* obtained leave of the King to find and fetch off his Fathers Corps, and his hopes pretended no higher than a decent Interrement thereof: ſuch a ſearch was thought in vain amongſt many naked bodies with wounds diſguiſed from themſelves, and where pale death had confounded all complexions together. However he having ſome general hint of the place where his Father fell, did light upon his body, which had ſome heat left therein, the heat was with rubbing within a few minutes improved to motion, that motion within ſome hours into ſenſe, that ſenſe within a day into ſpeech, that ſpeech within certain weeks into a perfect recovery, living more than ten years after, a monument of Gods mercy and his Sons affection. The effect of this ſtory I received from his own mouth in *Lincoln* Colledge.

12. *Pomponius* was one of the number of thoſe who were proſcribed by the Triumvirate at *Rome*; but he eſcaped death by a notable ſhift. He takes to him the Enſigns of the Pretorſhip, he in his Robe, his Servants as ſo many Lictors with their Faſces, kept cloſe about their Maſter, leſt he ſhould be known by ſuch as they met; in this order they paſſed undiſcovered through the midſt of the City. At the Gate, as Pretor, he took and got up into a publick Chariot, and ſo paſſed through all *Italy*, pretending to be an Ambaſſador from the Triumvirate to *Sextus Pompeius*, and was thereupon alſo furniſhed with a publick Barge, with which he paſſed over into *Sicily*, at that time the ſecureſt Sanctuary for the diſtreſſed. No ſmall wonder it is, that amongſt ſo many men, in ſo many places, upon divers occaſions, he ſhould not meet with any perſon that did betray him to thoſe who ſought after his life. *Lipſ. monit. l.2. c.13. p. 333.*

13. Strange was that eſcape of *Cæſar* in *Egypt*, having hither purſued *Pompey*, and diſcontented *Ptolomy* the King, by demanding pay for his Souldiers; he had his Navy (which lay near the *Pharos* at Anchor) aſſaulted by *Achillas*, one of young *Ptolomy*'s Courtiers. *Cæſar* himſelf was then at *Alexandria*, and hearing of the Skirmiſh, he haſtned to the *Pharos*, meaning to ſuccour his Navy in perſon. But the *Egyptians* making towards him on all ſides, he was compelled to leap into the Sea, and ſwim for his life: and though to avoid their Darts, he ſometimes dived under water, yet held he ſtill his left hand above, and in it divers Books; he drew after him his Generals Coat (called *Paludamentum*) with his teeth, that his Enemies might not enjoy it as a Spoil; and having ſwam thus 200 paces, he got ſafe to his Ships, where animating his Souldiers he alſo gained the Victory. *Suet. p.39. in Julio. Heyl. Coſm. p. 924.*

14. Sir *Richard Edgecomb* Knight being zealous in the Cauſe of *Henry* Earl of *Richmond* (afterwards King *Henry* the Seventh) was in the time of King *Richard* the Third ſo hotly purſued and narrowly ſearched for, that he was forced to hide himſelf in his thick Woods at his houſe at *Cuttail* in *Cornwal*. Here extremity taught him a ſudden policy to put a ſtone in his Cap, and tumble the ſame into the water, while theſe Rangers were faſt at his heels, who looking down after the noiſe, and ſeeing his Cap ſwimming thereon, ſuppoſed that he had deſperately drowned himſelf, and (deluded by this honeſt fraud) gave over their farther purſuit, leaving him at liberty to ſhift over into *Brittaigne*, *Carews Surv. of Cornwal, p. 114. Full. Worth. pag. 274. Devonſhire.*

15. *John Thornborough* preferred by Queen *Elizabeth* Dean of *York*, and Biſhop of *Lymbrick* in *Ireland*, where he received a moſt remarkable deliverance in manner following: Lodging in an old Caſtle in *Ireland* in a large room partitioned but with Sheets or Curtains, his Wife, Children, and Servants, in effect a whole Family, theſe all lying upon the ground on Mats, or ſuch like, in the dead time of the night the floor over head being earth and plaſter (as in many places is uſed) *Full. worth. pag. 151. Wiltſhire.*

and over-charged with weight, fell wholly down together, and crushing all to pieces that was above two foot high, as Cupboards, Table-forms, Stools, rested at last on certain Chests (as God would have it) and hurt no living creature. In the first of King *James* 1603. he was consecrated Bishop of *Bristol*, and from thence was translated to *Worcester*.

Clarks mir. c.83.p.365. 16. In the Massacre of *Paris* one *Merlin*, a Minister, fled and hid himself in a Hay-mow, where he was strangely nourished and preserved; for all the time he lay there (which was a fortnight together) a Hen came constantly, and every day laid an Egg by him, by which he was sustained.

Dinoth. memorab. l.4. p.310. Purch. pilg. tom.1. l.4. c.11. §.2. p.455. 17. *Chingius Chan*, first Emperour of the *Tartarians*, flying from a Battel where he had unprosperously fought, hid himself amongst bryers and shrubs to escape the pursuit of the Enemy. An Owl sate upon the bush whereinto he had crept to preserve himself. The Enemy passing that way, and seeing an Owl to sit upon the bush, declined the search of that place, as supposing no man was there where a bird had pearched so securely; and by this means *Chingius* escaped. From that time forth an Owl was in great honour amongst the *Tartars*, they looking upon it as a bird of fortunate presage, and carrying the feathers of them in their Caps with great devotion.

Zuing. Theatr. vol.2. l.3. p.315. Cedren. Zonar. Annal. tom.3. p.153. 18. *Leo*, Son to the Emperour *Basilius Macedo*, was accused by *Theodorus Sandabarenus*, a Monk, as having designed upon the life of his Father, and was thereupon cast into prison, and was freed thence by these strange means. The Emperour on a time feasted divers of the greatest Lords in his Court: they were all sate, when a Parrot that was hung up in a Cage in the Hall (in a mournful tone) cryed, Alas, alas, poor Prince *Leo*: it is like he had frequently heard Courtiers passing to and fro, bewailing the Princes hard fortune in those terms; and when he had often spoke these words, the Lords at the Table were seised with such a sudden sadness, that all of them neglected their meat: the Emperour observed it, and called to them to eat, inquiring the reason why they did not? When one of them with tears in his eyes replied: How should we eat, Sir, being thus reproached by this bird of our want of duty to your Family? the brute Creature is mindful of his Lord, and we that have reason, have neglected to supplicate your Majesty in the behalf of the Prince whom we all believe to be innocent, and to suffer under calumny. The Emperor moved with these words, commanded to fetch *Leo* out of prison, admitted him to his presence, and restored him first to his favour, and then to his former Dignity of *Cæsar*.

Bak. Chron. p. 29, 30. 19. *Guy* Earl of *Burgoigne*, Grandchild to *Richard* the Second, Duke of *Normandy*, grew sensible of his Right to the Dukedom of *Normandy*, and joyning with Viscount *Neele* and the Earl *Bessin* (two powerful *Normans*) conspired the death of Duke *William* (who afterward conquered *England*) and they had effected it, if a certain Fool about him had not stoln away in the night to the place where the Duke was, and never left knocking and crying at the Gate, till he was admitted to his presence, willing him to flye for his life instantly, or he would be murdered. The Duke considering, that being related by a Fool, it was like to be the more probable, and that there might be danger in staying, none in going, rode instantly away all alone toward *Falais* his principal Castle. But missing his way, he happened to pass where a Gentleman was standing at his door, of whom he asked the way, and was by him as knowing him directed. Which he had no sooner done, but the Conspirators came presently inquiring, if such a one had not passed that way, which the Gentleman affirmed, and undertook to be their Guide to overtake him; but leading them on purpose a contrary way, the Duke by this means came safely to *Falais*. From thence he journies to the King of *France*, complains of his injuries, who so aided him, that he made him greater than he was before.

Clarks mir. c.4. p.18. 20. Mr. *Lermouth*, *alias Williamson*, Chaplain to the Lady *Anne* of *Cleve*, a *Scotch* man, being cast into prison for the Truths sake; as he was on a time meditating, he heard a voice (probably of an Angel) saying to him, Arise, and go thy ways: whereunto when he gave no great heed at the first, he heard the same voice a second time. Upon this he fell to prayer, and about half an hour after he heard a voice the third time speaking the same words; whereupon rising up, immediately part of the prison-wall fell down, and as the Officers came in at the outward gate of the prison, he went out at the breach, leaped over the prison-ditch, and in his way meeting a Beggar, he changed his Coat with him, and coming to the Seashore, he found a Vessel ready to set sail, into which he entred, and escaped.

Plut. paral. p. in Timoleonte. Fitzh. of Policy and Relig. part 1. p.117. 21. The people of *Sicily* being oppressed by divers Tyrants, craved assistance of the *Corinthians*, who sent them for their succour a Captain of theirs called *Timoleon*, a man famous for military Discipline and for moral Vertues. *Timoleon* in a short time had such success, that the Tyrants despairing either to overcome him, or to defend themselves by force, one of them, called *Icetes*, suborned a couple of desperate Villains to assassinate him, who perswading themselves they might best perform it, as he should be sacrificing to his Gods, and wholly attentive to his devotions, watched an opportunity for that purpose. They found him one day in the Temple ready to sacrifice, and drew near him to execute their design; but as they were ready to strike him, one of the standers by, who suspected nothing of their intention, upon a sudden gave one of the Conspirators such a mortal wound, that he fell dead in the place. The other seeing his Fellow killed, and thinking the Conspiracy was discovered, fled to the Altar, took hold thereof, craved pardon of the Gods and of *Timoleon*, and promised, that if he would save his life, he would discover all the practice. In the mean time he that killed the other Conspirator, being fled was taken, and brought back, calling God and man to witness, that he had done nothing but a most just and lawful act in killing him that had killed his Father; which being known to some that were present, and testified by them to be true, filled all the assistants with admiration of the divine Providence, which by such an accident had not only overthrown the pernicious plot and design of the wicked Tyrant, and preserved *Timoleon*, but had also at the same time executed its Justice upon a Murderer.

Schenck. obs. medic. l.3. obs.3. pag. 307. 22. *An. Dom.* 1552. about the Nones of *February*, *Franciscus Pelusius*, one of sixty years of age, while in the Mannor of *Lewis Dheiræus*, and in the Hill of St. *Sebastian*, he was digging a Well forty foot deep, the earth above fell in upon him to thirty five foot depth. He was somewhat sensible before of what was coming, and opposed a plank (which by chance he had by him against the ruines,

ruines, himself lying under it. By this means he was protected from the huge weight of the earth, and retained some air and breath to himself, by which he lived seven days and nights without food or sleep, supporting his stomach only with his own urine, without any pain or sorrow, being full of hope in God, in whom alone he had placed it. Ever and anon he called for help (as being yet safe) but was heard by none, though he could hear the motion, noise, and words of those that were above him, and could count the hours as the Clock went. After the seventh day (he being all the while given for dead) they brought a Bier for his Corps, and when a good part of the Well was digged up, on a sudden they heard the voice of one crying from the bottom. At first they were afraid, as if it had been the voice of a subterranean Spirit, the voice continuing they had some hope of his life, and hastned to dig to him, till at last (after he had drunk a cup of wine) they drew him up living and well, his strength so entire, that to lift him out, he would not suffer himself to be bound, nor would use any help of another; of so sound sense, that jesting he drew out his purse, gave them money, saying, he had been with such good Hosts, that for seven days it had not cost him a farthing. Soon after he returned to his work again, and was then alive when I wrote this, saith *Bartholomæus Anulus*.

Schenck. obs. medic. l. 7. p. 887.

23. A certain Woman (saith *Jordanus*) had given her Husband poyson, and it seems impatient of all delay, gave him afterwards a quantity of Quick-silver to hasten his death the sooner; but that slippery substance carried along with it the poyson that lay in the Ventricle (and had not yet spread it self to the heart) through the bowels away from him by stool, by which means he escaped. *Ausonius* hath the story in an Epigram of his, the conclusion of which is to this purpose.

The Gods send health by a most cruel wife,
And when Fates will two poysons save a life.

Marsil. Cagnat. de sanit. tuend. l. 7. c. 7. p. 26.

24. At *Tibur*, *An. Dom.* 1583. two years before I wrote this Book, there was one, who digging in a subterranean Aquaduct, by a sudden fall of the earth (which store of ruine had caused) he was overwhelmed and buried alive; yet such was the vigour of his spirit, that night and day (though he could not distinguish either) working with hands, feet, head, and back, he hollowed the earth that lay about him, and dug as it were a Coney-hole: so that working as a Mole into the part of the Aquaduct that was beyond the place where the earth fell, he at last reached it, and from thence upon the seventh day he had scratched himself out, and was safe and sound, though all the time without meat and drink, only his fingers ends bruised and wore away.

CHAP. XXXIV.

Of such persons as have taken poyson and quantities of other dangerous things without damage thereby.

Purchas tells of the herb *Addad*, that it is bitter, and the root of it so exceedingly venemous, that a single drop of the juyce of it will kill a man in the space of one hour. This nimble Messenger of death makes its approaches to the Fortress of life so speedy, and withal so sure, that it is not easie for the virtue of any Antidote to make haste enough to overtake it, or to overpower and counterwork it; yet of the like dangerous drugs taken without sensible harm, see the following Histories.

1. *Mithridates* that warlike King of *Pontus* and *Bithynia*, when in the War with the *Romans* he was overcome in Battel by *Pompey*, determined to finish his life by poyson; and therefore drank a draught of it himself, and gave others to his Daughters, who would needs accompany their Father in death. They overcome by the force of the poyson, fell down dead at his foot; but the King himself having formerly accustomed his body to the use of Antidotes, found that the poyson he had taken was of no use to him in this his last extremity; and therefore gave his throat to be cut by his Friend *Bystocus*, who with his Sword gave him that death, which he in vain expected from the poysonous draught he had swallowed. *Schenck. obs. medic. l. 7. p. 885. Polychron. fol. 136.*

2. *Conradus* Bishop of *Constance*, at the Sacrament of the Lords Supper, drank off a Spider that had fallen into the cup of wine, while he was busied in the Consecration of the Elements; yet did he not receive the least hurt or damage thereby. *Zuing. v. 2. l. 3. p. 327.*

3. While I was a Boy, saith *Fallopius*, and was sick of the Colick, I took a scruple of Scammony, and yet had not one stool by it: And I saw a *German* Scholar at *Ferrara*, who took at once a whole ounce of Scammony (I say of Scammony, not Diagridium) and yet was no way stirred by it. *Schenck. obs. medic. l. 7. p. 886.*

4. *Theophrastus* tells of *Thrasyas*, who was most excellently skilled in all sorts of Herbs, that yet he would often eat whole handfuls of the roots of Hellebore without harm: and he also tells of one *Eudemus* a *Chian*, that in one day he took two and twenty Potions of Hellebore, and yet was not purged thereby; and that supping the same night, as he used, he did not return any thing he had taken by Vomit. *Schenck. obs. l. 7. p. 886.*

5. *Schenckius* relates the History of a Woman from an eye-witness of the truth of it, that she intending to procure abortion to her self, swallowed down half a pound weight of Quick-silver in substance; and though she had done this more than once or twice, yet it always passed through her assoon almost as she had taken it, and that without hurt. *Schenck. obs. l. 7. p. 887.*

6. A certain man condemned for a capital crime, was set free by Pope *Leo* the Tenth of that name; for that without taking any previous Antidote, he had swallowed down almost an ounce of Arsehick, and received no hurt thereby. *Schenck. obs. l. 7. p. 888.*

7. The weight of thirty grains of Antimonial glass prepared hath been taken without any harm, as *Schenckius* reports from *Albertus Wimpinæus*. *Schenck. obs. l. 7. p. 888.*

8. I knew a man, saith *Garsias ab Horto*, who was Councellor to *Nizamoxa*, he would daily eat three shivers of Opium, which weighed ten drams and more; and though he seemed always to be stupid, and as one ready to sleep, yet would he very aptly and learnedly discourse of any thing propounded to him; so much is custom able to perform. *Garc. ab Hort. Aromat. Ind. l. 1. c. 4. pag. 91.*

9. *Albertus Magnus* saith, he hath seen a Maid at *Collen*, who at three years of age would search about the walls of the house, hunting for Spiders, which she would not only eat, but delighted in that feeding, and yet continued in good habit of body thereby. *Cœl. Rhod. lect. Antiq. l. 11. c. 13. p. 500.*

Schenck. l.7. p.885. 10. The *Ethiopians* that dwell near unto the River *Hydaspis*, do familiarly feed upon Serpents and Scorpions without any harm by such food, which certainly proceeds from no other thing than a secret and wonderful constitution of the body, saith *Mercurialis*.

Schenck. l.7. p.886. 11. *Rondeletius*, an excelleut Physician, and *Regius* Professor at the University of *Montpelier*, saith he saw a *Spaniard* in a very hot season, who swallowed down half an ounce of Opium without discernible alteration in him.

Scalig. de subtil. exercit. 175. p. 568. Trinchfields hist. improved, p. 15, 16. 12. *Scaliger* tells of the King of *Cambaia*'s son, that he was fed with poyson from his infancy, and that although himself continued in health, yet at last his flesh became so venemous, that the flies and such insects as sucked any of his blood, swelled and dyed: his very breath was dangerous to those that spake with him; and those women whom he used for his lust, were never the subjects of a second dalliance, but passed from his bed to their burial.

Cœl. Rhod. l.11. c.13. p. 500. 13. *Aristotle* relates it of a Girl, who began by little and little to be nourished by poysons, and that at last custom passed into nature; for she was as well fed and nourished by those poysonous things as by any other kind of common food. He adds further, that the heart of this Girl had but little heat in it, and the passages very small; so that by the strength of the digestive faculty the poyson was exceedingly changed and altered before it could reach to the heart. The Girl herself through this her education became so poysonous, that with her spittle, or any other moisture which came from her, she would kill such as came near her, as also they who had to do with her dyed immediately.

Cœl. Rhod. l.11. c.13. p. 500. 14. *Avicenna* writes, that in his time there lived a man, whom all poysonous things would flye from; if any of them had accidentally bitten him, they all dyed forthwith, while he himself received no hurt by them. At last there set upon him a larger sort of Serpent, which having bitten him, the man was cast into a Feaver for two days; but the Serpent dyed presently upon it.

Zuing. Theatr. vol.2. l.3. p.327. 15. *Sabinus* was Bishop of *Canusium*, he was far gone in years, and blind, but famous for the gift of Prophecy, which he was known to have. His Archdeacon thinking he lived too long, and hoping for the Bishoprick after his decease, had a wicked design upon his life, and to that purpose had dealt with his Butler to mix some poyson with the Bishops drink, and to give it him when he called for it. The Butler had consented, and brought the cup accordingly; when the Old man refused to receive it at his hand, saying withal, Do you drink off that which you now offer to me to drink of. The Butler, in fear of that just punishment which he had merited by his treachery, was about to drink off the poysonous cup, when *Sabinus* hindred him, and withal: Go, said he, to the Author of this Treason, and tell him from me, that I will drink up this poysonous draught; but for all that he shall never enjoy the Bishoprick. *Sabinus* drank it all off, and received no hurt thereby; but the Archdeacon dyed the same hour, though he had tasted of no poyson.

CHAP. XXXV.

Of such as have been happily cured of divers very dangerous diseases and wounds, &c.

PHysicians amongst the *Indians* were of that honour, that excepting only their *Brachmanni*, they had no sort of men whom they received with equal veneration and reverence. They deservedly accounted that a noble study that was conversant about the preservation of the body of man in its due soundness of constitution and health. The frailty of it they knew was assaultable by a thousand accidents, to meet with which no acquirable wisdom and experience can be thought too much in them who have taken upon them so worthy a profession; and thereupon they suited the honour to the difficulty of the employment, wherein some have happily succeeded, though to some Patients chance hath proved the best Physician.

Zacut. Lusit. prax. adm. l.3. obs.99. p. 402. 1. *Sebastianus*, King of *Portugal*, passing from *Conimbrica* to *Lisbon*, was received in his way at a Sea-Port-Town with all possible expressions of joy; the streets were clean swept, and strowed with sweet flowers; every house breathed out sweet odours from the precious Spices and Gums burnt therein; a numerous multitude filled the streets to behold the King as he passed, attended with Troops of Lords and Ladies; amongst the rest that came to gaze, was a poor Fisher-man, who had grown old upon the Sea, who was no sooner in the street, but he grew giddy, and as one that was Planet-struck, fell down, and as the King passed, was carried in a swound to a house near at hand: two Physicians were sent to attend him, who supposed he was taken with an Apoplexy, but finding no success left him for dead. Three days after the King returned, inquired of his condition, and being informed, sent *Thomas à Veiga* to him, a most excellent Physician: he first inquires of the life and profession of the man, and being instructed therein, he perswaded himself, that the sweet Perfumes whereunto he had been unaccustomed, had given the occasion of his distemper: he caused him to be carried to the Sea-side, and to be covered with Sedge, Sea-weeds, and Mud; here the man taking in the scent and air he had been used to, after four hours opened his eyes, began to know them that were about him, and after a days time was perfectly well as before. Such is the extraordinary force of custom.

Croll. Basil. chymic. in præf. admonit. p. 125, 126, 127. 2. *An.* 1602. I saw at *Prague* a *Bohemian* Rustick named *Matthew*, he was aged about thirty six; this man for two years together, with a strange and unheard of dexterity in his throat, used often in the company of such as sate drinking, to take an iron Knife of the usual bigness, with a haft of horn, and this (after the manner of a Jugler) he would put down his throat, and drink a good draught of Ale after it, the price of his bold attempt. But he could recover it at his pleasure, and with a singular Art take it by the point, and draw it out. But by I know not what misfortune, the day after *Easter* of the same year he swallowed the same Knife so far, that it descended into his very stomach, and by no artifice of his could be drawn back any more. He was half dead through the apprehension of death that would

would undoubtedly follow; but after he had retained the Knife, in manner aforesaid, for the space of seven weeks and two days entire, by the use and means of attractive Plaisters, made up with Loadstone and other things, the Knife-point by a natural impulse, began to make its way out near to the orifice of the stomach; which perceived, the Patient (though many disswaded him because of the eminent hazard of his life) was very earnest that incision might be made, and so the Knife drawn out, which at length he obtained by many intreaties; and upon *Thursday* after *Whitsuntide* about seven a clock in the morning, all was happily performed by *Florianus Matthis* of *Brandenburg*, the chief Chirurgion both of the City and Kingdom. The Knife is laid up amongst the Emperours choicest rarities, and shewed as an incredible miracle to the Courtiers and others in the City; the length of this Knife is nine inches, and the colour of it was so changed in the stomach, as if it had all that time lain in the fire. The Rustick in the space of some few weeks, by the care of his expert Chirurgion, without further sickness or trouble (as himself hath sometimes told me) and contrary to the determinate assertions of Physicians in their Aphorisms, recovered his former health in so perfect a manner, that soon after he married.

Schenck. obs. medic. l. 1. p. 88.

3. *Johannes Sobiratius* for many years together had such a Convulsion, that his knees and legs were so pulled together, that he was not able to go. But being one day taken with a sudden and vehement anger against a servant of his, he did thereby so stir and heat his body, that forthwith the nerves of his legs were distended, so that he was able to stand upright, and to walk without any sense of pain.

Georg. Fortisout. fer. Academ. p. 264, 265.

4. A certain Cardinal was sick of an Impostume, and now the collected matter was got in such manner into his throat, that it caused great difficulty of breathing, and threatned to strangle him immediately. The Physicians had deserted him, as a man whose case was utterly desperate, when his servants eager after spoil, enter his Chamber, seise upon all the ornaments of it. They took down the Hangings, Pictures, Statues, carry out the Carpets, Cushions, and the very Cloaths of their Master, yea his Cardinals Gown, while he yet breathed and looked upon them. The Cardinal kept an Ape, and he having observed how his fellow servants had been busied, comes also himself into the Chamber, looks round about him to see what there was left for him, he finds nothing but only the Cardinals Cap which lay neglected upon the ground; this he merrily takes up, and puts upon his own head. This spectacle moved the almost dying Cardinal to a most extreme laughter, the laughter broke the Impostume, and after he had well vomited he was restored to his health, and to the recovery of his embezelled goods.

Schenck. obs. medic. l. 5. p. 663.

5. *Sextus Pomponius* the Governour of the hither *Spain*, and Father to one that had been Prætor, while he was present in his Barns at the winnowing of his Corn, was seised with the terrible pain of the Gout, he thrust therefore his legs above the knees into a heap of Wheat, and by this way of drying his feet, received ease in a wonderful manner, and afterwards upon the same occasion made use of the same remedy.

Mr. Boyls Exp. Phil. Essay 1. p. 3.

6. Mr. *Stepkins* the famous Oculist (as both himself and an illustrious person that was present at the cure informed me) had a Maid brought to him of about eighteen years of age, having a couple of Cataracts that she had brought with her into the world, by reason of which she had lived absolutely blind from the first moment of her birth. This Maid being brought to the free use of her eyes, was so ravished at the surprizing spectacle of so many and various objects as presented themselves to her unacquainted sight, that almost every thing she saw transported her with such admiration and delight, that she was in danger of losing the eyes of her mind by those of her body, and to expound that mystical *Arabian* Proverb, which advises to shut the windows, that the house may be light.

Camer. oper. subcisiv. cent. 3. c. 59. p. 214. Schot. physic. curios. l. 3. c. 28. p. 537.

7. *Paleologus* the Second, Emperour of *Constantinople*, was dangerously sick, and when Nature nor the Art of his Physicians could at all profit him, and that he had kept his bed for a year about, to the great prejudice of the State, the Empress was informed by an old Woman, that it was impossible her Husband should recover, unless he was continually vexed and provoked by harsh dealing and ill usage, for by that means the humours that were the occasion of his sickness, would be dissipated and discharged. This advice was approved, and by this way of contrary cure (as one would think) the Empress proceeded, she began continually to vex and torment him to an exceeding height, scarce observing him in any one thing that he commanded. With these frequent and incessant vexations, the malignant humours were discussed by the augmentation of heat, and the Emperor did so perfectly recover, that throughout those twenty years which he survived this malady, even to the sixtieth year of his age he remained sound and well.

Schenck. obs. medic. l. 5. p. 692.

8. A certain man (saith *Solenander*) lay sick upon his bed, and in all appearance entring upon the last moments of his life, at which time came an enemy of his, and inquires of his servant where his Master was: He is (said he) in his bed in such condition, as he is not likely to live out this day. But he (as the manner of the *Italians* is) resolving he should die by his hands, enters his Chamber, and giving the sick person a desperate stab, departs; but by the flux of blood that issued from that wound, and the diligent attendance of his cure the man recovered, receiving as it were a new life from him who came for no other purpose than to assure himself of his death.

Schenck. obs. medic. l. 5. p. 646.

9. *Nicholaus*, an Architect, fell head-long from an high Tower, and yet was so far from being hurt by so dreadful a fall, that he received an advantage thereby; for whereas before he halted on one foot, he ever afterwards went upright.

Camer. oper. subcisiv. cent. 3. cap. 59. p. 214.

10. *Udalricus* Baron of *Hoenstone*, a valiant person, but disfigured by a most protuberant Wen, which had been long growing upon him: this man was Colonel of the *Swissers* under the Emperour *Maximilian* the First. In the War of *Millain* it fortuned that the Colonel was run through the neck with the point of a Lance, and received thereby so fortunate a blow, that the wound from his enemy was the perfect cure of his Wen, as himself used afterwards to boast.

Schot. physic. curios. l. 3. c. 28. p. 539. Camer. oper. subcisiv. cent. 1. cap. 51. p. 228.

11. *Alphonsus* King of *Arragon* lay sick at *Capua*, and receiving no help by the administration of his Physicians, betook himself to the reading of *Q. Curtius* his History of the Acts of *Alexander* the Great, wherein he took such delight, that he was thereby recovered to his former health, as is related by *Antonius Panormita* and *Æneas Sylvius*. So also *Ferdinand* King of *Spain* and *Sicily* recovered his health that was despaired on by his Physi-

cians,

cians, by reading the History of *Titus Livius*; so did *Laurentius Medices* by the relation of a story, which story you may find set down in my third Book, the eighth Chapter and the third Example.

Hist. of the life of the D. of Espernon, part. 2. l. 8. p. 402.

At the taking of *Royan* by the Duke of *Espernon*, so strange wounds were observed, as that their cures defeating all the Rules of Art, passed for miraculous. One of the Souldiers of the Dukes Guards, called *Faure*, received a Cannon shot in his belly, which passed quite through, leaving an orifice bigger than a Hat-crown, so that the Chirurgions could not imagine, though it were possible the bowels should remain unoffended, that Nature could have supplied so wide a breach, which notwithstanding she did, and to that perfection, that the party found himself as well as before. Another of the same condition, called *Ramee*, and of the same place (they being both Natives of St. *Jean de Angely*) received a Musket-shot, which entring at his mouth, came out of the nape of his neck, who was also perfectly cured. Which two extravagant wounds being reported to the King, his Majesty took them both into his own particular dependence, saying, Those were men that could not die, though they afterwards both ended their days in his service.

Fab. Hild. obs. chirurg. cent. 1. obs. 79. p. 58.

12. I was familiarly acquainted with a man of no mean condition, who about sixteen years ago, being accused of high matters, was brought to *Berne*, where he was several times put and tortured upon the Rack with great rigour: notwithstanding he constantly affirmed (in the midst of all his pain) that he was innocent; so that at last he was freed and restored to his dignity. This person for many years past, had been miserably tormented with the Gout; but from the time of his tortures before-mentioned, and his use of the *Valesian* Baths, his health was so far confirmed, that being alive at this day, he never was sensible of the least pain of his Gout; but although he is now old, he is able to stand and walk in a much better manner than before he could.

Stows Annals, p. 98.

13. A young Woman married, but without children, had a disease about her Jaws, and under her Cheek, like unto Kernels, and the disease so corrupted her face with stench, that she could scarce, without great shame, speak unto any man. This Woman was admonished in her sleep to go to King *Edward*, and get him to wash her face with water, and she should be whole. To the Court she came, and the King hearing of the matter, disdained not to undertake it, but having a Bason of water brought unto him, he dipped his hand therein, and washed the Womans face, and touched the diseased part oftentimes, sometimes also signing it with the sign of the Cross. When he had thus washed it, the hard crust or skin was softned, the tumours dissolved, and drawing his hand by divers of the holes, out thence came divers little Worms, whereof, and of corrupt matter and blood they were full. The King still pressed it with his hand to bring forth the corruption, and endured the stench of it, until by such pressing he had brought forth all the corruption. This done, he commanded her a sufficient allowance every day for all things necessary, until she had received perfect health, which was within a week after, and whereas she was ever before barren, within one year she had a child by her Husband. This disease hath since been called the Kings Evil, and is frequently cured by the touch of the Kings of *England*.

Lloyds State Worthies p. 194

14. Sir *John Cheeke* was once one of the Tutors to King *Edward* the Sixth, afterwards Secretary of State; much did the Kingdom value him, but more the King; for being once desperately sick, the King carefully inquiring of him every day, at last his Physician told him there was no hope of his life, being given over by him for a dead man: No, said the King, he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it: which accordingly came to pass, and he soon after, contrary to all expectation, wonderfully recovered. This, saith Dr. *Fuller*, was attested by the old Earl of *Huntington*, bred up in his childhood with King *Edward*, to Sir *Thomas Cheeke*, who was alive *Anno* 1654. and eighty years of age.

Sandys on Ovid. Metam. l. 8. p. 158.

15. *Duffe*, the threescore and eighteenth King of *Scotland*, laboured with a new and unheard of disease, no cause apparent, all remedies bootless, his body languishing in a continual sweat, and his strength apparently decaying, insomuch as he was suspected to be bewitched, which was increased by a rumour, that certain Witches of *Forest* in *Murry* practised his destruction, arising from a word which a Girl let fall, that the King should die shortly, who being examined by *Donald*, Captain of the Castle, and Tortures shewed her, confessed the truth, and how her mother was one of the Assembly. When certain Souldiers being sent in search, surprized them roasting the waxen Image of the King before a soft fire, to the end that as the Wax melted by degrees, so should the King dissolve by little and little, and his life consume with the consumption of the other: the Image broken, and the Witches executed, the King recovered his wonted health in a moment.

Melch. Adam. in vita Germ. med. p. 33.

16. When *Albertus Basa*, Physician to the King of *Poland*, returned out of *Italy*, he diverted to *Paracelsus*, who then lived at the City of St. *Vitus*, with him he went to visit a sick person, of whom all who were there present said, That he could not possibly live above an hour or two, and by reason of an indisposition in his breast, a defect in his pulse, and failing of his spirits, they pronounced of him, that he would not live out a few hours. *Paracelsus* said, it would be so indeed in despite of all that skill in Physick which the Humourists have, but that he might easily be restored by that true Art which God had shut up in Nature; and thereupon he invited the sick man to dine with him the next day, then he produced a certain distillation, three drops of which he gave to the Patient in Wine, which immediately so restored the man, that he was well that night, and the next day came to *Paracelsus* his Inn, and dined with him in sound and perfect health to the admiration of all men.

CHAP. XXXVI.

Of Stratagems in War for the amusing and defeating of the Enemy, and taking of Cities, &c.

Marcellus was called the *Roman* Sword, and *Fabius* their Shield or Buckler; for as the one was a resolute and sharp Assaulter of the Enemy, so the other was as cautious and circumspect a Preserver of his Army. These two Qualities whensoever they are happily met together in one man, they make an able Commander; but to render a General compleat, there ought

ought to be a certain fineness of wit and invention, and a quickness of apprehension and discerning, by the one to intrap the Enemy, and by the other to avoid the snares which the Enemy hath laid for him: in these no man was perhaps a greater Master than he who is next mentioned.

Sabel. exempl. l. 6. c. 6. p. 343.

1. When the strength and power of the *Carthaginians* was broken, *Anibal* betook himself to *Antiochus*, the great King of *Asia*, him he stirred up against the *Romans*, and made him victorious in a naval fight by this subtil device of his: He had caused a great number of Serpents to be gathered and inclosed in earthen pots, these he ordered to be thrown into the *Roman* Vessels in the heat of the fight in great plenty; the *Romans* amused and terrified with these unlooked for enemies, began first to abate their vigour in fighting, and their fears increasing upon them, soon after betook themselves to plain flight.

Sabel. exempl. l. 6. c. 6. p. 344.

2. *Mithridates*, King of *Pontus*, was overcome by *Lucullus* in a great Battel, and enforced to quit the field to save himself by a hasty flight; the pursuers followed close after him, when he caused great quantities of gold to be scattered, whereby the edge of the pursuit was taken off; and though the *Romans* thereby had a great prey, yet they suffered a more noble one to escape their hands by the only fault of their inconsiderate covetousness.

Raleighs hist. world, l. 1. c. 2. §. 18. Hak. Apol. l. 3. c. 8. §. 4. p. 258, 259.

3. The Island of *Sark* joyning to *Garnesey*, and of that Government was surprized by the *French*, and could never have been recovered again by strong hand, having Corn and Cattel enough upon the place to feed so many as would serve to defend it, and being every way so inaccessible, as it might be held against the great *Turk*; yet in Q. *Mary*'s time, by the industry of a Gentleman of the *Netherlands*, it was in this sort regained: He anchored in the Road with one Ship of small burden, and pretending the death of his Merchant, besought the *French*, being some thirty in number, that they might bury their Merchant in hallowed ground, and in the Chappel of that Isle, offering a present to the *French* of such Commodities as they had aboard; whereunto the *French* yielded upon condition they should not come ashore with any weapon, no not so much as a knife. Then did the *Flemmings* put a Coffin into their Boat, not filled with a dead carcass, but with Swords, Targets, and Harquebusses. The *French* receiving them at the landing, and searching every of them so narrowly, as they could not hide a Penknife, gave them leave to draw their Coffin up the Rocks with great difficulty; some part of the *French* took the *Flemish* Boat, and rowed aboard the Ship to fetch the Commodities promised, and what else they pleased; but being entred, they were taken and bound. The *Flemmings* on Land, when they had carried their Coffin into the Chappel, shut the door to them, and taking their weapons out of the Coffin, set upon the *French*, they run to the cliff, and cry to their company aboard the *Flemming* to come to succour; but finding the Boat charged with *Flemmings*, yielded themselves and the place.

Raleighs hist. world, part 1. l. 5. c. 4. §. 7. p. 527.

4. The Stratagem by which *Philip* the Father of *Perseus* King of *Macedon* won *Prinassus*, is worthy of noting, saith Sir *Walter Raleigh*. He attempted it by a Mine, and finding the earth so stony, that it resisted his work, he nevertheless commanded the Pioneers to make a noise under ground, and secretly in the night time he raised great mounts about the entrance of the Mine, to breed an opinion in the besieged, that the work went marvellously forward. At length he sent word to the Townsmen, that by his undermining two Acres of their Wall stood upon wooden Props, to which if he gave fire, and entred by a breach, they should expect no mercy. The *Prinassians* little thought that he had fetched all his earth and rubbish by night a great way off to raise up those heaps which they saw, but rather that all had been extracted out of the Mines; wherefore they suffered themselves to be outfac'd, and gave up the Town as lost, which the Enemy had no hope to win by force.

Martin. Martin. Bell. Tartaric. p. 293, 294.

5. When *Kiangus* had declared himself a Subject to the Empire of *China*, the *Tartars* sent a great Army against him. *Kiangus* feigned to fly, but in the reer he placed very many Carts and Waggons, which were all covered carefully, as if they had carried the richest Treasures they possessed, but in real truth they carried nothing but many great and lesser pieces of Artillery, with their mouths turned upon their enemies. The *Tartars* intending to rifle their Carriages, hastily pursue, fight without order, and fall upon the prey with all the greediness imaginable; but those that accompanied the Waggons, firing the Artillery, took off a great part of the Army, and with-al *Kiangus* wheeling about, came upon them, and made a strange carnage amongst them.

Plut. in Themist. p. 118, 119, 120.

6. *Xerxes* his Navy was come to *Phalericum*, and lay upon the neighbouring shores of the *Athenian* Territories, he had also drawn his Land-army to the Sea-coasts, that so he might be in the sight of the *Grecians* with all his Forces at once, then did the *Peloponnesians* resolve of retiring to the *Isthmus*, and would hear no propositions to the contrary. They intended therefore to set sail in the night, and all the Captains of the Ships had orders to be accordingly prepared. *Themistocles* perceiving the *Greeks* would by this means lose the Commodities of the *Streights*, and the conveniency of their present station, dispersing themselves into their particular Towns, bethought himself of this Stratagem: He had with him one *Sicinus*, a *Persian* Captive, of whose fidelity he did not doubt, as being the Instructor of his children, him he sends privately to *Xerxes* with this message: That *Themistocles*, the General of the *Athenians*, was of his party, and that in the first place he gave him to understand, that the *Grecians* were preparing for flight, that he advised him not to suffer their escape, but that forthwith he would set upon them, while in disorder, and before their Land-army was with them, that by this means he should be sure to overthrow all their naval Forces at once. *Xerxes* received this advice with great thanks as from a friend, and immediately gave order to the Admirals of his Navy, that they should silently prepare all the Ships for fight, and send two hundred of them to shut up all passages, and surround the Islands, that there might be no way of escape for the Enemy. It was done, and thus the *Greeks* were forced to fight where they would not, though the most convenient place for themselves; and by this prudent management of *Themistocles* they obtained a naval Victory, such as had not been before amongst the *Greeks* or *Barbarians*. After which *Xerxes* still intending to press upon them with his Land-forces, and such others as he had yet unbroken at Sea, *Themistocles* found amongst the Captives *Arnaces* one of *Xerxes* his Eunuchs, him he sends to the King, to let him know, that the *Greeks* being now Masters

at Sea, had decreed to sail with their Navy to the *Hellespont* to cut down the Bridge he had there built, to hinder his return home; that he being solicitous for his safety, would advise him with all speed to retire thitherward, and to pass over his Army, while in the mean time he would contrive delays to hinder the *Greeks* from the pursuit of him. The *Barbarian* terrified with this message, hastily retired, and by this sleight the *Greeks* eased themselves of a heavy burden.

Plut. in Themist. p. 121.

7. The *Persian* War with *Greece* being over, *Themistocles* determined to rebuild *Athens*, and to surround it with Walls with all the speed that might be. The *Spartans* found themselves aggrieved at it, and therefore sent one of *Ægina* to *Athens* to complain of that doing of theirs. *Themistocles* goes himself to *Sparta* as an Ambassador from the *Athenians*, where they complaining, that the *Athenians* were walling their City, *Themistocles* denies it, and desires them to send Ambassadors, who might satisfie themselves with their own view; by this means he gained time. The Ambassadors went, the Walls went on apace, and he had wrote to the *Athenians* to keep the *Spartan* Ambassadors as pledges for his own return. They did so, and so the *Spartans*, though thus deluded, were yet forced to send him back with safety.

M. Hurault. polit. disc. l. 2. c. 20. p. 487.

8. *Spartacus* having but few men with him when he rebelled against the *Romans*, took to a Mountain strong and unapproachable, where he was besieged by 3000 *Romans* who guarded well the passage, that he might not scape; for there was but one passage up or down, all the rest was a steep Rock. *Spartacus* finding that there grew wild Vines aloft upon the Rock, did cut off all the twigs, and with them made Ladders of Cords so stiff and long, that being fastned above, they reached down to the bottom of the Plain: upon these they all secretly went down, except one, who tarried to cast down their Armour after them; and when he had so done, he also saved himself by the same means. The *Romans* mistrusted it not, by reason whereof they that were besieged, coasting round about the Hill, came and assailed them behind, putting them in such fear with their sudden coming upon them, that they all fled away, and *Spartacus* had the Spoil of the forsaken Camp.

Plut. in Fabio, p. 178. Sabel. exempl. l. 6. c. 6. p. 341. Polyb. hist. l. 3. p. 244.

9. *Anibal* intending to remove his Forces to *Cassinas*, his Guides by a mistake of the *Punick* Tongue, led his Army to *Cassilinum* in *Campania*. The place is otherwise mountainous, save a long Valley that stretches out it self unto the Sea. *Fabius* had shut up the way by which he should pass out with 4000 Souldiers, and the rest of his Army he had securely placed upon the Mountains, or with a part of them troubled the reer of his Enemy. Here *Anibal* found himself in a Trap, and his Army was dejected with fear, apprehending an impossibility of freeing themselves out of these streights. *Anibal* therefore causes 2000 Oxen (of his prey that he drove along with him) to be caught, and fastens to each of their horns Torches and Faggots of dry sticks. These being lighted, he caused the Oxen to be driven up to the top of the Mountains; and in the mean time with the main of his Army silently and in the dark marches to the out-let of the Valley. The Oxen marched in order till the fire about their horns got to the quick, then they ran up and down as mad, their fronts and tails blazing, and firing the bushes as they went. The *Romans* amazed with this unwonted and terrible spectacle, supposing that they were on all sides shut in by the Enemy, quit their Post, and thereby gave liberty of free exit to *Anibal*. *Fabius* not knowing whereto this subtilty of the Enemy tended, kept himself within his Camp in good order; but by the first light in the morning it was easily discerned, that by this Stratagem *Anibal* had made his escape.

M. Hurault. polit. disc. l. 2. c. 21. p. 489.

10. *Hermocrates* being advertised of the intent of *Nicias* (the *Athenian* General) to break up his siege before *Syracuse*, and march away, and knowing that day to be a Festival and of Sacrifice to the Gods, from which he should not be able to draw out his men to seise upon the passages by which he was to retire; he sent therefore a familiar friend of his to *Nicias* with instructions, that he came from such as gave him secret advertisement from within the City to warn him that he should not march away that night, unless he would fall into such ambushes as the *Syracusans* had purposely laid for him. *Nicias* being bleared with these words, tarried all that night, so as the next morning the *Syracusans* took all the passages, by means whereof the *Athenians* were unfortunately overthrown.

11. When all the World was alarm'd with the terrible power and successes of that great Warriour *Tamerlane* the *Scythian*, he fearing that the terrour of his Arms would cause all men to hide their precious Stones, Jewels, Gold and Silver, and such precious Moveables as might easilieſt be conveyed away, therefore dispatched away a number of his Souldiers in the habit of Merchants to go to the remotest and richest Cities, with Camels laden with rich Booty, that could not so fitly be hidden, commanding them to sell at low rates, that cheapness might allure the *Asians* to buy, and so either part with their Coin before it was hid, or draw it out again when they saw a gainful purchase before them. Which done, he came upon those Cities with such celerity, that they could have no leisure to hide that which they had bought: by which secret sleight, without much ado, he pilfer'd and plunder'd the *Asians* of all that they had.

D. Sirres Gen. hist. Franç. pag. 888. D'Avila civil wars, l. 15. pag. 1444.

12. *Hernand Teillo Porta Carrero* Governour of *Dourlans* for the *Spaniard*, *An.* 1596. being advertised, that the Citizens of *Amiens* (a proud people and little practised in Arms) would not receive the Garrison that the King offered them for the preservation of the Town, hastens the effect of those Intelligences he had there; and on *Monday* the 10. of *March* he attires forty or fifty Souldiers like Peasants laden with many burdens, and armed underneath with Daggers and short Pieces, and marches with about 700 Horse and 5000 Foot, he lays his ambushes near the Town, and the next day sends his disguised Souldiers to the Gate of *Montrescut*, following a Cart, which being under the Portcullis, one of the pretended Peasants cuts the Horse-trace, and by the great disorder of the Horse hinders the liberty of the Gate; the other presently discover their Arms, seise upon the Corps du Guard, and give a sign to the ambush, the ambush comes horse and foot, and enter into the Town, and go directly to the Market place, take the Fort, and seise upon the Arsenal and Munition, which King *Henry* the Fourth of *France* had lately sent, and in the end forced the Townsmen to a composition for the redemption of their goods.

M. Hurault. polit. disc. l. 2. c. 21. p. 494.

13. *Trivultio* perceiving the Garrison of *Millaine*, and especially the *Millainers* themselves to be astonished at the coming of *Maximilian* and the

the *Swizzers* into *Lombardy*, bethought himself of this policy: He wrote Letters with his own hand, sealed with his own seal to the chief Commanders of the *Swissers*, and sent them by a Servant of his own that spake well the *Swissers* Tongue. In these Letters he willed them to perform within two days the thing that he and they were agreed upon, for he should then have all things ready according to their Platform. The Messenger offered himself on purpose to be taken by the Emperours Scouts, and being examined prayed pardon, and thereupon confessed, that he brought Letters to the Leaders of the *Swissers:* his pardon was granted, and he plucking off his hose, took out the Letters that were sewed in the sole of it, the which were carried to the Emperour immediately. When he had read them, although he was in great perplexity, yet was he not of opinion they should be shewed to the Cardinal of *Sion*, because he would not accuse a Captain of so great authority amongst the *Swissers*, much less would he cause them to be seised upon, for fear of putting his affairs into danger; but in his heart distrusting the loyalty of the *Swissers*, he repassed the Mountains without making further speech of it, and returned back into *Germany*, freeing thereby the *Millanois* of that fear they had conceived at his coming.

Knowles Turk. hist. p. 140, 141.

14. The Captain of *Bilezuga* was minded to compass the death of *Othoman*: being therefore to marry the Daughter of the Captain of *Jarchizer*, he invited *Othoman* to the Wedding, as a time convenient to accomplish his design; but he having imparted the matter to *Michael Cossi*, this person grieving to see so brave a man treacherously brought to his end, acquainted *Othoman* with it, which he received with due thanks: And now, saith he, as to the Captain of *Bilezuga*, request him from me to protect for me one year longer, as he hath used to do, such goods as I shall send to his Castle, and because of the Wars betixt me and the Prince *German Ogli*, I will presently send such things as I make most reckoning of, and will also bring with me to the Marriage my Mother-in-law with her Daughter my Wife. The Captain was glad of this message, looking upon the whole as his own. When the Marriage-day drew nigh, *Othoman* instead of precious Houshold stuff, sent his Packs in Carriages filled with armed men, and had caused some of his best Souldiers to be attired in womens apparel, as being his Mother-in-law and her Retinue: these he ordered to meet together at the Castle about twilight; being admitted, the Souldiers leap out of their Packs, and the other in womens habit betake themselves to their weapons, slew the Warders of the Castle, and without more ado possessed the same, *Othoman* having before slain the Captain of it in just fight.

Knowles Turk. hist. p. 181.

15. The great City of *Nice* held out only upon the hope of a thousand Horse-men, which the Emperour *Andronicus* had promised to send them, of which aid so promised, *Orchanes* King of the *Turks* understanding, furnished 800 of his Horse-men, after the manner of the Christians, and fetching a great compass about, came at length into the high-way that leadeth from *Constantinople* to *Nice*, and so trooped directly towards the City, as if they had come from *Constantinople*. At the same time he sent 300 of his other Horse-men in the habit of *Turks* to forrage and spoil the Country as much as they could within the sight of the City; which whilst they were a doing, the other 800 Horse-men in the attire of Christians, following upon them, as if it had been by chance, charged them, and in the sight of the Citizens put them to flight: which done, these counterfeit Horse-men returned directly again towards *Nice*. The Citizens which with great pleasure had in the mean time from the Walls seen the most part of the Skirmish, and how they had put the *Turks* to flight, supposing them to be the promised aid whom they daily expected, with great joy opened the Gates of the City to receive them as friends. But they being entred the Gates, presently set upon the Christians, fearing no such matter, and being seconded with the other 300, which in dissembling manner had fled before, who speedily returned with other Companies of *Turks* that lay in ambush not far off, they won the great and famous City of *Nice*, which they have ever since to this day possessed.

Knowles Turk. hist. p. 190.

16. The *Turkish* King *Amurath* had concluded a Peace with the Christians of *Thracia*, during which the Governour of *Didymoticum* intending to fortifie his City with new and stronger Fortifications, entertained all the Masons, Carpenters, and other Work-men he could by any means get; which *Amurath* understanding, secretly caused two hundred lusty Work-men and Labourers to come out of *Asia* to offer their service unto the Governour, who gladly entertained them. The wiser sort of Citizens wished the Governour beware of those *Asian* Work-men, as by them suspected; but he presuming upon the Peace made with *Amurath*, and considering they were but base Work-men, and no Souldiers, had the less care of them; yet using their work all the day, he commanded them to lodge without the Walls of the City every night. *Amurath* understanding these Work-men were thus entertained, sent for the valiant Captain *Chasis Ilbeg*, and requested him with thirty other good Souldiers to seek there for work also, and to espy if any advantage might be taken for the surprisal of the City. These also were entertained by the Governour and *Chasis*, that awaited with a vigilant eye, having found that one of the Gates of the City might be suddenly taken, found means to acquaint *Amurath* therewith, who caused a sufficient number of *Turks* to lye in ambush near the City to further the design. *Chasis* broke the matter to the *Asian* Work-men, and gave full instruction what was to be done. According to appointment, the Christians being at dinner, the *Turkish* Work-men and Labourers fell at words amongst themselves, and from words to feigned blows; in which counterfeit brawl and tumult, they suddenly ran to one of the Gates of the City, and there laying hands upon the Warders weapons, as if to defend themselves against their Fellows, suddenly set upon those Warders, being in number but few, and then at dinner also, and so presently slew them: which done, they opened the Gate of the City, let in the ambushed *Turks*, took the place, and put the chiefest of the Citizens to the Sword.

The Triumps of Nassau, p. 115. Belg. Commonw. pag 292.

17. Count *Philip* of *Nassau* had by Prince *Maurice* his advice confer'd with a certain Gentleman of *Cambray*, called *Charles Heraugnieres*, Captain of a Foot-company, about an enterprize upon the Castle and Town of *Breda*, telling him, that divers Mariners Vassels to the House of *Nassau* had offered their service herein, they being accustomed to carry turff and wood into the Castle, and under that colour fit to make some attempt. *Heraugnieres* having well considered all dangers, resolved with a certain Fellow called *Adrian* of *Berghen*

(that was wont to carry Turffs into the Castle) to undertake the matter, giving order to the Shipper to make ready his Boat, which was deep and flat, and lay in a *Dorpe* called *Leure*, a mile from *Breda*, that he might convey seventy men into her. Round about, and on the upper part of the Boat rows of Turff like Bricks were orderly placed of a good height. Being thus prepared, they resolved to execute their enterprize on the 25. of *February*, but the Frost hindred them certain days, not without great danger of being discovered; for having entred the Boat on *Monday* the 26. of *February*, they remained in it till *Thursday* morning, not able to go forward or backward, by reason of the Frost, contrary wind, and want of victuals, which enforced them in the night to quit the Boat, and to retire to *Nordam*. On *Thursday* the first of *March* 1590. they at night returned to the Boat, staying within a quarter of a mile of *Breda*, and in this manner continued from *Friday* till *Saturday* morning at ten a clock before the *Herons* Wood near the Castle, where the Boat went on ground, so as they were enforced to tarry till an high water. During their aboad there, the Boat sprung a leak, through which the water entred in such abundance, as the Souldiers stood up to the knees in it; being come into the inclosure of the Castle (which so soon as the Boat entred was shut after them) the leak miraculously stopt of it self. Whiles they lay there, a Corporal came to search the Boat, where finding nothing, he went his way, and strange it was, the Souldiers coughed not, and yet many of them were so hoarse, it was hard to refrain from it. Among others *Matthew Helt* Lieutenant, was so tormented with the cough, as fearing lest the enterprize should be discovered thereby, he drew forth his Poignard, intending to have slain himself. The third of *March* afternoon at high water the Castles sluce was opened, so as the Boat entred. About evening the Serjeant Major commanded that Turffs should be distributed to the Courts of Guard; which was done in such quantity, that the Deck began to lye bare, which greatly afflicted them in the Boat. But the Shipper being a crafty Fellow, perceiving all the Corps du Guard were furnished, pretending wearinefs, gave money to his Mate to go and drink with the Porters, not meaning to unlade any more till the next day. Night being come, the Watch set, and all things quiet, about eleven a clock at night, *Herauguieres* exhorted his Souldiers to begin their enterprize; the Shipper plying the Pump to drown the noise his men made in shipping, he marched before them by the Store-house towards the Gate which opens into the Town, the Sentinel asked, *Qui va là?* but *Herauguieres* making no answer, struck him through the body with an half Pike; whereupon the Alarm was given to those of the Guard who made resistance. An Ensign hurt *Herauguieres* in the arm, and was by him beaten down to the ground, the Enemy was beaten into the middle part of the Castle, whence they sallied out upon us, but lost thirty six of their men, and were enforced to retire. The place made good, *Herauguieres* marched with his Souldiers to another Corps du Guard, where sixteen Souldiers made resistance, and were all slain. This done, and a signal given, Count *Hoenlo* came to the Castle with the Princes Vanguard, soon after Prince *Maurice* himself with Horse and Foot, so that the Town was yielded, the Souldiers only to depart with their lives; the Burgomasters redeemed themselves from spoil with 97074 Florins. Thus the Town and Castle of *Breda* was taken with the loss only of one man, who fell into the water, and was drowned: it was taken *March* 4. 1590.

18. *Cimon* understanding that the *Persian* Navy lay about *Cyprus*, he set sail towards them, and with 250 Ships he boldly gave Battel to 340, the Victory inclined to the *Athenians*, 100 Ships were taken, some sunk, and the rest got into *Cyprus*, the Souldiers fled all out of them, and leaving them without Guards, those also fell into the hands of the *Athenians*. *Cimon* not content with this glorious Victory, set forth with his whole Navy against the Land-army of the *Persians* also, which lay upon the Banks of the River *Eurybas*; he caused all the *Persian* Ships he had taken to sail formost, and those to be all stuffed with the valiantest of his Souldiery, with *Persian Tyaras*, and other the like habits upon them. The *Persians* on Land, deceived with the figure of their Ships, and the habit of their friends, and not knowing of any Land-forces of the *Greeks* near them, took them for their own Fleet but lately parted from them, and now returned. When night came *Cimon* unshipped his men, breaks in upon the Camp of the *Persians*, filling all places with tumult and slaughter; the *Persians* in this confusion fled to the Ships, and were there cut off, not being able to discern against whom they fought. When a great carnage was made, and that the gross of the Army was scattered here and there, *Cimon* thought of his retreat to his Ships, which he had beforehand taken care of; for he had ordered his Souldiers to repair forthwith to that place, where they should behold a burning Torch advanced in the air: he gave the sign, and the Souldiers ceased their plunder, and returned safe into their Ships; so that *Cimon* obtained two noble Victories in one day by Sea and Land. *Diod.Sicul. Biblioth. l.11. pag. 256.*

19. *Amilcar* was sent by the *Carthaginians* against the *Greeks* that lived in *Sicily* with 300000 Foot, 2000 long Ships, besides those that were for burden, and such as were appointed for the carriage of Tributes, the number of which was 3000. Thus appointed, *Amilcar* laid siege to *Himera*, to the relief of which came *Gelo* the *Syracusan* with 50000 Foot and 5000 Horse. Being come, he bethought himself how to destroy all the Forces of the Enemy without endangering himself, which his design, an accidental thing did much further; for whereas he had determined to fire all *Amilcars* Ships, it was also told him, That such a day *Amilcar* did solemnly sacrifice to *Neptune*; also a Prisoner was taken, who told him, That *Amilcar* had given order to them of *Selynuntis* to send him a number of Horse-men well appointed to be with him upon the same day. *Gelo* therefore sent out his Horse-men that way, and having ordered they should all night cross the Country, in the mornings first light they should, as if *Selynuntians*, come to the Camp, where assoon as received, they should kill *Amilcar* as he sacrificed, and then carry fire from the Altars amongst all the Ships: he had also ordered a Watch-man to give himself notice of all this that had passed: his Horse-men had performed all as he required it; and having also received the sign agreed upon, he with his whole Army fell in upon the *Carthaginian* Army at Land, who came out of their Camp to encounter him; but while they were eagerly fighting, the flames shewed themselves on high from their Vessels, and it was cryed in their Army, that *Amilcar* was killed, and all their Ships *Diod.Sicul. Biblioth. l.11. pag. 236.*

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on fire. Dispirited with this bad news, they were slain on heaps, *Gelo* would give no quarter, so 150000 of them were slain upon the place, the rest fled to a Fortress, but ready to dye for thirst, soon yielded themselves.

CHAP. XXXVII.

Of the secret ways of dispatch, and the delivery of Messages by Letters, Cyphers, and other ways.

SEcrecy and celerity are of special importance for the right conduct and management of all sorts of affairs; but in military matters they are of that absolute necessity, that scarce any thing of moment can be effected without them. Various ways have the Ancients and others invented, whereby they might convey their intelligences and advice with both these; a taste whereof we have in the following Examples.

Lithgows Trav. par. 5. pag. 202, 203. Huigen van Linschotens discourse of Voyages, l. 1. c. 6. p. 16.

1. *Aleppo* is so called of *Alep*, which signifies Milk, of which there is great abundance thereabouts; there are here also Pigeons brought up after an incredible manner, who will flye between *Babylon* and *Aleppo* (being thirty days journey distant) in forty eight hours space, carrying Letters and News (which are fastned about their necks) to Merchants of both Towns, and from one to another. These are only employed in the time of hasty and needful intendments: their education to this tractable expedition is admirable, the flights and arrivals of which I have often seen in the time of my wintering in *Aleppo*, which was the second winter after my departure from Christendom.

Sabel. Ex. l. 6. c. 6. p. 340.

2. The City of *Ptolemais* in *Syria* was besieged by the *French* and *Venetians*, and it was ready to fall into their hands, when the Souldiers beheld a Pigeon flying over them, with Letters to the City, who thereupon set up so sudden and great a shout, that down fell the poor airy Post with her Letter; being read, it was found that the *Sultan* had therein sent them word, that he would be with them with an Army sufficient to raise the Siege, and that they should expect his arrival in three days. The Christians having learnt this, sent away the Pigeon with others instead of the former, which were to this purpose: That they should see to their own safety, for that the *Sultan* had such other affairs, as rendred it impossible for him to come in to their succour. These Letters being received, the City was immediately surrendred, the *Sultan* performed his promise upon the third day; but perceiving how matters went, returned to his other imployments.

Herod. l. 5. p. 301. Sabel. exempl. l. 10. c. 6. p. 569. A. Gell. noct. Attic. l. 17. c. 9. p. 458.

3. *Histæus* the *Milesian* being kept by *Darius* at *Susa*, under an honourable pretence, and despairing of his return home, unless he could find out some way that he might be sent to Sea; he purposed to send to *Aristagoras*, who was his Substitute at *Miletum* to perswade his Revolt from *Darius*; but knowing that all passages were stopped and studiously watched, he took this course: He got a trusty Servant of his, the hair of whose head he caused to be shaved off, and then upon his bald pate he wrote his mind to *Aristagoras*, kept him privately about him till his hair was somewhat grown, and then bad him haste to *Aristagoras*, and bid him cause him to be shaved again, and then upon his head he should find what his Lord had wrote unto him.

Herod. l. 4. p. 203. Justin. hist. l. 1. p. 18. Sabel. exempl. l. 10. c. 6. p. 569.

4. *Harpagus* was a great Friend to *Cyrus*, and had in *Media* prepared all things in as good forwardness as he could; being therefore to send his Letters to *Cyrus* to hasten his Invasion upon that Country, he thought it the safest way to thrust it into the belly of a Hare, so by this unsuspected means his Letters went safe to *Cyrus* in *Persia*, who came with an Army, and made himself Master of the Empire of the *Medes*.

A. Gell. noct. Attic. l. 17. c. 9. p. 458. Erasm. Adag. p. 442. Zuing. Theatr. vol. 3. l. 4. p. 156. Plut. in Lysandr. p. 144. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

5 The ancient *Lacedemonians* when they had a purpose to dissemble and conceal their Letters, which they sent to their Generals abroad, that the contents of them might not be understood, though they should be intercepted by the Enemy, they took this course: They chose two round sticks of the same thickness and length, wrought and plained after the same manner. One of these was given to their General when he was about to march; the other was kept at home by the Magistrates. When occasion of secrecy was, they wond about this stick a long scroll and narrow only once about, and in such manner as that the sides of each round should lye close together; then wrote they their Letters upon the transverse junctures of the scroll from the top to the bottom. This scroll they took off from the stick, and sent it to the General, who knew well how to fit it to that stick he kept by him; the unrolling of it did disjoin the Letters, confound and intermix them in such manner, that although the scroll was taken by the Enemy, they knew not what to make of it; if it passed safe, their own General could read it at pleasure. This kind of Letter the *Lacedemonians* called *Scytale*.

A. Gell. noct. Attic. l. 17. c. 9. p. 458. Pezel. mellific. tom. 1. p. 59.

6. I have read in the *Punick* History, that an illustrious person amongst them (whether it was *Asdrubal* or some other, I do not now remember) who on this manner used to conceal such Letters as he sent about matters of secrecy. He took new Tables, which were not yet covered with wax, and cut out his Letter upon the wood, then (as the manner was) he drew them over with wax, these Tables, as if nothing was writ upon them, he sent to such as before-hand he had acquainted with the use of them, who upon the receipt of them took off the wax, and read the Letter as it was engraven upon the wood. *Demaratus* used this way of writing.

Sandys on Ovid. Metam. l. 12. p. 229.

7. The way by Pigeons to give intelligence afar off with wonderful celerity, is this: They take them when they sit on their nests, transporting them in open cages, and return them with Letters bound about their legs like Jesses, who will never give rest to their wings, until they come to their young ones. So *Taurosthenes* by a Pigeon, stained with Purple, gave notice of his Victory at the Olympick Games the self same day to his Father in *Ægina*.

A. Gell. noct. Attic. l. 17. c. 9. p. 457. Sueton. l. 1. c. 56. p. 36. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

8. There are Books of Epistles from *C. Cæsar* to *C. Oppius* and *B. Cornelius*, who had the care of his affairs in his absence. In these Epistles of his in certain places there are found single Letters without being made up into syllables, which a man would think were placed there to no purpose; for no words can be framed out of these Letters. But there had been a secret agreement betwixt them of changing the situation of the Letters, and that in writing they should appear one thing, but in reading they should signifie another. *Probus* the Grammarian hath composed a Book with curiosity enough, concerning the occult signification of

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the Letters in the Epistles of *Cæsar*. *Suetonius* saith of *Cæsar*, That any thing of privacy he wrote by notes or characters, that is, by so transposing the order of the Letters, that no word could be made out of them. But if any man would understand and imitate this practice of his, he must know, that he changed the fourth Letter of the Alphabet, that is, he set down D. for A. and so throughout all the rest of the Letters.

Pezel. mellific. tom. 1. p. 73.

9. *Artabasus*, an illustrious person amongst the *Persians*, after the departure of *Xerxes*, was left with *Mardonius* in *Europe*, he had taken *Olynthus*, and was now set down before *Potidæa*, here there was intelligence betwixt him and *Timoxenus*; an eminent person in the Town, and the device they had to convey Letters to each other was this: They wrapped their Letters round about the upper part of an Arrow, and then glued on the feathers of the Arrow upon it, and so their Arrows were to be shot to such a place, as they had mutually agreed upon. They had done this for some time, till they were casually betrayed; for *Artabasus* directing his Arrow to the wonted place, it chanced to light upon the shoulder of a *Potidæan* that was accidentally there; divers, as the manner is, ran to the wounded man, and plucking out the Arrow, perceived the Letters that were fastned to it, and carried them to the Magistrates of the City, whereby it came to pass, that *Timoxenus* the Traitor was discovered.

Pezel. mellific. tom. 1. p. 409.

10. *Antigonus* who had wintered in *Mesopotamia*, came to *Babylon*, and having there joyned with *Seleucus* and *Python*, he determined to march out against *Eumenes*, who had fortified the River *Tygris* from its Fountain to the Sea, and indeed all the Country bordering upon him, in which manner he waited the approach of the Enemy; but for as much as the Guard of a place of so great a length required a multitude of Souldiers, *Eumenes* had obtained of *Peucestes*, that he should send for some thousands of Archers for him out of *Persia*: which was done in such manner, that most of the *Persians*, though distant thirty days journey, did yet hear of the Edict of *Peucestes* upon that very day it was given out, and that through the artificial placing of their Watches: for whereas *Persia* is interrupted with Vallies, and full both of many and high Rocks, the strongest voices that were to be found amongst the Inhabitants, were placed upon the tops of these; so that the command being heard in divers places at once, they transmitted it immediately from one to the other, till such time as it was gotten to the utmost end of *Peucestes* his Satrapy.

Sueton. l. 2. c. 88. p. 109. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.

11. *Octavianus Cæsar* when he wrote to his friends any thing of secrecy or matter of importance, his manner was to take the next Letter in the Alphabet to that which should have been made use of, saith *Dio Cassius*; and *Suetonius* saith, that as oft as he wrote by notes or characters, he used B. for A. and C. for B. and in the same order all the rest as they follow, only instead of X. he used a double AA.

Pet. Gregor. de Repub. l. 16. c. 4. p. 666.

12. The *Roman* Spies that were sent into *Persia*, at their return brought a long piece of Parchment that had Letters wrote upon it within, which was given them by *Procopius*; but for the better concealment of it, it was put into a sheath or scabbard of a Sword, and so carried safe without suspicion.

Pet. Gregor. de Repub. l. 16. c. 4. p. 656.

13. *Diognetus* the *Milesian* was in love with *Polycrita* of *Naxos*, and for love of her he betrayed his Country-men and their Counsels; for when they had besieged *Naxos*, he sent a young Girl with a Letter to *Polycles* Brother of *Polycrita*, and Governour of the City, wherein he shewed the way how he might intrap and slay the *Milesians*. This Letter was writ upon a Plate of Lead rouled up, and baked in a Loaf of Bread, and so conveyed to the Governour.

CHAP. XXXVIII.

Of the sad condition and deplorable distresses of some men by Sea and Land.

Caus. Treat. of pass. p. 38.

THE Mountain *Vesuvius* near *Naples* is reported to be so fertile, that it yieldeth to those who manure it a million of gold in revenue; but when it comes to cast forth its all-inflamed entrails, it oftentimes makes as much havock in one day alone, as it brings profit in many years: And it seems (saith *Montaigne*) that Fortune doth sometimes so narrowly watch the last days of our life, as in one moment to overthrow what for many years she hath been erecting, repaying our past and light pleasures with weighty miseries, and forcing us to cry out with *Laberius*, *Nimirum hâc die unâ plus vixi*, I have certainly lived too long, at least by this one unhappy day.

Montaign. Essays, l. 1. c. 18. p. 29.

Nich. Tulpii observ. med. l. 1. c. 43. p. 81.

1. Horrible was that Tragedy which the Western *Indies* beheld in the persons of seven *English* men, the relation of it take as followeth: The fore-mentioned seven being in St. *Christophers* Island, had prepared themselves for a Voyage of one night, and had taken with them provisions for no longer a time, but a tempest intercepted their return, and carried them so far off into the Sea, that they could not return home in less than seventeen days: in which time they were so sparing of their one nights provision, that they made it serve them to the fifth day; that past, they must wrastle with meer famine, which was so much the more grievous to them, in regard the Sun was extreme hot, that dryed up their parched throats, exhaling the saltness from the troubled Sea. They had now little hope of retriving themselves from their intricate errour, and were therefore forced (O cruel necessity!) to cast lots amongst themselves to see whose flesh and blood should satisfie the hunger and thirst of the rest. The lot fell upon him who first gave the counsel, who was not only unaffrighted at his hard fortune, but encouraged the rest who had a kind of horrour as to what they went about; he told them, that Fortune was a favourer of the bold; that there was no possibility of escape, unless they immediately staid their flying life by humane flesh; that for his part he was well content, and that he thought himself happy he could serve his friends when he was dead. With such words as these he so perswaded them, that one (drawn out by lot also) cut his throat, of whose carcass (I tremble to relate it) each of them was so desirous of a piece, that it could scarce be divided so quickly. They fell to the flesh with eager teeth, and sucked out the blood into their thirsty stomachs. One only was found amongst them, who being nearly related to the dead person, resolved to endure all things rather than to pollute himself with the blood of his friend: but the next day his famine drove

drove him into such a madness, that he threw himself over-board into the Sea. His Associates would not suffer so delicate a repast (as his carcass) to be so unseasonably snatched from them. But his madness had already so vitiated his blood and the flesh all about the veins, that in the whole body there was scarce any thing found fit to eat, save only his bowels. At last it pleased God to shew them mercy in this their wandring and distress, and brought their small Ship to the Isle of St. *Martin*, in which they were kindly received by the *Dutch* Garrison, and sent back to the rest of their friends, where scarce had they set foot on the shore, but they were accused of Murder; but inevitable necessity pleading in their behalf, they were set free by the Magistrate.

Mandelslo's Travels, l. 3. p. 280, 281.

2. In the year 1616. one *Pickman*, a *Fleming*, coming from *Dronthem* in *Norway* with a Vessel laden with Boards, was overtaken with a calm, during which the current of the Sea carried him upon a Rock or little Island towards the extremities of *Scotland*; to avoid a wrack he commanded some of his men to go into the Shallop, and to tow off the Ship: coming near the Island they saw something which was more like a Ghost than a living person, a body stark naked, black and hairy, a meagre and deformed countenance, and hollow and distorted eyes, he fell on his knees, and joyning his hands together, begged relief from them, which raised such compassion in them, that they took him into the Boat: there was in all the Island nor grass, nor tree, nor ought whence a man could derive either subsistence or shelter besides the ruines of a Boat, wherewith he had made a kind of Hut to lye down under. The man gave this relation of himself, That he was an *English* man, and that a year ago, or near it, being to pass in the ordinary passage Boat from *England* to *Dublin*, they were taken by a *French* Pirate, who being forced by a tempest that immediately rose to let go the passage Boat, left us to the mercy of the waves, which carried us into the main Sea, and at last split the Boat upon the Rock where you took me in. I escaped with one more into the Island, where we endured the greatest extremities. Of some of the boards of our Boat we made the Hut you saw, we took some Sea-mews which dryed in the wind and Sun we eat raw. In the crevices of the Rocks on the Sea-side we found some eggs, and thus we had as much as served to keep us from starving. But our thirst was most insupportable; for having no fresh water but what fell from the sky, and was left in certain pits which time had worn in the Rocks, we could not have it at all seasons, for the Rock lying low, was washed over with the waves of the Sea. We lived in this condition six weeks, comforting one another in our common misfortune, till being left alone, it began to grow insupportable to me. For one day awaking in the morning, and missing my Comrade, I fell into such despair, that I had thoughts of casting my self head-long into the Sea. I know not what became of him, whether despair forced him to that extremity, or that looking for eggs on the steepy side of the Rock, he might fall into the Sea. I lost with my Comrade the knife wherewith we killed Sea-dogs, and the Mews upon which we lived: so that not able to kill any more, I was reduced to this extremity to get out of one of the boards of my Hut a great nail, which I made shift so to sharpen upon the Rock, that it served me for a knife. The same necessity put me upon another invention, which kept me last winter, during which I endured the greatest misery imaginable. For finding the Rock and my Hut so covered with snow, that it was impossible for me to get any thing abroad, I put out a little stick at the crevice of my Hut, and baiting it with a little Sea-dogs fat, I by that means got some Sea-mews, which I took with my hand from under the snow, and so I made a shift to keep my self from starving; I lived in this condition and solitude above eleven months, and was resolved to end my days in it when God sent you hither to deliver me out of the greatest misery that ever man was in. The Sea-man having ended his discourse, the Master of the Ship treated him so well, that within a few days he was quite another creature, he set him ashore at *Derry* in *Ireland*, and saw him afterwards at *Dublin*, where such as had heard what had happened to him, gave him wherewithal to return into *England*.

Hackluits English Voyages, vol. 3. pag. 163. Full. worth. p. 282. in Devonshire.

3. *Richard Clark* of *Weymouth* in *Dorsetshire* was a knowing Pilot, and Master of the Ship called the *Delight*, which *An.* 1583. went with Sir *Humphrey Gilbert* for the discovery of *Norembege*. It happened, that without any neglect or default of his, the Ship struck on ground, and was cast away on *Thursday*, *August* 29. in the same year. Of them that escaped shipwrack, sixteen got into a small Boat of a Tun and half, which had but one Oar to work withal; they were seventy leagues from land, and the weather so foul, that it was not possible for a Ship to brook half a course of sail. The Boat being over-burdened, one of them, Mr. *Hedley*, made a motion to cast lots, that those four which drew the shortest should be cast over board, provided if one lot fell on the Master, he notwithstanding should be preserved, in whom all their safety was concerned. The Master disavowed the acceptance of any such priviledge, replying, they would live or dye together. On the fifth day Mr. *Hedley* (who first motioned lot-drawing) and another dyed, whereby their Boat was somewhat alighted. Five days and nights together they saw the Sun and Stars but once, so that they only kept up their Boat with their single Oar, as the Sea did drive it. They continued four days without sustenance, save what the weeds (which swam in the Sea) and salt water did afford. On the seventh day about eleven of clock they had sight of, and about three they came on the South part of *New-found land*. All the time of their being at Sea the wind kept continually South; if it had shifted to any other point, they had never come to land, but it turned to the North within half an hour of their arrival. Being all come to shore, they kneeled down, and gave God praise for their miraculous deliverance. There they remained three days and nights, having there plentiful repast upon Berries and wild Pease. After five days rowing along the shore, they happened on a *Spanish* Ship of St. *John de Luz*, which courteously brought them home to *Biscay*. Here the Visitors of the inquisition came aboard the Ship, put them on examination, but by the Masters favour and some general answers they escaped for the present. But fearing a second search, they shifted for themselves, and going twelve miles by night got into *France*, and so safely arrived in *England*. Thus as the Psalmist speaks, *They which go down into the Sea, and occupy in great waters, these men see the works of the Lord, and his wonders in the deep.*

Camer. oper. subcisiv. cent. 2. c. 57. p. 243.

4. It is a story altogether lamentable, and a calamity full of astonishment, which happened about

Cauſ. holy Court, tom. 2. max. 14. p. 411, 412.

about the Cape *de bona Speranza* to *Manuel de Souſa*, ſirnamed *Sepulveda*, Governour of the Citadel of *Diu* for the King of *Portugal*, and it is this: Having long enjoyed great happineſs and honour in the *Eaſt-Indie*, he came to *Cochin*, not far from *Calecut*, where he embarked himſelf in *January* 1553. in a great Ship laden with riches, and about ſix hundred perſons with him, amongſt which was his wife, his children, ſervants, ſlaves, and a great retinue, to come into *Portugal*; but the Ship being caſt away upon the Coaſts of *Æthiopia*, and the Sea having ſwallowed up well near all that was within it, except the perſons who ſaved themſelves aſhore half naked, deſtitute of all hope to recover their loſs again; having relyed upon the words of the crafty and cruel *Barbarians*, they fell at laſt (ſo many of them as remained yet alive, for the moſt part were now dead, what with fear and famine, and other miſeries) into the hands of a petty King of *Æthiop*, who cauſed them to be diſarmed, ſtript, and left ſtark naked upon the ſand, deprived of all ſuccour and all neceſſary things. They that were left alive, half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their eyes to the ground, as perſons transformed into ſo many Images. *Elionor* the wife of *Manuel*, Daughter to *Garcias Sala*, Viceroy of *Portugal* in the *Indies*, an honourable Lady, ſeeing the *Barbarians* buſied about ſtripping and ſnatching away the cloaths from her Husband, her ſelf, her children, and the reſt, forgetting her dignity and her ſex, fell upon theſe Filchers with her fiſts, provoking them to kill her, but in vain. They left her ſtark naked upon the ſhore: the chaſt Lady ſeeing her ſelf in ſuch a caſe, and the day-light miniſtring to her more ſorrow and horrour than death it ſelf, ſhe covered her ſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders and over her breaſts that were naked and bare: which done, ſhe commanded the men that ſurvived of her miſerable company, to be gone and ſhift for themſelves as they could, her ſelf remaining in that caſe without ſtirring or ſpeaking a word. If at ſome times ſhe beheld her dear children, the tears would flow from her eyes like rivers, and ſhe ſent out deep ſighs and ſobs. As for *Manuel* the Father and Husband, ſuch an extreme ſadneſs and grief had cloſed up his heart and his mouth, that he held his eyes a long time fixed upon the earth, as one ſtruck with a Thunder-bolt; yet at laſt the care of his little ones upon the ſudden awakened him, he goes to a Foreſt there hard by to ſeek for ſome food, at his return he finds the youngeſt of his children departed, and his Wife who had been three days without eating any thing, over-born with ſorrow and tears. His child he buries with his own hand; the next day he returns to ſeek again, and coming back, he finds his Wife and his other Son dead, and ſome Women-ſervants lamenting with great crys over their poor bodies. Having put by the Servants, he lays himſelf down upon the ground, and ſtretching out the right hand of his deceaſed Wife, he leaned a while with his head upon the ſame, and then with the help of the ſaid Servants, he hideth his wife and child within the ſand, without uttering a word. That done, he returns into the Foreſt, where it is conjectured he was devoured by wild beaſts, for there was never any news heard of him afterwards. About ſixſcore of theſe miſerable Travellers having eſcaped divers incredible difficulties, did at laſt recover a Port of the Sea, where they found commodity to paſs into *Portugal*, who there declared the particulars of their hiſtory as it is here ſet down.

Clarks mir. c. 105. pag. 512, 513, &c. Stows Annals, pag. 1017.

5. *An. Dom.* 1630. *May* the firſt, the *Muſcovy* Merchants of *London* ſent a Ship called the *Salutation* for *Greenland*, which arrived there in ſafety *June* 11. following, together with two other Ships, all which were commanded by Captain *William Goodler*. The Captains Ship ſtayed at *Bellſound*, that of the *Salutation* at the *Foreland*; the Captain having killed ſtore of Whales, ſent away for the *Salutation*, which in the way meeting with croſs winds, the Maſter ſet eight of his men aſhore to kill ſome Veniſon. Theſe men taking with them a brace of Dogs, a Fire-lock, two Lances, and a Tinder-box, went on ſhore, killed fourteen: night coming on, and they weary, they went to reſt, intending next day to end their hunting, and ſo return to their Ship. But the next day proved foggy, and much Ice being betwixt the ſhore and the Ship, the Ship was fain to ſtand ſo far off into the Sea, that they loſt ſight of her; they hunted on to *Green-harbour*, and there they found that the Ship was departed, they made all ſpeed poſſible with their Shallop to *Bellſound* to their Captain, and for fear of delay heaved their Veniſon over-board; but having no Compaſs, they wandred up and down ſo long till the Ships were departed. This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever inhabited thoſe deſolate Climates; that none could be hired for what reward ſoever by the Merchants to winter there; and that nine able men left behind formerly, as they now were, dyed all miſerably upon the place, becoming the prey of Bears and Foxes. All which made them like men amazed to ſtand looking one upon another: that which increaſed their horrour, was their want of all neceſſary proviſion, no cloaths for ſhift or warmth, no food, no houſe for ſhelter. After a ſpace, knowing the danger of delay in extremity, they adviſed upon the moſt likely courſe for their preſervation; they reſolved to go to *Green-harbour* to hunt for Veniſon, where in their going, ſtay, and return they killed nineteen Deers and four Bears, with which they laded their Shallop; and finding another old Shallop left there, they laded it with the graves or fritters of Whales that had been boiled there that year, and took their way to *Bellſound* to their Tent, where they intended to winter; in the way of their paſſage they had like to have loſt all their proviſion, but ſaved it by a deſperate remedy, running into the high-wrought Sea, and by force drawing their Shallops to the ſhore. This done, they arrived at *Bellſound*, where they took out their proviſion, conſidered their Tent, and with part of the materials of a leſſer Tent thereby, pieces of old Casks, and old Shallops left there (as 'tis uſual) they made up their Houſe and Cabbins where they lodged two and two, and with marvellous induſtry provided themſelves with fire-wood and ſhelter againſt the extremity of the cold, their beds were the Deer skins dryed. Having thus fitted every thing in the beſt manner they could, on the 12. *Sept.* looking out into the ſound, they eſpyed two Sea-horſes lying aſleep on a piece of Ice; whereupon haſting to them with an old Harping-iron, they ſlew firſt the old one, and then the young, ſlead, roaſted, and eat them: not long after they killed another; but nights and cold increaſing upon them, and they viewing their proviſion, found it too ſmall by half: whereupon they agreed to one reaſonable meal a day, and to faſt

fast *Wednesdays* and *Fridays*, except from the Greaves of the Whale, a loathsom meat; at which diet they continued three months. To repair their cloaths and shoes they made thread of rope-yarn, and needles of Whale-bone. *Octob.* 10. the nights being grown very long, all the Sea was frozen over, and then grief and fear began to work upon them; but they prayed to God for strength and patience in their miseries, and by his assistance cheared up themselves to use the best means for their preservation: then for the preservation of their Venison, and lengthning of their firing, they thought best to roast every day half a Deer, and to stow it in Hogsheads, which accordingly they did, leaving so much raw as would serve to roast every Sabbath day a quarter. Here another tryal of their patience befel them: Their Whale-fritters that had been drenched with Sea-water, and lay close together, was grown mouldy and spoiled; and again surveying their Bear and Venison, they found it would not afford them five meals a week, so they were fain to cut off one meal more, and for three months after they fed four days upon the mouldly Whale-fritters each week, and the other three on Bear and Venison. Besides the want of meat they began to want light, no Sun appearing from the 14. of *October* to the 3. of *February*, but the Moon shined as here in *England*; against this having found a sheet of Lead in the Coopers Tent, with rope-yarn and oyl they made a Lamp, which they kept continually burning to their great comfort. In the beginning of *January*, as the days began to lengthen, the cold began to strengthen to that extremity, that it raised blisters on their flesh; and if at any time they touched iron, it would stick to their fingers like bird-lime; if they went out to fetch water, it would so pinch them, that they were sore, as if they had been beaten: for drink, from the 10. of *January* to the 20. of *May* they had none but Snow-water, which they melted with hot Irons. The last of *January* they found their food would last but six weeks longer; but they had recourse to God for a supply: and looking out one bright day, they saw a great she-Bear with her Cub coming towards the Tent, her they slew with their Lances, the Cub escaping, they drew her into the Tent, and this Bear served them twenty days. In *March* the days so lengthned, that the Fowl and Foxes came abroad, of which Foxes by Traps they catched fifty, and sixty Fowl as big as Pigeons, and they had killed seven more Bears; so that with two or three meals a day their strength was much increased. In *May* the first the weather grew warm, so that they went out to seek provision. In this month there came two Ships of *Hull* into the *Sound*, who knowing some men had been left there the year before, and being desirous to know whether they were dead or alive, the Master manned a Shallop to go as near the shore as they could, and so over the Ice to the Tent. When these men came near the Tent, they haled them with the usual word of the Sea, crying Hey, to which one of them in the Tent answered again Ho: which sudden answer almost amazed them all; but perceiving them to be the very men left there, with joyful hearts they embraced one another. The men left their Tent, and went with them to their Ship, where they stayed till the *London* Fleet came, which was three days after. They went aboard the Admiral where Captain *William Goodler* was, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreshment they grew all perfectly well. Thus they continued in the Fleet till the 20. of *August* when they set sail, and at last came safe into the River of *Thames*, and the *Muscovy* Merchants dealt very well by them. The names of these eight men were *William Fakely* Gunner, *Edward Pelham* Gunners Mate that wrote this story, *John Wise* and *Robert Goodfellow* Sea-men, *Thomas Ayres* Whale-cutter, *Henry Bett* Cooper, *John Dawes* and *Richard Kellet* Land-men.

6. The Admiral St. *Jago* set out of *Portugal An.* 1585. with a good speedy wind; she came sailing betwixt the Island of St. *Laurence* and the firm Land that runneth by the Coast to *Mosambique*, in which passage there are certain shallows called the *India*, which are of Coral very sharp, black, white, and green, and very dangerous. The Pilot took the height of the Sun, and made his account they were past the shallows; and though many of the Sailors, and others in the Ship were against him, yet he commanded the Master to make all the sail he could to *Mosambique* without any let or stay. They sailed in that sort till midnight when they fell upon the shallows, being of clear white Coral, and so sharp, that with the force of wind and water that drove the Ship upon them, the Ship was cut in two pieces, as if it had been sawn asunder; so that the Keel and two Oarlops lay still upon the ground, and the upper part being driven somewhat further, at the last stuck fast, the Mast being also broken; whereupon there was a mighty and lamentable cry, for there were no less than five hundred persons in the Ship. The Admiral *Fernando de Mendoza*, the Master, the Pilot, and ten or twelve more presently entred into the small Boat, defending it with their drawn Swords, that no more should enter, saying, they would go see if there were any dry place in the shallows whereon they might work to make a Boat of the pieces of the broken Ship, therein to sail unto the shore, and so to save their lives, which put them that were behind in some small comfort. But when they had rowed about and found no dry place, they durst not return again to the Ship, lest their Boat should have been over-laden: wherefore they rowed towards Land, having about twelve Boxes of Marmalade, with a Pipe of Wine, and some Biskets, which in haste they had thrown into the Boat; after they had been seventeen days upon the Sea, they fell with great hunger, thirst, and labour on the Land where they saved themselves. The rest that stayed in the Ship, seeing the Boat came not again, it may well be thought in what case they were. At last one side of the upper part of the Ship, between both the upper Oarlops where the great Boat lay, burst out, and the Boat being half burst, began to come forth; but because there was small hope, no man laid hand thereon, but every man sate looking one upon another. At last an *Italian* called *Cyprian Grimoaldo* rose up, and taking courage unto him, said, Why are we thus abashed? let us seek to help our selves, and see (if there be any remedy) to save our lives. Wherewith presently he leapt into the Boat with an Instrument in his hand, and began to make it clean, whereat others took courage, so that there leapt at the least fourscore and ten persons into it, and many hung by the hands upon the Boat swimming after it; but because they should not sink the Boat, they were forced to cut off the fingers, hands, arms of such as held thereon, and let them fall into the Sea, and many they threw over-board. Which done, they set

J. Huighen Linschotens Voyages, l. 1. c. 92. p. 146, 147.

forward, committing themselves to God, with the greatest and pitifullest noise that ever was heard by those left behind in the Ship. In this manner having rowed certain days, and having but small store of victuals, for that there were so many in the Boat, that it was ready to sink, and because it was very leaky, and not likely to hold out, they agreed to chuse a Captain whom they would obey, and do as he commanded. They chose a Gentleman, a *Mestitho* of *India*, who presently commanded to throw some of them overboard, as the lot directed; amongst these was a Carpenter, who not long before had helpt to dress the Boat, who desired them to give him a piece of Marmalade and a cup of Wine; and when they had done, he willingly suffered himself to be thrown over-board into the Sea, and so was drowned. In this misery and distress they were twenty days at Sea, and in the end got to Land, where they found the Admiral, and those that were in the other Boat. But having escaped this danger, those (in both Boats) fell into another; for they had no sooner set foot on shore, but they were by the *Moors*, called *Caffares*, spoiled of all their cloaths, so that they left not so much as a single rag upon any of their bodies. In the end having endured great hunger, and misery, and other mischiefs, they came unto a place where they found a Factor of the Captains of *Sofala* and *Mosambique*, who holp them as he might, and made means to send them unto *Mosambique*, and from thence they went into *India*, where I knew many of them; some of them dyed before they got to *Mosambique*. Of those that stayed in the Ship some took Boards, Deals, and other pieces of Wood, and bound them together (which the *Portugals* call *Jangada's*) every man what he could catch, all hoping to save their lives; but of all those there came but two men safe on shore: so that of all the five hundred, there were about sixty persons that saved themselves, all the rest, amongst whom were thirty Women, some Jesuits and Fryers, were all drowned in the Ship; and all this through the wilfulness and pride of a Pilot.

Okely his Ebenezer. §. 8. p. 43, 44, &c. ad finem.

7. Great were the dangers and wonderful the deliverances of *William Okeley* and his Company, the relation of which from his own Book I have thus contracted: *An. Dom.* 1639. we took ship at *Gravesend* in the *Mary* of *London*, Mr. *Boarder* Master, bound for the Isle of *Providence* in the *West-Indies*; five weeks we lay in the *Downs* waiting for a wind, and then we set sail, and came to Anchor near the Isle of *Wight*; but by this time all our Beer in the Ship stunk, and we were forced to throw it over-board, and to take in Vinegar to mix with Water for our Voyage. The next Lords day we set sail again, and coming between the Island and the main Land, we stuck fast in the sands, but the Tide coming in, heaved us off. The sixth day after our setting sail from the Isle of *Wight*, we discovered three *Turks* Men of War, who chased us, and at break of day boarded and took us; having kept us close Prisoners at Sea, at the end of five or six weeks they brought us to *Algiers*, where I was sold for a Slave the first Market day to a Patron who told me, I must allow him two Dollars a month, and live ashore where I would, and get it where I could, though I knew not where to levy the least Mite of it. Wandring up and down, I light of an *English* man in his little shop that traded with Tabaco and a few other things, his Partner I became with a little money I had reserved, and a small modicum my Patron had allowed me for my stock: here I got money, and hired a Cellar where I laid up some other of my Goods; when weary of my slavery, I formed a design for my liberty, and communicated it to *John Anthony* Carpenter, *William Adams* Bricklayer, *John Jephs* Sea-man, *John* a Carpenter, and two others, men of able bodies, and useful in the intended project, which was to contrive the model of a Boat, which being formed in parcels, and afterwards put together, might be the means of our escape. They approved the proposal, and in my Cellar we began our work, we provided first a piece of Timber of twelve foot long to make the Keel; but because it was impossible to convey a piece of Timber of that length out of the City, but it must be seen and suspected, we therefore cut it in two pieces, and fitted it for jointing just in the middle, then we provided ribs; after which to make the Boat water-tite, because boards would require much hammering, and that noise was like to betray us, we bought as much strong Canvas as would cover our Boat twice over: upon the convex of the Carine we provided also as much Pitch, Tar, and Tallow as would serve to make it a kind of Tarpawling Cere-cloth to swaddle the naked body of our infant-boat; of two Pipe-staves sawed a-cross from corner to corner we made two things to serve for Oars; and for our provision we had a little bread and two Leather-bottles full of fresh water; we also remembred to buy as much Canvas as would serve for a Sail. We carried out all these in parts and parcels, fitted them together in the Valley, about half a mile from the Sea, whither four of our company carried the Boat on their shoulders, and the rest followed them. At the Sea-side we stript, put our cloaths into the Boat, and carried it and them as far into the Sea as we could wade, and then all seven got into the Sea; but finding she was over-laden, two of the seven were content to stay on shore; having bid them farewel, we lanched out, *June* 30. 1644. the Bill of Lading was *John Anthony*, *William Adams*, *John Jephs*, *John*— Carpenter and *William Okeley*; four of us wrought continually at the Oars, the fifth was to free the Boat of that water, which by degrees leaked through our Canvas: our bread was soon spoiled with soaking in the salt water, our fresh water stunk of the tann'd skins and Owze, yet we complained not. Three days with good husbandry our bread lasted us, but then pale famine stared us in the face, water indeed we might have, but it must be salt out of the Sea, or that which had been strained through our own bodies, and that we chose of the two; but we must not have that after a while, unless we would accept of the other first: and the misery was, these did not asswage our thirst, but increase it. The Wind too for some time was full against us; but God rebuked it, and made it our friend: a second inconvenience was, that our labour was without intermission; and a third, the extremity of the heat by day, the season raging hot the beginning of *July*, and we wanted fresh water to cool the heat, our labour made it insupportable to our bodies, and our little hope made it as grievous to our souls: one help we had, a poor one, he that emptied the Boat threw the water on the bodies of the rest to cool them; but our bodies thus scorched and cooled rose up in blisters all over. Great pain we felt, great dangers we were in, great miseries we endured, great wants we were under, and had nothing little but hope,

food,

food, and ſtrength. If any ask by what directions we ſteered our courſe to *Mayork*, whither we deſigned, for the day a Pocket-dial ſupplied the place of the Compaſs, by night the Stars when they appeared, and when not, we gueſſed our way by the motions of the Clouds. Four days and nights were we in this woful plight, on the fifth all hope that we ſhould be ſaved was periſhed; ſo that we left off our labour, becauſe we had no ſtrength left, only emptied the Boat of water, when God ſent us ſome relief; as we lay hulling up and down, we diſcovered a Tortoiſe not far from us aſleep in the Sea; had *Drake* diſcovered the *Spaniſh* Fleet, he could not have more rejoiced: we took up our Oars, ſilently rowed to our prey, took it into the Boat with great triumph; we cut off her head, and let her bleed into a pot, we drank the blood, eat the liver, and ſucked the fleſh. It wonderfully refreſhed our ſpirits, and we picked up ſome crums of hope. About noon we thought we diſcovered Land, it's impoſſible to expreſs the joy of our raiſed ſouls at this apprehenſion: we wrought hard, and after further labour were fully ſatisfied that it was Land, and it was *Mayork*, we kept within ſight of it all day. The ſixth of *July*, and about ten a clock at night we came under the Iſland, and crept as near the ſhore as we could and durſt, till we found a convenient place where we might thruſt in our Weather-beaten Boat. When we were come to Land, we were not inſenſible of our deliverance; but though we had eſcaped the Sea, we might die at Land, we had no food ſince we eat the liver, and drank the blood of the Tortoiſe; therefore *John Anthony* and my ſelf were ſent out to ſcout abroad for freſh water, becauſe we ſpake ſome *Spaniſh*; we came to a Watch-Tower of the *Spaniards*, ſpake to him on the Watch, told him our condition, earneſtly begged ſome freſh water and ſome bread, he threw us down an old mouldy Cake; but ſo long as it was a Cake, hunger did not conſider its mouldineſs; then he directed us to freſh water which was hard by. We ſtood not telling ſtories, we remembred our brethren left with our Boat, and obſerving the Sentinels directions, came to a Well where there was a Pot with ſtrings to draw with, we drank a little water, and eat a bit of our Cake; but the paſſage was ſo difuſed, that we had much ado to force our throats to relieve our clamorous ſtomachs. We return to our Boat, acquaint them with the good ſucceſs of our Embaſſy, and all prepare to make to the Well: ſo tying our Boat as faſt as we could to the ſhore, we left her to mercy. Now we are at the Well it hath water, and we have ſomething to draw, but God muſt give us a throat to ſwallow; for *William Adams* attempting to drink, after many eſſays was not able to ſwallow it, but ſtill the water returned; ſo that he ſunk down to the ground, faintly ſaying, I am a dead man; but after much ſtriving he took a little, ſo refreſhed with our Cake and water, we lay down by the Well-ſide till the morning: when it was clear day, we again went to the Watch-man, intreating him to direct us the ready way to the next Houſe or Town where we might find relief, he civilly pointed us to one about two miles off, and long it was e're our bliſtered feet could overcome the tedioufneſs of that little way. When we came the honeſt Farmer, moved with our relation, ſent us out bread and water, and Olives, and ſeeing us thankful Beggars enlarged his civility to us, called us into his houſe, and gave us good warm Bean-pottage, which ſeemed to me the moſt pleaſant food that I ever eat in my life. Thence we advanced to the City of *Mayork*, about ten miles from that place, that night we lay by a Well-ſide, and in the morning we entred the Suburbs; the Viceroy was informed of us, and we were commanded to appear before him: who after he had examined us, and heard our ſtory, ordered we ſhould be maintained at his own coſt, till we could have paſſage to our own Country; but our *Engliſh* Ships ſeldom trading thither, we petitioned the Viceroy for paſſage in the King of *Spains* Gallies, which were in the Road bound for *Alicant*, which he graciouſly granted us. After ſome other troubles we met with contrary winds, and it was five weeks e're we could reach the *Downs*, where we arrived in *Sept.* 1644. The Commander of the Ship was Captain *Smith* of *Redriff*. Mr. *Thomas Sanders* my Wife's Brother being in *Mayork* not long after we came thence, ſaw our Boat hung up for a Monument upon the ſide of the great Church there. Mr. *Robert Hales* was there 1671. and aſſures me, that he ſaw the naked ribs and skeleton of it then hanging in the ſame place.

CHAP. XXXIX.

Of Conſcience, the force and effects of it in ſome men.

Lucretius boaſts of his Maſter *Epicurus*, that when the minds of men were ſunk under the burden of Religion, this was he who firſt did dare to aſſert the freedom and liberty of Mankind, and that ſo ſucceſsfully, that Religion began to be deſpiſed, and man was made equal with Heaven it ſelf: but if we believe *Cotta* in *Tully*, he tells us, That *Epicurus* was ſo far from finding his beloved eaſe and pleaſure in his ſentiments, that never was School-boy more afraid of a Rod, than he was of the thought of a God and Death: *Nec quenquam vidi* (ſaith he) *qui magis ea timeret, quæ timenda eſſe negaret*, No man more feared the things which he taught ſhould be deſpiſed than himſelf. For whatever there is in the Air, there is certainly an Elaſtical power in the Conſcience, that will bear it ſelf up, notwithſtanding all the weight that is laid upon it. Men may ſilence for a while the voice of their own Conſcience, but it will find a time to ſpeak ſo loud, as to be heard in deſpite of its owner.

1. There were two Senators in great reputation at *Rome*, *Symmachus*, and *Boethius*, who had married the Daughter of the former. *Theodoricus*, King of the *Goths*, ſent for them to him, then at *Ticinum*, where he long kept them in priſon, becauſe they had oppoſed ſomething which he was deſirous ſhould be decreed in the Senate (poſſibly the allowance of Churches to the *Arrians*) Having thus deprived them of liberty, he expoſed their Goods to open ſale, and at laſt cauſed them both to be ſlain. Not long after their death, there was ſet before him on the Table at ſupper the head of a great fiſh, there did he think he ſaw the head of *Symmachus* with a horrible yawning, and threatning him with flaming eyes. Immediately therefore he was ſore affrighted, and trembling, cauſed himſelf to be carried to his bed. *Elpidius* the Phyſician was ſent for, but could not help him: he told his friends about him of that terrible re-

Wierus de præſtig. Dæm. c. 15. p. 43. Lavat. de ſpectr. pars 1. c. 3. p. 14. Cæl. Rhod. Antiq. lect. l. 27. c. 22. pag. Burtons Melancholy par 3. §. 4. p. 627.

ſemblance of *Symmachus* which he had ſeen, and deploring his wicked cruelty, he ſoon after gave up the ghoſt.

Clarks mir. c. 29. pag. 103. 2. A certain Jeſuit in *Lancaſhire*, as he was walking by the way loſt his Glove, and one that came after him finding it, followed him apace, with an intention to reſtore it; but he fearing the worſt, and being purſued with a guilty conſcience ran away, and haſtily leaping over an hedge, fell into a Marl-pit on the other ſide, in which he was drowned.

Senecæ. Eraſm. Apotheg. l. 9. Felth. Reſolv. cent. 1. c. 25. p. 44. 3. A *Pythagorean* Philoſopher had bought a pair of Shoes of a Cobler; but having no money at preſent, deſired him to ſtay for it till the morrow, and then he would return and pay him. He came with his money according to agreement, and then heard that the Cobler was newly dead; he therefore, without mention of the money, departed with a ſecret joy for the unexpected gain he had made that day; but finding that his conſcience would not ſuffer him to be quiet, he takes the money, goes to the Coblers ſhop, and caſting in the money there: Go thy ways, ſaid he; for though he is dead to all the World beſides, yet he is alive to me.

Full. worth. pag. 223. London. 4. *Thomas Curſon* Armourer dwelt without *Biſhopſgate London:* it happened that a Stage-player borrowed a ruſty Musket of him, that had long lain leiger in his ſhop; now though his part was comical, he therewith acted an unexpected Tragedy, killing one of the ſtanders by, the Gun caſually going off on the Stage, which he ſuſpected not to be charged. Oh the difference in tenderneſs of conſcience! This poor Armourer was highly afflicted therewith, though done againſt his will, yea without his knowledge, in his abſence, by another, out of meer chance. Hereupon he reſolved to give all his Eſtate to pious uſes: no ſooner had he gotten a round ſum, but preſently he poſted with it in his Apron to the Court of Aldermen, and was in pain till by their direction he had ſetled it for the relief of the poor in his own and other Pariſhes, and he diſpoſed of ſome hundred pounds accordingly, as I was credibly informed by the then Church-wardens of the ſaid Pariſh.

Fitzh. of Relig. and Policy, part 1. c. 34. p. 403. Stows Annals, p. 460. 5. The wretched eſtate of King *Richard* the Third, after he had murdered his Nephews, is thus deſcribed by Sir *Thomas Moor:* I have heard, ſaith he, by credible report of ſuch as were ſecret with his Chamberers, that after this his abominable deed done, he never had quiet in his mind, he never thought himſelf ſure. When he went abroad his eyes whirled about, his body was privily fenced, his hand ever on his Dagger, his countenance and manner like one that was ever ready to ſtrike; he took no reſt a nights, lay long waking and muſing, ſore wearied with care and watching, rather ſlumbred than ſlept, troubled with fearful dreams, ſuddenly ſometimes ſtarted up, leapt out of his bed, ran about the Chamber, ſo was his reſtleſs heart toſſed and tumbled with the tedious impreſſion and ſtormy remembrance of his horrid and abominable deeds.

Dinoth. memorab. c. 8. p. 583, 584. 6. *Attalus* King of *Pergamus* had ſlain his Mother and alſo *Beronice* his Wife, for which he was ſo purſued with divine vengeance, that he never after had a joyful day: laying aſide his Royal Ornaments, he put upon him a poor and ſordid garment; he ſuffered the hair of his head and beard to grow, he came not to ſhew himſelf in publick to the people; there was nothing of mirth or feaſting at his Court, nor did he diſcover any ſigns of a ſound man. To conclude, he was ſo terrified with his conſcience, that yielding up the government of his Kingdom, he betook himſelf to the imployment of a Gardiner, digging up the earth, and ſowing ſeeds therein; from this he paſſed to the Art of graving in Braſs, and therein he ſpent his time. At laſt he purpoſed to make a Sepulchre for his Mother, and being intent upon the work, through the vehement heat of the Sun, he contracted a Feaver, and upon the ſeventh day following he dyed.

Sueton. l. 6. c. 34. pag. 254. Zuing. Theatr. vol. 1. l. 2. p. 133. 7. After the Emperour *Nero* had ſlain his Mother *Agrippina* by the miniſtry of *Anicetus*, although he was confirmed by the gratulations of the Souldiers and loud applauſes of the Senate; yet neither preſently, nor ever after was he able to bear the conſcience of ſo great a guilt. He often confeſſed, that he was vexed with the Apparition of his Mother, with the ſcourges of Furies and burning Torches: inſomuch that by certain horrid Sacrifices by the Magicians he attempted to call up, and to appeaſe her Ghoſt. Being once preſent at the *Eleuſinian* Solemnities and Ceremonies, wherein the Cryer, as the manner was, proclaimed, That all impious and wicked perſons ſhould depart, he had not the confidence and aſſurance to remain. In the day time he was terrified with the noiſe of Trumpets that ſounded an Alarm, and certain tumultuous noiſes that were heard in the place where the bones of his Mother reſted. For this reaſon he quitted that quarter; and when notwithſtanding he was purſued with the ſame noiſes, he paſſed from one place to another, never thinking himſelf ſecure from the contrivances of his enemies.

Bp. Spotſw. Hiſt. Ch. of Scotl. l. 2. p. 27. 8. *Kenneth* the Third, King of *Scotland*, was a wiſe and valiant Prince, and might have been reckoned amongſt the beſt, if he had not ſtained his Fame with the Murder of Prince *Malcolme* his Nephew, whom he made away by poyſon (the ambitious deſire he had to ſettle the Succeſſion in his own Poſterity put him upon this villany) which he carried in ſo covert a manner, as no man did ſo much as ſuſpect him thereof (the opinion of his integrity being univerſally great) but as wicked facts can never be aſſured, though poſſibly they may be concealed; his mind was never after that time quiet, the conſcience of the crime vexing him day and night with continual fears. In the end (whether it was ſo in effect, or that his perplexed mind did form to it ſelf ſuch an imagination) whilſt he lay aſleep, he heard a voice ſpeaking to him on this ſort: Doſt thou think that the death of *Malcolme*, that innocent Prince, treacherouſly murdered by thee, is hidden from me, or that thou ſhalt paſs any longer unpuniſhed? No, there is a Plot laid for thy life, which thou ſhalt not eſcape; and whereas thou didſt think to tranſmit the Crown firm and ſtable to thy Poſterity, thou ſhalt leave the Kingdom broken, diſtracted, and full of trouble. The King awaked with the voice, was ſtricken with great terrour, and calling *Moveanus* his Confeſſor, laid open to him the grief of his mind, who adviſed him to beſtow alms on the poor, viſit the Graves of holy men, have the Clergy in greater regard than he accuſtomed, and perform ſuch other external ſatisfactions as were uſed in thoſe times. The King did thus: and as he was viſiting the Grave of *Palladius*, he was invited to lodge in the Caſtle of *Fettercarne*, where he was treacherouſly murdered.

Zuing. Theatr. vol. l. 2. p. 133. Cedren. 9. *Conſtans* the Emperour being offended with his Brother-in-law, by the perſwaſion of *Paulus* the Patriarch of *Conſtantinople* made him a Deacon, and after-

afterwards caused him to be slain, although he had received the sacred Mysteries at his hands. After which oftentimes in his sleep he seemed to see his dead Brother in the habit of a Deacon, reaching out to him a cup filled with blood, and saying to him, Drink, Brother. The unhappy Emperour was so afflicted and terrified with the apprehensions of this, and the stings of his own conscience, that he determined to retire into *Sicily*, where also he dyed.

Zuing. Theatr. vol. 1. l. 2. p. 136.

10. *Hermannus*, Bishop of *Prague*, when he lay a dying (with a heavy sigh) complained, that he had spent a far greater part of his life in the Courts of Princes, than in the House of the Lord; that he might have given check unto sundry vices, but that with his Courtier-like life he had rather administred a further licence to sin, while after the manner of others, he endeavoured to seem to Princes rather pleasant than severe: and this fault (above others) he earnestly desired that God Almighty of his mercy would forgive him.

Burtons Melanch. part 3. §. 4. pag. 630.

11. Memorable is the Example of *Francis Spira*, an Advocate of *Padua*, *An.* 1543. who having sinned in despite of conscience, fell into that trouble and despair, that by no endeavours of learned men he could be comforted: he felt, as he said, the pains of Hell in his Soul. *Frismelica*, *Bullovat*, and other excellent Physicians could neither make him eat, drink, nor sleep, no perswasions could ease him. Never pleaded any man so well for, as this man did against himself; and so he desperately died.

Jos. Jewish wars, l. 7. c. 31. p. 763.

12. *Catullus*, Governour of *Libya*, had fraudulently and unjustly put to death 3000 Jews, and confiscated their Goods: now though neither *Vespasian* or *Titus* said any thing to him, yet not long after he fell into a grievous disease, and was cruelly tormented not only in body, but also in mind: For he was greatly terrified, and still imagined to see the Ghosts of them whom he had so unjustly slain, ready to kill him, so that he cryed out, and not able to contain himself, leapt out of his bed, as though he had been tortured with torments and fire. And this disease daily increasing, his guts and bowels rotting and issuing out of him, at last he died.

CHAP. XL.

Of Banishment, and the sorts and manner of it amongst the Ancients, &c.

THE Nature of man is to rush headily and at all adventures upon that which is forbidden him, and to account himself as a sufferer wherein he is any way infringed of his liberty, although it be really to his advantage to be so restrained. This was perhaps the reason why

Sueton. l. 5. c. 23. p. 217.

1. The Emperour *Claudius* banished some persons after a new kind of fashion; for he commanded that they should not stir beyond the compass of three miles from the City of *Rome* wherein they lived.

Zuing. Theatr. vol. 3. l. 6. p. 795.

2. *Damon*, the Master of *Pericles*, was banished by the *Athenians*, by a Decree of ten years Exile, for this only reason: That he was thought to have a wisdom and prudence beyond what was common to others.

Cæl. Antiq. lect. l. 4. c. 25. p. 184.

3. The *Ephesians* banished *Hermodorus*, the Philosopher for this only cause, That he had the reputation of an honest man, and lived in great modesty and frugality; the Tenor of their Decree was, That no man should amongst them be a good husband, or excel others, in case he did, he should be forced to depart.

Heyl. Cosm. p. 588. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.

4. Ostracisme was a form of Banishment for ten years; so called, because the name of the party banished was writ on an Oyster-shell: it was used towards such, who either began to grow too popular or potent amongst the men of service. This device allowable in a Democracy, where the over-much powerfulness of one might hazard the liberty of all, was exercised in spight oftner than desert. It was frequent amongst the *Athenians*, and by virtue hereof *Aristides*, *Alcibiades*, *Nicias*, and divers others were commanded to leave their Country for ten years.

Heyl. Cosm. p. 85. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.

5. Petalism was a form of Banishment for five years, from the Greek word πέταλον, which signifies a leaf: it was practised chiefly in the City of *Syracuse* upon such of their Citizens as grew too popular and potent: the manner was to write his name in an Olive-leaf, and that once put into his hand, without more ado he was thereby expelled the City and its Territories for five years; yet could not this device so well secure them in the possession of their so much desired freedom, but that this City fell oftner into the power of Tyrants, than any one City in the World.

Mariana, p. 46. Chetw. hist. collect. cent. 5. p. 128.

6. The *Carthaginians* banished *Hanno*, a most worthy person, who had done them great services, not for any fault, but that he was of greater wisdom and industry than the State of a free City might well bear, and because he was the first man that tamed a Lion; for they judged it not meet to commit the liberty of the City to him who had tamed the fierceness of savage beasts.

Zuing. Theatr. vol. 1. l. 3. pag. 2863.

7. *John Chrysostome*, Bishop of *Constantinople*, was twice banished by the procurement of *Eudoxia* the Wife of *Arcadius* the Emperour; and the chief, if not the only ground of this her severity against him, was because she was not able to bear the free reprehensions and reproofs of that holy man.

Alex. l. 3. c. 1. p. 119.

8. In the Island of *Seriphus*, as also amongst some of those Nations that live about the Mountain *Caucasus*, no man is put to death, how great soever the crime is that he hath committed; but the severest of all punishments with them is, to interdict a man any longer abode in his Country, and to dispose of him into banishment, where he is to continue all the rest of his life.

Petrarch. in dialog. dialog. 67. pag. 209.

9. *Rutilius* was so little concerned with his banishment, that when he was recalled by one whose order it was death to disobey, yet he despised his return, and chose rather to continue in his Exile: perhaps it was for this reason, That he would not seem in any kind to oppose the Senate, or even the unjust Laws of his Country; or whether it was that he would be no more in such condition, wherein it should be in the power of others to banish him his Country as oft as they pleased.

CHAP.

CHAP. XLI.

Of the wise Speeches, Sayings, and Replys of several persons.

A Wise man has ever been a scarce commodity in all places and times, whole *Greece* it self could boast no more of this sort than only seven; and a *Cato* and a *Lælius* was almost the total sum of the *Roman* Inventory in this kind. Being so few, they must needs be the harder to be found; and seeing that the wisest men are commonly the least speakers, hereupon it is that there is almost as great a penury of their Sayings, as of their persons, and yet of these too every man will determine according to his own pleasure: a liberty which the Reader shall not be refused to make use of in these few that follow.

Lord Remy his civil Considerat. c.68.p.176.

1. Cardinal *Pompeius Colomne* being imployed, used such means (that Cardinal *Franciotto Ursin* being put by) *Clement* mounted to the See Apostolick. After *Clement* was Pope, *Pompeius* obtained of him many graces and honours; but assuring himself that nothing could be denied him, he was one time importunate in some such matter, which the Pope judged to be unjust and inconsistent with his Holiness honour to grant; so that *Pompey* failing of his expectation herein, began to reproach the Pope, and to tell him, that it was by his means that he was Pope. His Holiness answered him, that it was true, and prayed him to suffer him to be Pope, and that he would not be it himself; for in proceeding in this manner, he took that from him which he had given him.

Cambd. Remains, pag. 208.

2. *Robert Winchelsea*, Archbishop of *Canterbury*, was banished by King *Edward* the First, but afterwards restored again by him, and all the Rents that had been sequestred during his absence repaid him, whereby he became the richest Archbishop that had been in that Seat before. Wherefore often recording his troubles, he would say: Adversity never hurteth, where no iniquity overruleth.

Cambd. Remains, pag. 212.

3. The Emperour *Frederick* the Third, when he heard of the death of a great Noble man of *Austria*, who lived ninety three years most wickedly in fleshly pleasures, and yet never once in all that time afflicted with grief or sickness, he said This proveth that which Divines teach; That after death there is some place where we receive reward or punishment, when we see often in this World neither the just rewarded, nor the wicked punished.

Fulgos. exempl. l.7. c.2. p.897.

4. When *Theopompus* was King of *Sparta*, one was saying in his presence, That it now went well with their City, because their Kings had learned how to govern. The King prudently replied, That it rather came to pass, because their people had learned to obey; shewing thereby, that popular Cities are most injurious to themselves by their factious disobedience; which while they are addicted to, they are not easily well governed by the best of Magistrates.

Fulgos. exempl. l. 7. c.2. p.898.

5. *Dionysius* the Elder reproving his Son, for that he had forcibly violated the chastity of the Wife of one of the Citizens of *Syracuse*, asked him amongst other things, If he had ever heard, that any such thing had been done by him? No, said the Son, but that was because you had not a King to your Father: Neither, said *Dionysius*, will you ever have a King to your Son, unless you give over such pranks as these. The event proved that he then said the truth: For when this young man succeeded his Father, he was expelled the Kingdom of *Syracuse* for his evil behaviour and manner of life.

Fulgos. exempl. l. 7. c.2. p.899.

6. *Aristippus* having lost all his Goods by shipwrack, was cast naked upon the shore of *Rhodes*, where yet by reason of his Learning, he found such estimation, that neither he nor his Companions were suffered to want any thing that was convenient for them. When therefore some of his company were about to return home, they asked him, if he would command them any thing: Yes, said he, tell my relations from me, that I advise them to procure such riches for their children, as a tempest at Sea has no power over; shewing thereby how precious Learning is, which no storms of adverse Fortune can take away from us.

Fulgos. exempl. l. 7. c.2. p.902. Plut. in Pyrrho, pag. 391.

7. *Cineas* was in great honour with *Pyrrhus* King of *Epirus*, and he made use of him in all his weighty affairs, professing to have won more Cities by his Eloquence than by his own Arms. He perceiving *Pyrrhus* earnestly bent upon his Expedition into *Italy*, one time when he was at leisure and alone, *Cineas* spake thus to him: The *Romans*, O *Pyrrhus*, have the reputation of a warlike people, and command divers Nations that are so, and if God shall grant us to overcome them, what fruit shall we have of the Victory? That's a plain thing, said *Pyrrhus*; for then, saith he, no City will presume to oppose us, and we shall speedily be Masters of all *Italy*, the greatness, vertue, and riches of which is well known to you. *Cineas* was silent a while, and then having, said he, made *Italy* our own, what shall we then do? *Sicily*, said he, is near, reaching out its hand to us, a rich and populous Island, and easie to be taken. It is probable, said *Cineas*; but having subdued *Sicily*, will that put an end to the War? If God, said *Pyrrhus*, give us this success, these will be but the *Præludia* to greater matters; for who can refrain from *Africa* and *Carthage*, which will soon be at our beck? And these overcome, you will easily grant, that none of those that now provoke us, will be able to resist us. That's true, said *Cineas*; for it is easie to believe, that with such Forces we may recover *Macedon*, and give the Law to all *Greece*. But being thus become Lords of all, what then? *Pyrrhus* smiling, Then, said he, good man, we will live at our ease, and enjoy our selves in compotations and mutual discourses. When *Cineas* had brought him thus far: And what hinders, said he, but that we may now do all these, seeing they are in our power, without the expence of so much sweat and blood, and such infinite calamities as we go about to bring upon our selves and others?

Lloyd. State worthies, p. 207.

8. He was a wise man that said: Delay hath undone many for the other World; Haste hath undone more for this. Time well managed saves all in both.

Camer. oper. subcisiv. cent.3.c.31. p. 108.

9. A Christian Matron being imprisoned by the Persecutors, fell in labour there, the extremity of her pains enforced her to cry out extremely; whereupon the Keeper of the Prison reproached her, and said he, If you are not able to bear the pains of child-birth to day, what will you do to morrow when you come to burn in the flames? To day, said she, I suffer as a miserable Woman under those sorrows that are laid upon my sex for sin; but to morrow I shall suffer as a Christian for the Faith of Christ.

10. Sir-

Fair warnings to the world, pag. 23, 24.

10. Sir *Francis Walsingham* Secretary of State in Queen *Elizabeths* Reign, towards the latter end of his life wrote to the Lord Treasurer *Burleigh*, to this purpose: We have lived enough to our Country, to our Fortunes, and to our Soveraign; it is high time we begin to live to our selves and to our God. In the multitude of affairs that passed through our hands, there must be some miscarriages for which a whole Kingdom cannot make our peace. And being observed to be more melancholy than usual, some Court-humorists were sent to divert him: Ah! said Sir *Francis*, while we laugh, all things are serious about us; God is serious when he preserveth us, and hath patience towards us, Christ is serious when he dyeth for us, the Holy Ghost is serious when he striveth with us, the holy Scripture is serious when it is read before us, Sacraments are serious when they are administred to us, the whole Creation is serious in serving God and us; they are serious in Hell and Heaven, and shall a man that hath one foot in the grave jest and laugh?

Clarks mir. c.98.p.411.

11. When the Donatists upbraided St. *Augustine* with the impiety and impurity of his former life: Look, said he, how much they blame my fault, so much I praise and commend my Physician.

Val. Max. l.7.c.2.pag. 191, 192.

12. When *Solon* beheld one of his friends almost overcome with grief, he led him up into an high Tower, and bad him thence look down upon all the houses before and round about him; which when he saw he did: Now, said he, think with your self what various causes of grief have heretofore been under these roofs, are now, and will hereafter be, and thereupon desist to lament those things as proper to your self, which are in common to all mankind. He used also to say, That if every man was to bring his evils and calamities to be cast with those of others upon one heap, it would fall out, that every man would rather carry home his own troubles again, than be contented to take up his part out of the whole heap.

Val. Max. l.7.c.2.pag. 194.

13. The *Samnites* had shut up the *Roman* Legions at the *Furcæ Caudinæ* in such manner, as they had them all at their disposal; whereupon they sent their General to *Herennius Pontius*, a man in great reputation for wisdom, to know of him what they should do with them, who advised to send them all away without the least injury. The next day they sent again, who then advised to cut all their throats; they neglected both, by both using them ill, and suffering them to depart, whereby it came to pass, that the *Romans* were incensed to ruine them, as after they did.

Ibid.

14. *Mago* was sent from *Anibal* to the *Carthaginian* Senate, to relate the greatness of the Victory at *Cannæ*; and as an instance thereof, he shewed three bushels of gold Rings that were taken from the fingers of the dead *Roman* Gentlemen. *Hanno* a wise Senator demanded, If upon this success any of the *Roman* Allies were revolted to *Anibal? Mago* said, No. Then, said he to the Senate, my advice is, That you send forthwith Ambassadors to treat of Peace. Had this prudent saying of his been followed, *Carthage* had not been overcome in the second *Punick* War, nor utterly overthrown in the third, as it was.

CHAP. XLII.

Of such persons as were the first Leaders in divers things.

AS there is a time for every thing that is under the Sun, so there is no Art, or Practice, no Custom, or Calling, but had its first Introducer, and some one or other from whom it did commence. Now although many of these things are so mean, and the Authors of them so obscure, that one would think they scarcely could merit a Memorial; yet I find that Historians of all sorts have taken pleasure to touch upon them as they passed: some of which I have thus collected.

Val. Max. l.2.c.1.pag. 34. Alex. ab Alex. Genial. l.4. c.8.p.196.

1. *Sp. Carvilius* was the first in *Rome* that sent his Wife a bill of divorcement by reason of her barrenness; who though he seemed to be moved thereunto for a tolerable reason, yet went not without reprehension; for it was believed, that even the desire of children should give place to matrimonial fidelity. Before this time there was no Divorce betwixt man and wife to the five hundred and twentieth year from the first building of the City.

Sabel. ex empl. l.6. c.2. p.314

2. Pope *Gregory* the First was the first, who in his Pontifical Writings intituled himself thus, *Servus servorum Dei*, The Servant of the Lords servants, which has since been followed by most of the rest, though they mean nothing less.

Sabel. ex empl. l.6. c.2. p.314

3. *Paulus* born at *Thebes* in *Egypt* was the first, who betaking himself to the solitudes of the Desart, was called an Eremite, wherein he has since been imitated by *Onophrius* and *Paphnuphius*, and multitudes of others, who have found out the like places of retirement from the cares and troubles of humane life.

Sabel. ibid. l.6.c.2.pag. 316.

4. *Valerius Poplicola* was the first in *Rome*, who made a funeral Oration in praise of the deceased, who thus in publick celebrated the memory of *Quiritius Junius* his Colleague in the Consulship: and *Pericles* was the first in *Athens*, who thus also publickly extolled those who were slain in the *Peloponnesian* War in defence of their Country.

Id. ibid. p. 317.

5. *Cleon* the *Athenian* Orator, was a vehement person in his time. It was he who first used vociferation in his Pleadings, striking his hands upon his thighs, and passing from one side of the Pulpit to another; which after him obtained much amongst the *Romans* and others.

Id. ibid. p. 317.

6. *Scipio Africanus* was the first Senator in *Rome*, who continually went with his beard shaven, whereas the whole City before used to nourish their beards. This custom of his was the most studiously followed by *Cæsar Augustus*, the best of all the *Roman* Princes.

Id. ibid. p. 317. Plin. nat. hist. l.7. c.10.p.191.

7. *Lucius Papyrius* was the first that set up a Sun-dial in *Rome*, which being only of use when the Sun shined, an hourly measure of time was found out by *Scipio Nasica*; whereas before that time the *Romans* knew no distinction in the time of the day.

Ib. ibid. p. 318. Plin. hist. l.8.c.16. p. 203.

8. *Hanno*, a noble *Carthaginian*, was the first of all men, who shewed a Lion subdued unto tameness by himself, for which he was publickly sentenced, most men believing that the publick liberty was ill intrusted in such hands, and to so dexterous a Wit, to which so great fierceness had given place.

G. Martus

Sabel. l.6. c.3. p.325. 9. *Marcus Tullius Cicero* was the first amongst the *Romans*, who by Decree of the Senate had the Title of *Pater Patriæ* given him, that is to say, Father of his Country. *Augustus Cæsar* received it afterwards as his most honourable Title; and the successive Emperours sought it with more ambition, than they had merit to obtain it.

Plin. hist. l.8. c.26. p. 210. 10. *M. Scaurus* was the first, who in his Plays and Sights set forth by him in his Edileship, made shew of an *Hippotamus* or Sea-horse, and Crocodiles swimming in a Pool or Lake made only for the time of that Solemnity.

Plin. hist. l.8. c.16. p. 202. 11. *Q. Scævola*, the Son of *Publius*, was the first in *Rome*, who in his curule Edileship exhibited a fight and combat of many Lions together for to shew the people pastime and pleasure.

Plin. l.8. c.16.p.203. 12. The first that yoked Lions, and made them draw in a Chariot, was *Marcus Antonius*; it was in the time of the Civil War, after the Battel in the plains of *Pharsalia*; in this manner rode he with *Cytheris* the Curtesan, a common Actress in Inderludes upon the Stage.

Pet.Gregor. de Repub. l.3.c.3.§.8. p. 48. 13. *Minyas* the King of that People who take their name from him, was the richest of all his Predecessors, the first that imposed a Tribute upon Goods, and the first that erected a Treasury wherein to repose the Revenues of his Crown.

Full. Worth. p.137,138. 14. *John Matthew* Mercer, born at *Sherington* in *Buckinghamshire*, was Lord Major of *London*, *An.* 1490. he was the first Batchelor that ever was chosen in that Office, yea it was above an hundred and twenty years before he was seconded by a single person succeeding him in that place, *viz.* Sir *John Leman* Lord Major 1616.

Plin. nat. hist. l.10. c.50.p.297. 15. The first that devised an Aviary was *M. Lenius Strabo*, a Gentleman of *Rome*, who made such a one at *Brindis*, wherein he had incloſed birds of all kinds, and by his example we began to keep birds and fowl within narrow Coups and Cages as prisoners, to which Nature had allowed the wide Air to flye in at liberty.

Plin. l.9. c.17.p.246. 16. The *Scarus* was a fish that bore the price and praise of all others in *Rome*, the first that brought these out of the *Carpathian* Sea, and stored our Seas betwixt *Ostia* and *Campania* with them, was *Optatus*, first the Slave, and then the Freedman, lastly the Admiral of a Fleet under *Claudius* the Emperour.

Plin. l.9. c.55.p.267. 17. *Caius Hirtius* was the man by himself that before all others devised a Pond to keep Lampreys in; he it was that in the Triumph of *Julius Cæsar* lent him six hundred Lampreys to furnish out his Feasts, which he kept at that time, but on this condition to have the same weight and tale repaid him.

Cæl. Antiq. lect.l.6.c.6. p. 235. 18. The best way of making Oyls, and also of making Honey, was first found out and practised by one *Aristæus*.

Patric. de Regno, l.1. tit.9.p.42. 19. The first that built a house in *Athens* is said to be *Doxius* the Son of *Cælius*, who taking his pattern from the Nests of the Swallows, began the way of making houses with clay, whereas before men dwelt in Caves and Caverns of the Earth, and I know not what kind of miserable Huts.

Patric. de Regno, l.1. tit.7. pag. 104. Cæl. Rhod. l.13. c.29. p.613. 20. *Semiramis* was the first that caused the castration of young Males, and howsoever by this her unworthy act, she has possibly lost as much reputation as she hath praise for the building of *Babylon*; yet she is followed in this corrupted example of hers by most of the Eastern Monarchs, who delight to be attended by Eunuchs.

Plin. nat. hist. l.36. c.8. p.574. 21. About *Syrene* in the Province of *Thebais*, there is a Marble (thereupon called *Syrenites*) which was also called *Pyrrhopœcilos*: of this stone in times past the Kings of *Egypt* made certain *Radii* or Obelisks, and consecrated them to the Sun, whom they honoured as a God. They were inchased or had engraven upon them certain Characters and Figures, which were the *Egyptian* Hieroglyphicks, and therein a great part of their best Learning was contained. These Obelisks were stones cut out of the solid Rock, framed of one entire stone, and of that mighty bigness, that some of them have been on every side four cubits square, and in length an hundred foot, as was that of *Ramises* once King of *Egypt*. The first that ever began to erect these Obelisks, was *Mitres* King of *Egypt*, who held his Court in the Royal City of *Heliopolis*, the City of the Sun, and it is said he was admonished in a Vision or Dream so to do.

Burtons Melanch. in epist. to Reader, p. 54. 22. *Edward* the Third our most renowned King to his eternal memory, brought cloathing first into this Island, transporting some Families of Artificers from *Gaunt* hither.

Liv. l.9. c. 1. p. 23. *Cneius Manlius* (as *Livy* relates) *Anno ab Urb. condit.* 567. was the first brought out of *Asia* to *Rome* singing Wenches, Players, Jesters, Mimicks, and all kind of Musick to their Feasts.

Burtons Melanch. part 2.§.2. pag. 278. 24. * *Solon* (as writeth *Philemon*) was the first who brought up Whores for the young men of *Athens*, that the fervour of their lust being exonerated that way, they might desist from the enterprize and thoughts of any thing that is worse.

*Cæl.Rhod. l.14. c.4. p. 634.

Plut.in Antonio, pag. 932. 25. *Antigonus* King of *Judæa* was beheaded by the command of *M. Antonius* the *Triumvir*, and this was the first King that ever was put to death in this manner.

Imperial. hist. p.538. 26. A Cardinal named *Os Porci* or Swine-snout in the days of *Ludovicus Pius* the Emperour, was chosen Pope; and because it was a very unseemly name for so high a Dignity, by a general consent it was changed, and he was called *Sergius* the Second. This was the first, and from thence arose the custom of the Popes altering their names after their Election to the Popedom.

Bp.Godwin p. 52. 27. *Honorius* the Fifth Archbishop of *Canterbury* was the first that divided his Province into Parishes, that so he might appoint particular Ministers to particular Congregations: he dyed *Anno Dom.* 653.

Bp.Godwin p. 57. 28. *Cuthbert* the Eleventh Archbishop of *Canterbury* was the first that got liberty from the Pope of making Cemeteries or Burial places within Towns and Cities, for before within the Walls none were buried.

Bak. Chron. p. 529. 29. *Ralph Lane* was the first that brought Tabaco into *England* in the twenty eighth of the Reign of Queen *Elizabeth*, and in the year of our Lord 1585.

Plin. nat. hist. l.33. c.3.p.462. 30. *Servius Tullius* King of the *Romans* caused Brass-money to be coined, and was the first that stamped it; for before his days they used it at *Rome* rude, in the mass or lump. The mark he imprinted on his Coin was a Sheep, which in Latine they call *Pecus*, and from thence came the word *Pecunia*, which signifies money.

CHAP.

CHAP. XLIII.

Of the witty Speeches or Replys ſuddenly made by ſome perſons.

THE vein of wit doth not always anſwer a mans deſire, but at ſome times while we are writing or ſpeaking, ſomething doth caſually offer it ſelf unto our thoughts, which perhaps hath more of worth in it, than we are able to compaſs with the utmoſt vehemence of our meditation and ſtudy. Facetious men have many ſuch fortunate hits lighting on the ſudden upon that which is more graceful and pleaſant to the hearer, than their more elaborate endeavours would be.

Burtons Melanch. part 1. §. 2. pag. 111.

1. *Poggius* the *Florentine* tells a merry ſtory, condemning the folly and impertinent buſineſs of ſuch, eſpecially mean perſons, as ſpend their time in hunting and hawking, &c. A Phyſician of *Millain*, ſaith he, that cured mad men, had a pit of water in his houſe, in which he kept his Patients, ſome up to the knees, ſome to the girdle, ſome to the chin *pro modo inſaniæ*, as they were more or leſs affected. One of them by chance that was well recovered ſtood in the door, and ſeeing a Gallant ride by with a Hawk on his fiſt, well mounted, with his Spaniels after him, would needs know to what uſe all this preparation ſerved? he made anſwer, To kill certain Fowl; the Patient demanded again, What his Fowl might be worth, which he killed in a year? he replied five or ten Crowns; and when he urged him further, what his Dogs, Horſe, and Hawks ſtood him in? he told him four hundred Crowns: with that the Patient bade him be gone, as he loved his life and welfare: For (ſaid he) if our Maſter come and find thee here, he will put thee into the pit amongſt mad-men up to the very chin.

Chetw. hiſt. collect. cent. 1. p. 23.

2. Mr. *Bradford* ſaid of Popiſh Prelates magnifying the Church, and contemning Chriſt, That they could not mean honeſtly, that make ſo much of the Wife, and ſo little of the Husband.

Heyw. Hierarch. l. 4. p. 232.

3. One asked a noble Sea-Captain, Why having means ſufficient to live upon the Land, he would yet endanger his perſon upon the Ocean? He told him, That he had a natural inclination to it, and therefore nothing could divert him: I pray, ſaid the other, where dyed your Father? At Sea, ſaid the Captain. And where your Grandfather? At Sea alſo, ſaid he. And ſaid the other, Are you not for that cauſe afraid to go to Sea? Before I anſwer you, ſaid the Captain, I pray tell me, Where dyed your Father? In bed, ſaid he; and where your Grandfather? In his bed, ſaid he alſo; and, ſaid the Captain, Are you not afraid for that cauſe to go to bed?

Plut. in Them. pag. 121.

4. A certain Captain that thought he had performed much for his Country in the Fight with *Xerxes*, in an inſulting manner was comparing his deeds with thoſe of *Themiſtocles*, who thus returned: There was, ſaid he, a contention betwixt a Holy-day and the day after, the day after boaſted of the labours and ſweat which it was ſpent in, and that what was gained thereby, was expended by thoſe that kept Holy-day: True, ſaid the Holy-day, but unleſs I had been, thou hadſt not been, and ſo, ſaid he, Had I not been, where had you all been?

Heyl. Coſm. p. 179.

5. The *Spaniards* ſided with the Duke of *Mayenne*, and the reſt of thoſe Rebels in *France* which called themſelves the holy League; and a *French* Gentleman being asked the cauſes of their Civil Broils, with an excellent alluſion he replied, They were *Spania* and *Mania*, ſeeming by this anſwer to ſignifie Σπανία Penury, and Μανία Fury, which are indeed the cauſes of all inteſtine tumults; but covertly therein implying the King of *Spain* and the Duke of *Mayenne*.

Cambd. Remains, pag. 147.

6. Sir *Robert Cateline* Lord Chief Juſtice of the Kings Bench, in the firſt of Queen *Elizabeth*, had a prejudice againſt thoſe who wrote their names with an *alias*, and took exceptions at one in this reſpect, ſaying, That no honeſt man had a double name, or came in with an *alias*. The party asked him, What exception his Lordſhip could take at Jeſus Chriſt, *alias* Jeſus of *Nazareth*?

Full. worthies p. 201.

7. The Goldſmiths of *London* had a cuſtom once a year to weigh Gold in the Star-Chamber in the preſence of the Privy Council and the Kings Attorney. This ſolemn weighing by a word of Art they call the *Pixe*, and make uſe of ſo exact Scales therein, that the Maſter of the Company affirmed, that they would turn with the two hundredth part of a grain: I ſhould be loth, ſaid Attorney *Noy* (ſtanding by) that all my actions ſhould be weighed in thoſe Scales.

Full. worthies p. 257.

8. Dr. *Andrew Perne* Dean of *Ely*, was excellent at blunt ſharp Jeſts, and ſometimes too tart in true ones: he chanced to call a Clergy-man Fool (who indeed was little better) he replied, That he would complain thereof to the Biſhop of *Ely*: Do, ſaith the Dean, when you pleaſe, and my Lord Biſhop will confirm you.

Full. worthies p. 326.

9. *John Jegon* D. D. Maſter of *Bennet* Colledge in *Cambridge*, after made Biſhop of *Norwich* by King *James*, a moſt ſerious man, and grave Governour, yet withal of a moſt facetious diſpoſition. Take this inſtance: While Maſter of the Colledge he chanced to puniſh all the Undergraduates therein for ſome general offence, and the penalty was put upon their heads in the Buttery; and becauſe he diſdained to convert the money to any private uſe, it was expended in new whiting the Hall of the Colledge; whereupon a Scholar hung up theſe Verſes on the Screen.

Dr. Jegon Bennet *Colledge Maſter (ſter.*
Brake the Scholars head, and gave the walls a plai.

But the Doctor had not the readineſs of his parts any whit impaired by his age; for peruſing the Paper, *extempore* he ſubſcribed,

Knew I but the Wag that writ theſe Verſes in a bravery,
I would commend him for his wit, but whip him for his knavery.

Heyl. Coſm. p. 765.

10. When the Wars in Queen *Elizabeths* time were hot betwixt *England* and *Spain*, there were Commiſſioners on both ſides appointed to treat of Peace. They met at a Town of the *French* Kings. And firſt it was debated in what Tongue the Negotiation ſhould be handled. A *Spaniard* thinking to give the *Engliſh* Commiſſioners a ſhrewd guird, propoſed the *French* Tongue as moſt fit, it being a Language the *Spaniards* were well skilled in; and for theſe Gentlemen of *England*, I ſuppoſe, ſaith he, that they cannot be ignorant of the Language of their fellow-Subjects, their Queen is Queen of *France* as well as of *England*. Nay in faith, my Maſters, replied Dr. *Dale* (a civil Lawyer, and one of the Maſters of Requeſts) the *French* Tongue is too vulgar for a buſineſs of this

secrecy and importance, especially in a *French* Town, we will therefore rather treat in Hebrew, the Language of *Jerusalem*, whereof your Master is King, and I suppose you are therein as well skilled as we in the *French*.

Heyw. Hierarch. l.7. p.458. 11. The Inhabitants of *Tarracon*, as a glad presage of prosperous success, brought tydings to *Augustus*, how that upon his Altar a young Palm-tree was suddenly sprung up, to whom he made this answer: By this it appears, how often you burn Incense in our honour.

Camer. oper. subcisiv. cent.1. cap. 39. p.181. 12. *Thomas Aquinas* came to Pope *Innocent* the Third, in whose presence they were at that time telling a great sum of money: Thou seest *Thomas*, said the Pope, that the Church need not say, as she did at her beginning, *Silver and gold have I none*. *Thomas* without study replied: You say true, holy Father, nor can the Church say now, as the ancient Church said to the same Cripple, *Arise, walk, and be whole.*

Full. Worth. p. 193. 13. There was in the Kings Wardrobe a rich piece of *Arras* presenting the Sea-fight in 88. and having the lively Portraictures of the chiefest Commanders wrought on the borders thereof, on the same token, that a Captain who highly prized his own service, missing his Picture therein, complained of the injury to his friend, professing of himself, that he merited a place there as well as some therein, seeing he was engaged in the middle of the Fight: Be content, quoth his friend, thou hast been an old Pirate, and art reserved for another Hanging.

Full. Worth. p. 67. 14. A great Lord in the Reign of Queen *Elizabeth*, that carried a white Staff in his hand, as the Badge of his Office, was spoken to by her Majesty to see that such a man had such a place conferred upon him: Madam, said that Lord, the disposal of that place was given to me by your Majesty at such time as I received this Staff. The Queen replied, That she had not so bestowed any thing, but that she still reserved her self of the *Quorum*: Of the *Quarum*, Madam, said the Earl. At which the Queen somewhat moved, snatched his Staff out of his hand: And, Sir, said she, before you have this again, you shall understand, that I am of the *Quorum Quarum Quorum*; and so kept his Staff for two or three days, till upon his submission it was restored to him.

Full. Worth. p. 25. 15. *Alexander Nequam* (or *Bad* in *English*) was born at St. *Albans*, an excellent Philosopher, Rhetorician, Poet, and a deep Divine, insomuch that he was called *Ingenii Miraculum*. His name gave occasion to the Wits of the Age to be merry with. *Nequam* had a mind to become a Monk in St. *Albans*, the Town of his Nativity, and thus Laconically wrote to the Abbot thereof for leave.

Si vis veniam, sin autem, tu autem.

To whom the Abbot returned,

Si bonus sis venias, si Nequam nequaquam.

Another pass of Wit there was (as it is reported) betwixt him and *Philip Repington*, Bishop of *Lincoln*, the Bishop sent this Challenge.

Et niger & nequam, cum sis cognomine Nequam,
Nigrior esse potes, nequior esse nequis.
Both black and bad, whilst Bad the name to thee,
Blacker thou mayst, but worse thou canst not be.

To whom *Nequam* rejoyned,

Phi nota fœteris, lippus malus omnibus horis,
Phi malus & lippus, totus malus ergo Philippus.
Stinks are branded with a phi, lippus *Latine for blear eye,*
Phi *and* lippus *bad as either, then* Philippus *worse together.*

Nequam to discompose such conceits for the future, altered the Orthography of his Name into *Neckham*. He dyed in the Reign of *Henry* the Third, *An.* 1227.

Camer. oper. subcisiv. cent. 1. cap. 61. p.978. 16. The Pope having brought under his power the Marquisate of *Ancona*, sent his Legate to the *Venetians*, to know of them by what right they attributed to their Seigniory alone the Customs and other Jurisdictions in the *Adriatick* Sea, seeing they could shew no Grants or Charters for the same? They answered him cunningly, That they wondred why any man would require them to shew their Priviledges, seeing the Popes had the Original thereof, and kept them in their Chests as most precious Reliques. That it was an easie matter to find them, if they would look well upon the Donation of *Constantine*, on the back-side whereof their Priviledges were written in great Letters. This answer is fathered upon *Jerome Donatus*, Ambassador of *Venice*; when Pope *Alexander* the Sixth asked him merrily, Of whom the *Venetians* held those Rights and Customs of the Sea? he answered him presently, Let your Holiness shew me the Charter of St. *Peters* Patrimony, and you shall find on the back thereof a Grant made to the *Venetians* of the *Adriatick* Sea.

Heyl. Cosm. p. 137. 17. It was the saying of a merry-conceited Fellow, That in Christendom there were neither Scholars enow, Gentlemen enow, nor Jews enow: and when answer was made, That of all these, there was rather too great a plenty than any scarcity, he replied, That if there were Scholars enow, so many would not be double or treble beneficed; if Gentlemen enow, so many Peasants would not be ranked amongst the Gentry; and if Jews enow, so many Christians would not profess usury.

Spart. p.89. 18. A certain *Roman* Knight came to *Hadrianus* the Emperour to request a favour of him, but received a denial. The Knight was old, and had a very grey beard; but a few days after (having coloured his beard and hair black, and put himself into a more youthful garb) he presented himself again unto the Emperour about the same business. The Emperour perceiving the fraud: It is, said he, but a few days since, that I denied it to your Father, and it will not be fair for me now to grant it to the Son.

Plut. quæst. conviv. lib. 4. p.78. Zuing. Theatr. vol.1. l.2. p.160. 19. King *Antigonus* came to visit *Antagoras* a learned man, whom he found in his Tent busied in the cooking of Congers: Do you think, said *Antigonus*, that *Homer* at such time as he wrote the glorious Actions of *Agamemnon*, was boiling of Congers? And do you think, said the other, that *Agamemnon*, when he did those Actions, was wont to concern himself, whether any man in his Camp boiled Congers or not?

Zuing. Theatr. vol.1. l.2. p.206. 20. *Raphael Urbinas*, an excellent Painter, was reprehended by two Cardinals, for that he had represented the faces of St. *Peter* and St. *Paul* with an unbecoming and unwonted redness upon them. He replied, That he had not expressed them in such a paleness and leanness in their faces as they had contracted (while living) with their fastings and troubles; but that he had imitated that adventitious redness which came upon them (now they

they were amongſt the bleſſed) while they even bluſhed at the manners and life of their Succeſſours.

Zuing. Theatr. vol. 1. l. 2. p. 207. 21. *Licinius Craſſus* is ſaid to have loved a Lamprey he kept in a Pond, in ſuch manner, that when it dyed he wept, and put on Mourning-apparel; whereupon his Colleague *Domitius* (being one daye in altercation with him) ſpitefully asked him, Are not you he who ſhed ſo many tears for the death of a Lamprey? The other as bitterly replied, And are not you he, who have buried three Wives without ſhedding ſo much as one tear?

Full. Worth. p. 6. Wales. 22. I well knew that wealthy man, who being a great improver of ground, was wont to ſay, That he would never come into that place which might not be made better; to which one tartly returned, That it ſhould ſeem then, that he would never go to Heaven, for that place was at the beſt.

Full. Worth. p. 155. 23. I remember when I was at *Cambridge*, ſaith the ſame Dr. *Fuller*, ſome thirty years ſince, there was a flying, though falſe report, That Pope *Urban* the Eighth was coopt up by his Cardinals in the Caſtle of St. *Angelo*; whereupon a waggiſh Scholar ſaid: *Jam veriſſimum eſt, Papa non poteſt errare.*

Heyw. Hierarch. l. 7. p. 460. 24. After the Battel of *Pharſalia* and the flight of *Pompey*, one *Nonnius*, a great Captain, thinking to encourage the Souldiers, bade them be of good comfort, for there were yet ſeven Eagles left: That were ſomething, ſaid *Cicero* (then preſent) if we were to fight againſt Jays.

Full. Worth. p. 223. 25. King *James* came in progreſs to the houſe of Sir—— *Pope* Knight, when his Lady was lately delivered of a Daughter, which Babe was preſented to King *James* with a Paper of Verſes in her hand; which becauſe they pleaſed the King, I hope they will not diſpleaſe the Reader.

See, this little Miſtreſs here
Did never ſit in Peters Chair,
Or a triple Crown did wear,
And yet ſhe is a Pope.
No Benefice ſhe ever ſold,
Nor did diſpenſe with ſins for gold,
She hardly is a ſevenight old,
And yet ſhe is a Pope.
No King her feet did ever kiſs,
Or had from her worſe look than this;
Nor did ſhe ever hope
To ſaint one with a rope,
And yet ſhe is a Pope.

A female Pope you'l ſay, a ſecond Jone,
No ſure, ſhe is Pope Innocent, *or none.*

CHAP. XLIV.

Of Recreations ſome men have delighted in, or addicted themſelves unto at leiſure hours, or that they have been immoderate in the uſe of.

THE Bow that is always kept bent, will ſuffer a great abatement in the ſtrength of it: and ſo the mind of man would be too much ſubdued, and humbled, and wearied, ſhould it be always intent upon the cares and buſineſs of life, without the allowance of ſome-thing whereby it may divert and recreate it ſelf. But then as no man uſes to make a meal of Sweetmeats; ſo we muſt take care, that we be not exceſſive and immoderate in the purſuit of thoſe pleaſures we have made choice of: a thing that hath been incident to ſome who were otherwiſe Great men.

Burtons Melanch. parg 1. §. 2. pa. 111. 1. *Leo* the Tenth, that hunting Pope, is much diſcommended by *Jovius* in his Life, for his immoderate deſire of hawking and hunting; inſomuch that, as he ſaith, he would ſometimes live about *Oſtia* weeks and months together, leave Suitors unreſpected, Bulls and Pardons unſigned, to his own prejudice, and many private mens loſs; and if he had been by chance croſſed in his ſport, or his Game not ſo good, he was ſo impatient, that he would revile and miſcal many times men of great Worth with moſt bitter taunts, look ſo ſour, be ſo angry and waſpiſh, ſo grieved and moleſted, that it is incredible to relate it. But if on the other ſide he had had good ſport, with unſpeakable bounty and munificence he would reward his fellow Huntſmen, and deny nothing to any Suitors, when he was in that mood.

Burtons Melanch. part 2. §. 2. pag. 258, 259. 2. It is reported of *Philip Bonus*, that good Duke of *Burgundy*, that at the Marriage of *Elionora*, Siſter to the King of *Portugal* at *Bruges* in *Flanders*, which was ſolemnized in the deep of Winter; when as by reaſon of unſeaſonable weather he could neither hawk nor hunt, and was tired with Cards and Dice, the Ladies dancing, and ſuch other domeſtick ſports, he would in the evening walk diſguiſed all about the Town. It ſo fortuned, as he was walking late one night, he found a Country-fellow dead drunk, ſnorting on a bulk, he cauſed his Followers to bring him to his Palace, and there ſtripping him of his old Cloaths, and attiring him after the Court-faſhion, when he awaked, he and they were all ready to attend upon his Excellency, and perſwading him he was ſome great Duke, the poor Fellow admiring how he came there, was ſerved in ſtate all the day long; after ſupper he ſaw them dance, heard Muſick, and the reſt of thoſe Court-pleaſures; but late at night when he was well tippled, and again faſt aſleep, they put on his old Robes, and ſo conveyed him to the place where they firſt found him. Now the Fellow had not made them ſo good ſport the day before, as he did when he returned to himſelf: all the jeſt was to ſee how he looked upon it. In concluſion, after ſome little admiration, the poor man told his Friends he had ſeen a Viſion, conſtantly believed it, and would not otherwiſe be perſwaded: and ſo the Jeſt ended.

Plut. in Demet. p. 897. 3. *Hartabus* King of *Hircania* caught Moles, *Bias* King of the *Lydians* ſtabbed Frogs, *Æropus* King of the *Macedonians* made little Tables, Lanthorns or Lamps; and the Kings of *Parthia* uſed to ſharpen the points of Arrows and Javelins, and with that dexterity, as not only to delight themſelves, but alſo to gain the applauſe of others.

Sabel. Ex. l. 2. c. 9. p. 110. *Cauſins holy court, tom. 1. l. 2. p. 44.*

Sabel. exempl. l. 2. c. 9. p. 110. 4. That *Mahomet*, who ſubverted the Empire of *Greece*, uſed to carve and cut out wooden Spoons, and even in that time wherein he gave Audience to Ambaſſadors, he was either employed that way, or elſe drew out ſomething with a Pencil upon ſome little Tablet that was before him for that purpoſe.

Laert. l. 3. p. 41. 5. *Socrates* at leiſure hours uſed to play upon the Harp, and ſing to it, ſaying, It is not abſurd to learn that whereof a man is ignorant: beſides he

he ſpent ſome time daily in dancing, ſuppoſing that exerciſe to conduce much to the health of the body.

Plut. in Demetrio, p. 897. Alex. Genial. dier. l. 3. p. 796.

6. *Attalus Philometor* made it his recreation to plant venemous and poyſonous herbs, not only Henbane and Hellebore, but Monks-hood, Hemlock, Dorycnium, an herb wherewith they poyſon the head of Arrows and Darts. Theſe he ſowed and planted in the Royal Gardens, and he made it a part of his entertainment to know the Juyce, Seeds, and Fruits of theſe Herbs, and to gather each of them in its due time.

Plut. in Demetrio, p. 897.

7. *Demetrius*, who was ſirnamed *Poliorcetes*, made it his recreation to invent new Engines for War, and his vulgar exerciſe was to frame ſuch things, Ships or otherwiſe, that both to his Friends and Enemies they ſeemed to have that magnificence and beauty, that ſtill they were judged worthy of a Royal hand.

Patrit. de Regno, l. 3. c. 7. p. 194.

8. *Alexander* the Great, when at liberty from his more weighty affairs, uſed often to play at Hand ball with ſuch as he made choice of for his Aſſociates in that recreation; and though he was exceeding liberal by nature, he was yet more ſo at theſe times, and rarely would he deny any thing to his fellow-Gameſters when they asked him. Hereupon it was, that *Serapion*, a modeſt and witty young man (when he had divers times played with him, and yet got nothing of the King, becauſe he never asked) one time ſtruck the Ball to all on the Kings ſide, but never to himſelf: which *Alexander* obſerving, Why, ſaid he, do you ſtrike the Ball to all the reſt, and never to me? Becauſe, replied he, you never ask. The King apprehended his meaning, and ſmiling, commanded great gifts to be brought him; whereat *Serapion* became more pleaſant, and ſtruck the Ball uſually to the King: I perceive, ſaid *Alexander*, that gifts are more acceptable to them that ask not, than to thoſe that ask.

Patrit. de Regno, l. 3. tit. 9. pag. 194.

9. *Julius Cæſar*, as he reſembled *Alexander* in other things, ſo alſo in this: He played at Ball too, and at ſuch times was ſo bountiful to thoſe that played with him, that once he gave 100000 Seſterces to each of them, ſave only to *Cæcilius*, to whom he gave only 50000: What, ſaid *Cæcilius*, do I alone play but with one hand? *Cæſar* ſmiling hereat gave order, that he ſhould receive the ſame ſum with the reſt.

Suet. l. 12. c. 3. p. 327. Sabel. exempl. l. 2. c. 9. p. 111.

10. *Domitianus* the Emperour in the beginning of his Reign, did every day reſerve ſome hours to himſelf, wherein he would ſit in private and alone; at which times his whole employment and the exerciſe wherein he much delighted, was to catch Flys, and to thruſt them through with a ſharp Bodkin or Needle: ſo that when one asked, If there was any perſon with *Cæſar* within? *Vibius Criſpus* not unaptly replied, That there was not ſo much as a Fly with him

Patrit. de Regno, l. 3. tit. 10. pag. 197.

11. *Octavius Auguſtus*, after he had obtained the Empire, was noted for this, That he was overmuch addicted to playing at Dice; and, ſaith *Suetonius*, he could never wipe off that report that went of him for it: So that in the *Sicilian* War, when he was twice overcome, and had loſt both times a good part of his Ships, an Epigram was made of him, and in every mans mouth, part whereof was, *He plays at Dice daily, that at laſt he may overcome.* Yea when he was grown old he plaid and openly; nor only in the month of *December*, wherein greater licence was commonly taken, but upon other Feſtival days and their Eves: and doubted not in his Letters to his Children to boaſt of his Victories herein, and the money he had won. He was alſo delighted with meaner matters; for he would play with Nuts in the company of little children, the prettieſt for face and moſt talkative whereof he cauſed to be found out for him for this purpoſe, with which alſo he uſed to bathe himſelf, and to ſay laughing, That he ſwam amongſt his little fiſh.

Patrit. de Regno, l. 3. tit. 12. pag. 199.

12. The Game at Cheſs and Tables were ſuppoſed to be invented by *Diomedes* to paſs away the time with at the Siege of *Troy*. *Mutius Scævola*, the great Civilian, is ſaid to be much delighted herewith at his ſpare time from his ſtudies at Table or Board; for this Game was brought to *Rome* by *Pompey* amongſt his *Aſiatick* Spoils, three foot broad, and four foot long, made up of two precious ſtones, and all the men of ſeveral colours of precious ſtones.

Gaff. curioſ. c. 2. p. 37. Voſſ. Inſtit. orat. l. 3. p. 933.

13. Divers great Wits have for their recreation choſen the moſt barren ſubjects, and delighted to ſhew what they were able to do in matters of greateſt improbability, or where truth lay on the other ſide. Thus the deſcription of a War betwixt Frogs and Mice is written by *Homer*, the commendation of a Tyrant by *Polycrates*, the praiſe of Injuſtice by *Phavorinus*, of *Nero* by *Cardan*, of an Aſs by *Apuleius* and *Agrippa*, of a Fly and of a Paraſitical life by *Lucian*, of Folly by *Eraſmus*, of a Gnat by *Michael Pſellus*, of Clay by *Antonius Majoragius*, of a Gooſe by *Julius Scaliger*, of a Shadow by *Janus Douſa* the Son, of a Louſe by *Daniel Heinſius*, of an Ox by *Libanius*, and of a Dog by *Sextus Empiricus*.

Prid. Inſtit. of hiſt. interv. 7. §. 9. p. 129.

14. *Nicholaus* the Third, a *Roman*, and Pope of *Rome*, was ſo extremely delighted with hunting, that he incloſed a Warren of Hares on purpoſe for his Holineſs his recreation.

CHAP. XLV.

Of ſuch People and Nations as have been ſcourged and afflicted by ſmall and contemptible things, or by Beaſts, Birds, Inſects, and the like.

THE Sea called *Sargaſſo*, though four hundred miles from any Land, and ſo deep, as no ground is to be found by ſounding; yet abounds with an herb called *Sargaſſo*, like Sampire; ſo thick, that a Ship, without a ſtrong gale, can hardly make her way. As this great Sea is impedited by this contemptible weed; ſo there is nothing ſo ſmall and inconſiderable in our eyes, but may be able to afflict us, even then when we are in the fulneſs of our ſufficiency.

Gault. tab. chron. pag. 279. Luth. Colloq. menſal. pag. 245.

1. *Sapores* the King of *Perſia* beſieged the City of *Niſibis*; but S. *James* the holy Biſhop thereof, by his prayers to God obtained, that ſuch an infinite number of Gnats came into his Army, as put it into the greateſt diſorder: theſe ſmall creatures flew upon the eyes of their Horſes, and tormented them in ſuch manner, that growing furious, they ſhook off their Riders, and the whole Army was hereby ſo ſcattered, and brought into confuſion, that they were inforced to break up their Siege, and to depart.

Gault. tab. chron. pag. 599.

2. About the year of our Lord 872. came into *France* ſuch an innumerable company of Locuſts, that the number of them darkned the very light

Zuing. Theatr. vol. 3. l. 2. p. 634. light of the Sun: they were of an extraordinary bigneſs, had a ſixfold order of wings, ſix feet, and two teeth, the hardneſs whereof ſurpaſſed that of a ſtone. Theſe eat up every green thing in all the fields of *France*. At laſt by the force of the winds they were carried into the Sea, and there drowned; after which, by the agitation of the waves, the dead bodies of them were caſt upon the ſhores, and from the ſtench of them (together with the Famine they had made with their former devouring) there aroſe ſo great a Plague, that it is verily thought every third perſon in *France* dyed of it.

Plin. nat. hiſt. l. 8. c. 29. p. 212. 3. *Marcus Varro* writeth, that there was a Town in *Spain* undermined with Conies, another likewiſe in *Theſſaly* by the Mouldwarps. In *France* the Inhabitants of one City were driven out, and forced to leave it by Frogs. Alſo in *Africk* the people were compelled by Locuſts to void their habitations: and out of *Gyaros*, an Iſland, one of the *Cyclades*, the Iſlanders were forced by Rats and Mice to flye away. Moreover in *Italy* the City *Amyclæ* was deſtroyed by Serpents. In *Ethiopia*, on this ſide the *Cynomolgi*, there is a great Country lyeth waſte and deſert, by reaſon that it was diſpeopled ſometimes by Scorpions, and a kind of Piſmires called *Solpugæ*. And if it be true that *Theophraſtus* reporteth, the *Treriens* were chaſed away by certain Worms called *Scolopendres*.

Heyl. Coſm. p. 658. Zuing. Theatr. vol. 3. l. 2. p. 634. 4. *Myas*, a principal City in *Ionia*, ſituate on an arm of the Sea, aſſigned by *Artaxerxes* with *Lampſacus* and *Magneſia* to *Themiſtocles*, when baniſhed his own Country. In after-times the water drawing further off the ſoil, brought forth ſuch an innumerable multitude of Fleas, that the Inhabitants were fain to forſake the City, and went with their bag and baggage to retire to *Miletus*, nothing hereof being left but the name and memory in the time of *Pauſanias*.

Camer. oper. ſubciſiv. cent. 2. c. 13. p. 49. 5. *Annius* writes, that an ancient City ſituate near the *Volſcian* Lake, and called *Contenebra*, was in times paſt overthrown by Piſmires, and that the place is thereupon vulgarly called to this day, The Camp of Ants.

Herod. l. 4. p. 258. 6. The *Neuri*, a people bordering upon the *Scythians* (one Age before the Expedition of *Darius* into *Scythia*) were forced out of their habitations and Country, by reaſon of Serpents: For whereas a multitude of Serpents are bred in the ſoil it ſelf, at that time there came upon them from the deſert places above them ſuch an abundance of them, and ſo infeſted them, that they were conſtrained to quit the place, and to dwell amongſt the *Budini*.

Diod. Sicul. l. 3. c. 3. pag. 79. 7. In *Media* there was ſuch an infinite number of Sparrows that eat up and devoured the ſeed which was caſt into the ground, that men were conſtrained to depart their old habitations, and remove to other places.

Athen. Deipnoſ. l. 9. c. 14. p. 400. 8. The Iſland of *Anaphe* heretofore had not a Partridge in it, till ſuch time an *Aſtypalæan* brought thither a pair that were male and female; which couple in a ſhort time did increaſe in ſuch wonderful manner, that oppreſſed with the number of them, the Inhabitants upon the point were enforced to depart from the Iſland.

Athen. Deipnoſ. l. 9. c. 14. p. 400. 9. *Aſtypalæa* of old had no Hares in it; but when one of the Iſle of *Anaphe* had put a brace into it, they in a ſhort time ſo increaſed, that they deſtroyed almoſt all that the Inhabitants had ſowed; whereupon they ſent to conſult the Oracle concerning this their calamity; which adviſed them to ſtore themſelves with Grey-hounds, by the help of which they killed 6000 Hares in the ſpace of a year, and many more afterwards, whereby they were delivered from their grievance.

Plin. l. 8. c. 55. p. 232. Zuing. Theatr. vol. 3. l. 2. p. 633. 10. The Inhabitants of the *Gymneſian* Iſlands are reported to have ſent their Ambaſſadours to *Rome*, to requeſt ſome other place to be aſſigned them for their habitations; for that they were oppreſſed by the incredible number of Conies amongſt them. And the *Baleares*, through an extraordinary increaſe of the ſame creatures amongſt them, did petition the Emperor *Auguſtus*, that he would ſend them the aſſiſtance of a military force againſt theſe enemies of theirs, which had already occaſioned a famine amongſt them.

Zuing. Theatr. vol. 3. l. 2. p. 634. 11. In the ſeventeenth year of the Reign of *Alexander* the Third, King of the *Scots*, ſuch an in credible ſwarm of Palmer-worms ſpread themſelves over both *Scotland* and *England*, that they conſumed the fruits and leaves of all Trees and Herbs, and eat up the Worts and other Plants to the very ſtalks and ſtumps of them. As alſo the ſame year by an unuſual increaſe and ſwelling of the Sea, the Rivers overflowed their banks, and there was ſuch an inundation, eſpecially of the *Tweed* and *Forth*, that divers Villages were overturned thereby, and a great number both of men and all ſorts of Cattel periſhed in the waters.

Speeds Maps p. 31. Chetw. hiſt. collect. cent. 6. p. 162. 12. In the year 1581. an Army of Mice ſo over-run the Marches in *Dengry* Hundred in *Eſſex* near unto *South-Minſter*, that they ſhore the graſs to the very roots, and ſo tainted the ſame with their venemous teeth, that a great Murrain fell upon the Cattel that afterwards grazed upon it.

Knowles Turk. Hiſt. p. 1308. Clarks mir. cap. 103. p. 481. 13. About the year 1610. the City of *Conſtantinople* and the Countries thereabouts were ſo plagued with clouds of Graſhoppers, that they darkned the beams of the Sun, they left not a green herb or leaf in all the Country; yea they entred into their very Bed-chambers, to the great annoyance of the Inhabitants, being almoſt as big as Dormice, with red wings.

Plin. l. 10. c. 65. p. 304. Juſtin. hiſt. l. 15. p. 172. 14. *Caſſander* in his return from *Apollonia* met with the people called *Abderitæ*, who by reaſon of the multitude of Frogs and Mice, were conſtrained to depart from their native ſoil, and to ſeek out habitations for themſelves elſewhere; and fearing they would ſeiſe upon *Macedon*, he made an agreement with them, received them as his Aſſociates, and allotted them certain grounds in the uttermoſt Borders of *Macedonia*, wherein they might plant and ſeat themſelves. The Country of *Troas* is exceedingly given to breed great ſtore of Mice, ſo that already they have enforced the Inhabitants to quit the place and depart.

FINIS.

THE INDEX.

A.

Page.

ABstinence from Drink. 591
Abstinence from Food. 589
Accusers False. 410
Actors on the Stage. 502
Advancement how? 577
Advancement whence? 566
Adversity dejects. 431
Adversity improves. 200
Adulterers punished. 457
Affability. 181
Age of some great. 47
Age memorable. 49
Age Renewed. 51
Agility and Nimbleness. 42
Ambition. 415
Anger. 110
Antipathies. 11
Apparel mean. 164
Apparel Luxury in it. 395
Apparitions of Devils. 611
Apparitions of Souls. 88
Appeals to God. 608
Archers and Shooting. 510
Art, rare Works of it. 224
Attempts, dear and vain. 409
Atheistical Persons, 361
Authors, first in things. 647

B.

BAnishment its kinds. 645
Beards how worn. 19
Beauty. 24
Beginnings low remembred. 233
Beloved by Beasts, &c. 622
Birthday of divers. 8
Births very different. 4
Births monstrous. 5
Bishops of Rome. 473
Bodies how found. 64
Bodies unburied. 62
Boldness. 210
Bounty of some men. 186
Boasting vain. 433
Brethren their Love. 152
Brethren their Discords. 374
Buildings magnificent. 561

C.

Pag.

CHarity great. 189
Chastity. 193
Cheats and Thefts. 420
Children dutiful. 149
Children degenerate. 366
Children unnatural. 368
Clemency and Mercy. 174
Commiseration and Pity. 127
Confidence in themselves. 214
Conscience its force. 643
Constancy. 213
Constitutions strange. 10
Council and Counsellors. 182
Covetousness. 416
Creatures taught many things. 230
Creatures their love to men. 622
Cruelty, examples of it. 376
Cures upon some, strange. 630
Curiosity. 400
Customs of sundry Nations. 580

D.

DDeath boldly received. 241
Death self procured. 458
Death fear'd overmuch. 437
Death unusual ways to it. 59
Death warn'd, not avoided. 455
Declin'd from first vertue. 363
Deformity of Body. 29
Degenerate Children. 366
Designs help'd or hindred. 200
Desires and Wishes. 117
Discontented Persons. 434
Diseases strange. 56
Dissimulation. 128
Dispatch of Affairs. 45
Distresses by Sea and Land. 638
Divinity affected. 370
Dreams. 545
Drinkers great. 391
Drink abstain'd from. 591
Drunkenness, its evils. 393
Dwarfs and Low statur'd men. 36

Pag.

E.

Eaters great. 390
Effeminate men. 451
Elections of Princes. 605
Eloquence, famous for it. 488
Embassadors. 484
Emperours Eastern. 469
Emperours Western. 463
Envy. 120
Error and Mistakes. 615
Escapes from death. 626
Examples their force. 601
Expedition and Dispatch. 45
Extraordinary Accideents. 596
Eye, its Frame and Beauty. 23

F.

Face, its Composure. 24
Fancy, its force. 94
Fastings wonderful. 589
Fate unavoidable. 415
Fathers of the Church. 518
Fatness and Corpulency. 46
Fear and its effects. 108
Feasting luxurious. 387
Feeling, the Sense. 101
Fidelity to their Trust. 157
Flattery hated, 137
Flattery prodigious. 440
Food of sundry Nations. 588
Folly, extreme in some. 407
Fortitude and Valour. 207
Fortunate men. 239
Frailty considered of. 238
Friendship sincere. 168
Frugality and Thift. 164
Fruitfulness. 40

G.

Games and Plays. 607
Gaming at Dice. 397
Generosity. 161
Gyants. 34
Glory desired. 426
Gluttony. 39
Gods of several Nations. 584
Gratitude. 171
Grief and Sorrow. 115

H.

Hair, how worn? 18
Hatred extreme. 107
Head and Skulls. 16
Hearing, the Sense. 100
Hearts, what found in them. 32
Hereticks and Heresies. 511
Historians. 489
Honesty. 167
Honours done to some. 624
Hope. 118
Hospitality. 165
Humility. 181
Husbands unnatural. 372
Husbands loving. 142
Hypocrisie. 128

I.

Jealousie. 125
Idleness. 403
Ignorance of former Times. 401
Imagination, its force. 94
Imitation. 601
Impostors. 424
Imprecations. 614
Imprudence. 398
Impudence. 124
Incest. 453
Inconstancy. 414
Industry. 229
Infants crying in the Womb. 1
Infants long dead in the Womb. 2
Infants petrified in the Womb. 3
Ingratitude. 444
Injuries forgiven. 201
Innocency. 167
Inventions by whom? 222
Joy, the effects of it. 113
Judgments wise. 184
Justice loved by whom? 192

K.

Kingstone *Provost Marshal.* 376
Knowledge much improv'd. 401

L.

Lawgivers. 482
Leanness of Body. 46
Learned men. 219
Learning lov'd, by whom? 216
Liberality and Bounty. 186
Liberty highly priz'd. 237
Libraries and their Founders. 564
Life very long. 47
Life over desired. 437
Likeness of some to others. 30
Litigious men. 436
Longævity. 47
Loquacity. 461
Love and its effects. 105
Love to Brethren. 152
Love to Children. 147
Love to Country. 140
Love of Servants to Masters. 154
Love to Parents. 149
Love of Wives to Husbands. 144
Love of Husbands to Wives. 142
Luxury. 387

Pag.

M.

Magicians. 515
Majesty. 26
Marks and Moles. 9
Massacres. 384
Melancholy. 94
Memories great. 96
Memories Treacherous. 406
Mercy and Meekness. 174
Messages how sent. 637
Mistakes. 615
Moderation of mind. 177
Modesty. 122
Monsters. 5
Murthers discovered. 89
Musicians and Musick. 496
Mutations and changes. 569

N.

Natures defects supplied. 14
Noble Actions. 161
Noctambulo's. 592

O.

Obedience to Superiors. 159
Oblivion. 406
Oppression. 382
Oracles deceitful. 558
Orators famous. 488
Oversights of great men. 398

P.

Painters excellent. 499
Parents indulgent. 147
Parents severe. 364
Patience. 199
Peace loved by whom. 139
Perfidiousness. 447
Perjury. 412
Philosophers. 505
Physiognomists. 497
Pity and Compassion. 127
Poets Greek and Latin. 492
Popes of Rome. 473
Poverty. 334
Poyson. 629
Predictions false. 558
Predictions true. 554
Præsages. 549
Pride and Arrogance. 429
Princes their Investiture. 605
Printers famous. 510
Prodigality. 385
Promise kept. 157
Prosperity. 431
Prudence in discoveries. 184
Punishments horrid. 54
Punishments by small things. 652

Pag.

Pigmies and Dwarfs. 36

Q.

Queen of Sheba what she proposed. 184
Quarrels on slight occasions. 436

R.

Rashness. 433
Recreations. 651
Rejuvenescency. 51
Religion despised. 361
Religion observed. 136
Reproofs well taken. 203
Reproofs ill resented. 442
Reprovers guilty of the same. 441
Responses equivocal. 558
Resurrection a parcel one. 64
Returns to life. 86
Retaliation. 620
Retirement loved. 575
Revenges bitter. 379
Revenges moderate. 177
Riches contemned. 334
Robberies and Thefts. 420

S.

Scoffing and Scorn. 119
Sea-men famous. 486
Secrecy. 232
Seditions appeased. 603
Servants love to Masters. 154
Sepulchres violated. 62
Sepulture hardly obtained. ibid.
Sex changed. 52
Shamefacedness. 122
Sight and Seeing. 99
Slothfulness. 403
Smelling, the Sense. 104
Sleepers long. 594
Sleep walked in. 592
Sobriety. 179
Solitude loved. 575
Stage Players. 502
Statuarie famous. 501
Stature and Tallness. 34
Stratagems. 633
Strength very great. 37
Study very hard. 218
Stupidity. 404
Swiftness. 44
Swimmers and Divers under Water. 504

T.

Tast, the Sense. 183
Teeth their Number. 20
Temperance. 179
Thefts very bold. 420
Time well spent. 229
Torments born. 205

	Pag.
Touch, the Senſe.	101
Tongue.	21
Trances and Raptures.	595
Treachery.	447
Treaſures found.	604
Tributes and Taxes.	418
Truth loved.	137

V.

VAlour and Courage.	207
Unavoidable Fate.	455
Unchaſtity.	452
Unfortunate men.	459
Unmerciful men.	382
Voice and Speech.	21
Voluptuous men.	451
Voracity and Greedineſs.	390

W.

WAlkers in their ſleep.	592
Warnings of death.	455
Wiſhes and deſires.	117
Witches and Witchcraft.	515
Wives unnatural.	373
Wives very good.	144
Works of Art.	224
Works of Piety.	189
Wiſe ſayings.	646
Witty ſpeeches.	649
Wives well beloved.	142

X.

XErxes *his folly.*	407

Y.

YOuth hopeful.	130
Youth wild, reclaimed.	132
Youth hopeful declined.	363
Youth reſtored.	51

Z.

ZOpyrus *his fact.*	155
Zoroaſtres *how born.*	4

ADVERTISEMENT.

BY reaſon of the Authors Abſence, ſome Errors have paſſed the Preſs, though few ſuch as make any conſiderable Alteration of the Sence, or that may not eaſily be Corrected by the Pen of the Reader.

FINIS.